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THE HOMILETIC REVIEW

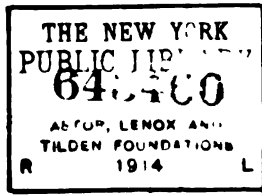
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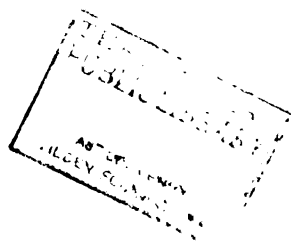
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Professor GEORGE WARREN RICHARDS, D.D.
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THE HOMILETIC REVIEW

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◀ Editorial Comment ▶

PRINCIPAL LINDSAY, of the United Free Church College, Glasgow, in an appreciation of his colleague, the late Professor Orr, uses these significant words:

Logical vs. Intuition Processes

"I have always felt that logical argument is a good shield, but a bad sword, that while syllogisms may silence, they seldom convince, that persuasion arises from a subtle sympathy of mind with mind which is as little to be defined as the personalities that exhale it."

Principal Lindsay is not here disparaging the methodical, logical processes so much as suggesting their limitation. It has often happened in scholarly as well as more popular circles that much greater results have been expected from elaborate intellectual presentation of truth than have, in fact, been realized. The polemical writings of all ages and the contemporary history that preceded and followed them make us distrust the efficacy of the logical reason. In fact, if one were inclined to be cynical, he might find ample evidence for the conclusion that man nowhere reveals his unreason so much as in his attempts to be methodically reasonable. The difficulty with the ultra-logical of all ages has been that they have not penetrated deeply enough into the very mental processes they employed in their moments of heightened consciousness called rational. More modern views of mind are giving us a clue in the origin and development of intellect. It is beginning to be seen that intellect originated in the species, as it does in the individual, in instinct-activities and the feelings correlated with them. Long before man was a logical thinker he was a creature of instinct, feeling, and action. Out of these instinct-activities and instinct-feelings have developed his consciousness, his powers of thought, and his ability to elaborate his complex logical arguments. The genesis of the logical intellect being thus so intimately bound up with feeling, instinct, and conduct, it is not strange that logical mental processes always must keep step with the more fundamental processes that underlie them. That is to say, logical thinking makes an indifferent appeal to men unless it runs parallel with their instincts, feelings, and conduct. Hence it is that the man of lively imagination, of sensitive feelings, of quick intuition, of active temperament, if he does not actually discern truth more clearly than the logical reasoner, at any rate reveals such truth as he has more readily to the minds of his fellows. Hence it is that the poet, the prophet, the seer, have always outstript the logician in their command of men's attention. In some of the more recent scientific and philosophic thought the question has indeed been raised as to whether the logical intellect is not fundamentally handicapped not only in the communication of truth, but even in the attainment of it. The French philosopher, Bergson, for example, is convinced that the intellect perceives truth only in fragments, and never can perceive it in any other way. It is in instinct, feeling, intuition that truth is perceived in its

wholeness. Probably the truth of the matter lies midway between the extremes. The older exaggeration of the priority of the logical intellect in discerning and establishing truth, and the current disparagement of the logical intellect are alike misleading. The mind probably perceives truth and communicates it by processes much more complex and subtle than those of pure intellect, but intellect must analyze, evaluate, and confirm intuitional judgments before they may safely be incorporated into the conscious life.

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It must go, some good men in their zeal to hurry up reforms have lately been saying. An eminent leader of the campaign against sexual vice is reported to have said, "This idea of home rule is a thing we have **Must Home Rule Go?** to kill." The National Council of Congregational Churches has declared by an immense majority vote for exterminating intoxicating beverages by an amendment to the National Constitution. This in the face of Governor Baldwin's protest against it as repudiating the American principle of home rule, the principle whose application has already outlawed the liquor traffic throughout half of our territory. To outlaw it from the remaining half, it is now proposed to take a short cut as better than the long road thus far traveled. One who approves the results reached by the long road may reasonably ask, Why quit it now? Tho long, it reaches its end by a way both safe and sure, the natural way of self-governing communities. By educational agitation and discussion it rouses and shapes the public opinion that registers itself in the wished-for law. True, indeed, this is a process of toil and struggle through many discouragements, but it succeeds. What better hope in the way of quick dispatch by external pressure on backward States? That home rule has its limits was proved on a gigantic scale by the Civil War; again by treaties that empower the United States to enforce sanitation, if needed, on Cuba and Panama. Home rule authorizes none of our States or cities to be a Mexico, a Sodom, if it will. On the other hand, all efficiency in law bases on home rule. Home rule is simply an expressive term for effective public opinion proclaimed in law. This can not be legislated by edict, but only in the forum of free discussion. This ~~worries and wearies~~ the souls of reformers, but it results at last in reforms that stay, because based on the rock of intelligent conscience. None other can stay. Undesirable is the statutory or constitutional law not thus founded. It only fosters contempt for all law by the impunity with which it is defied. Short-sighted is the well-meaning zeal for needful reforms which forgets that danger. The stability of democracy depends on patiently developing the capacity of the people for enlightened self-government. Of this the motive force is intelligent conviction, and home rule the synonym.

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CERTAIN spokesmen for the interests of wealth have censured the new Federal income tax (which is a part of the tariff bill signed by President Wilson on October 3) on ethical grounds. They impugn it as shifting **The Ethics of Taxation** from the many upon the few more than their just share of the national expenditure. Why exempt, they say, the multitude of incomes less than \$3,000 or \$4,000 and load the remainder with taxes running up to 7 per cent.? But heretofore the load had been shifted on the small incomes. "Federal taxation," said Professor Dewey, of Columbia, in 1908, "bears more heavily on the poor. . . . A million dollars owned by a thousand pays more than a million owned by one." Consider three fundamental propositions: (1) Social burdens must be apportioned to

the varying abilities of the social partners. This is fairly done in war-time. The stronger are put to service at the risk of life; the weaker share the cost of their maintenance. In time of peace it is not done at all. The wage-earner who never sees a tax-bill bears indirectly an exorbitant tax; first, in high rent, for poor housing; next, in extra toll for car-fares and gas to those who charge high under franchises given them for little; next, in tariff percentages on sundry articles of necessity and comfort. (2) Were there no taxes, direct or indirect, every one could save what he now pays. All taxes, therefore, subtract from possible savings. Thirty years ago a statistician, himself well-to-do, showed that out of every dollar of possible savings the laborer was paying 83 cents in taxes, the average rich 30 cents, the richest 3 cents. Social injustice this!—clear justification of an income tax. (3) Some exemption from this tax is just. The lowest sum on which a family of five in New York City can live decently is stated as \$800, and many earn less. All such, and many more, whose possible savings barely secure a meager hoard for hard times and old age should justly be exempt. Could the line of exemption now fixt be justly lowered, it could only be by a nicely calculated gradation of diminishing percentages, the collection of which would scarcely pay the cost. The imperfection of the new law is more evident of its upper limit. Seven per cent. on incomes of \$100,000 is too low for incomes of \$1,000,000.

We can only touch the edge of a great subject. For instance, one mutual life-insurance company has this year paid \$1,333,535 in taxes on its refund to policy-holders of their payments in excess of the actual cost—i.e., taxing the coin given back in change for the dollar bill. Blind lawmaking! We must not forget that a vast amount of property in safe-deposit vaults—four billions in Massachusetts alone—has hitherto evaded the taxation borne by property in sight of assessors. An income tax is an ethical necessity.

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WITH the death of Alfred Russel Wallace there passes from earth the last of those intellectual giants who were the prime factors in the scientific epoch of the nineteenth century. Born in 1823, his youth was spent in an environment whose atmosphere was beginning to be affected by Lyell's *Principles of Geology*;

his early manhood was occupied in travel and scientific studies much resembling those of Darwin, fitting him to become the co-discoverer with the latter of the law of natural selection; while his later life, prolonged to an unusual age, was given over to a variety of pursuits in scientific research, authorship, and practical activities that have made him not only one of the greatest Englishmen in profound scholarship, but also one of the most versatile and popular thinkers of the whole English-speaking world. Perhaps it was because Wallace lived to see, as Darwin and others of his great scientific contemporaries did not, the effects of the philosophy of evolution upon the larger aspects of the world's thought, that so much of his later work concerned itself, directly and indirectly, with religious and ethical subjects. Thus among his books, published during the decades of life when most men are accounted old, we find the following titles: *Land Naturalization*, *Bad Times*, *Miracles and Modern Spiritualism*, *Man's Place in the Universe*, *The World of Life*, and *Social Environment and Moral Progress*. Every one of these books touches intimately the greatest themes of modern thought; and, while there may be exprest views that seem heretical and even bizarre, both to religion and to science, every one of them reveals a spirit whose home is the universe.

Perhaps nowhere is Wallace seen in the largeness of his personality, and the independence, not to say almost reckless indifference to conventional ways of looking at things, more strikingly than in his last book, *Social Environment and Moral Progress*, which has just been published. In this book there is perhaps the severest arraignment of modern civilization that has ever been written—severest not so much because of what is said, as because of the merciless search-light of scientific analysis that is so skilfully and convincingly employed. And yet, in this book, on the face of it trenchantly pessimistic, we have this bit of insight into the supreme faith of the author that the universe is at heart sound and that man's life has meaning and value:

"The divine nature in us—that portion of our higher nature which raises us above the brutes, and the influx of which makes us men—can not be lost, can not even be permanently deteriorated by conditions however adverse, by training however senseless and bad. It ever remains in us, the central and essential portion of our human nature, ready to respond to every favorable opportunity that arises, to grasp and hold firm every fragment of high thought or noble action that has been brought to its notice, to oppose even to the death every falsehood in teaching, every tyranny in action."

Here is declared a faith that asserts at once the essential optimism that is at the bottom of the modern scientific interpretation of the universe and life, and the spiritual vision of the Christian religion. It is to the glory of English civilization that it can produce such a man, and it is to the eternal good fortune of the civilization of the twentieth century that it is heir to the rich legacy of such a life.



IN this age of big things a bulky fortune is no longer a nine-days' wonder. And we are beginning to learn that fifty or a hundred millions are not the outward and visible sign of a great mind. Even magnificent bequests

"Only \$100,000 to hospitals
to Charity" to sports
—are's

We chronicle the fact that
home. The cats and dogs
we shall probably hear of

as and universities—enabling us
to buy the world's best treasures
in eye to the proper proportions.
at \$50,000 to endow a cat-and-dog
as ammunition for the satirist—

But even when the intelligence and interest to recall the needs of more important causes and writes down sundry thousands for the poor, he is not at all sure that he has been making himself friends with unrighteous mammon unless his will shows that he has had a noble vision, a large heart, and a sense of perspective. When a man leaves fifty-millions behind him, seeing that he can not take it with him nor have the plunder buried under his shroud (like the golden-haired maiden of Pornic), and of that fifty-million pile doles out one hundred thousand dollars to charity, we must reflect that that is much worse than when a man with five thousand remembers some pet cause to the extent of ten dollars, tho the proportions are the same. We cannot get away from the fact that the loss of a princely one hundred thousand still leaves forty-nine millions and nine hundred thousand to the next of kin—barring the deductions of a humane inheritance tax. Some of our millionaires reveal a sad lack of originality in disposing of their accumulations; others reveal a monumental selfishness, forgetting the pit out of which their fortunes were dugged, and treating the public as did the aristocrat who suggested that the mob might go and eat grass—for which he got a wisp of hay in the day of reckoning! To give a hundred thousand to charity may be a disgrace and an insult, which the

world promptly labels with an "only"; it marks the low level of intelligence in a person who despises a thousand worthy causes that are languishing for want of encouragement, and prefers to encumber his next of kin with a load at which modern society is beginning to look askance as unjust and iniquitous.

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In striking contrast to such a sop thrown to the public is the disposition Benjamin Altman made of his immense property. Here was a man, unsocial in many of his habits, somewhat of a recluse, devoted to his private collections of paintings and ceramics that had cost **The Altman Will** \$15,000,000, minding his own business. He was not conspicuous on five continents through any spectacular benefactions, like some other moneyed men. But when his will was published it was found that he had all along had his eye on the public need. The people get the marvelous art collections outright, not as a loan that may be recalled later on, but as a permanent possession. Relatives get nearly \$1,000,000; the Educational Alliance gets \$50,000; the National Academy of Design a large sum to provide annual prizes to American-born artists; hospitals get \$200,000. All employees who have been in his service over fifteen years are remembered generously. About \$30,000,000 go to establish a profit-sharing system for his employees. And what is left is to be devoted to such educational and charitable interests as the trustees may decide.

Such a testament counterbalances many of the indignities of miserly wills that are offered for probate every few days. It expresses the feeling that great wealth brings increased social responsibility and helps to break down the notion that large fortunes are necessarily antisocial. It is also remarkable that in this laudable desire of public-spirited millionaires to serve humanity it is a Jewish tradesman who should thus give odds to his competitors. We call Americans masterful, and Germans frugal, and Scotchmen canny, and the Jews grasping; but the very people whom popular tradition brands as lovers of the filthy lucre are giving lessons to the world as to what stewards should do with their stewardship. Mr. Altman was but one of a large band of men who can make money with proverbial ease and can spend it to good advantage, without a hint of self-advertising. That is more than can be said of some other benefactors. The American people are not ready to acquiesce in the saw that one must not look a gift-horse in the mouth, and so they freely criticize many so-called philanthropists. It is a relief to be able to say good things of our Jewish compatriots.

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THE articles on religious education in this number of THE REVIEW emphasize anew a trend that for years past has become increasingly obvious—the necessity for the moral and religious instruction of childhood and adulthood.

Religious Education One of the best and biggest tasks that the Church is now doing is that of restoring the teaching function of the Church.

"Go ye therefore and teach (or, make disciples of) all nations . . . teaching them to observe all things," &c., is the form the gospel commission takes in Matt. 28 : 18, 19. Too frequently the educative process in this and other passages have been forgotten and only the heralding conception remembered. The Master's closest followers bore the name disciples, that is "learners," and to them the great teacher said "learn of me." The most frequent New Testament expression for his activity is the word "teach." Acts 1 : 1 speaks of "all that Jesus began both to do and teach."

RELIGIOUS EDUCATION IN THE TWENTIETH CENTURY

Professor GEORGE WARREN RICHARDS, D.D., Lancaster, Pa.

JOHN STUART MILL says in his autobiography:

"When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed intellects, and growing laxity of principles, which can not terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe; and when things are in this state, all thinking or writing which does not tend to promote such renovation is of very little value beyond the moment."

In these words the author, without a thought of playing the prophet, accurately describes the character of our age. While religion is not to be comprehended or tested by the philosophic mind, a crisis is none the less reached in the history of Christianity, or of any other religion, when scholarly men can no longer believe its doctrines, or can only believe them with modifications amounting to an essential change of their character. Then a period of transition has been reached when convictions weaken, intellects are paralyzed, and principles are loosely held. The only hope of a maintenance of religion under such circumstances is a change in the basis of belief resulting in the evolution of a faith that corresponds to human experience and that satisfies the enlightened reason and conscience. Such a transformation is usually affected by seers and saints, poets and philosophers, who find new premises, inculcate new motives, and have new assurance for religious living.

That we are in the midst of an unparalleled change in thought and life, no unprejudiced observer will gainsay. In the words of John Fiske, "in their mental habits, in their methods of

inquiry, and in the data at their command, the men of the present day, who have fully kept pace with the scientific movements, are separated from men whose education ended in 1830 by an immeasurably wider gulf than ever before divided one progressive generation of men from their predecessors." The change is not limited to religion, but affects the whole order of life—social, intellectual, esthetic, pedagogic, moral, and religious. One will discover at present all the different attitudes which are taken at such times. Some obstinately cling, with zeal born of despair, to the existing order, others recklessly abandon the present régime, while a third class is engaged in painstaking research, sober criticism, careful differentiations, and positive reconstruction. Men are in quest of a credible faith, a livable religion, and a sure hope. In their thinking and writing they are attempting to solve the problems of a traditional period which has come upon them through the operation of historic forces beyond their control. To enumerate the factors which have worked together to change the modes of thinking and the opinions of men, we may specify natural science and its theory of evolution, the rise of the historical spirit, the new psychology, the new sciences of sociology and comparative religion, and the resulting philosophical and theological trends of the age.

The question of religious education can be intelligently considered only in the light of conditions which are the outcome of "changes in the fundamental constitution of the modes of thought." It is indeed not a subject merely for academic discussion, but a practical problem upon the solution

of which depends the welfare of the individual and of society. Yet, since the matter and method of religious instruction are inseparably bound up with the world-view of an age, it becomes necessary for men of ripe scholarship, by patient research and by practical experiment, to work out a scheme of education which will harmonize with the controlling ideas of modern civilization and culture as well as with the essential principles of the Christian religion.

We shall contrast two distinct views of religious education in order that we may see more clearly the underlying principles and actuating motives of each. These two views have been held by different groups or individuals, each with more or less consistency, in every period of the history of the Church. The one, however, has been officially recognized and popularly accepted, while the other has struggled for recognition, and only lately is winning general favor.

The first view considers man as having fallen away from God and as being under the curse of sin. He is by nature a child of the devil, "prone to all evil and incapable of any good." The whole world lieth in the evil one. Both the individual and society are hopelessly in the grip of sin and in the bondage of corruption. When moved by his gracious purpose of redemption, God breaks through the natural order, makes known his will, and imparts his grace to deliver man from his lost estate. Salvation is purely a supernatural gift without any relation to man's intellectual or moral effort. For he lacks power either to know the truth or to keep the law of God. Hence no importance is attached to the discovery of new truth or to the reconstruction of the political and social order by conscious organized effort. The method of salvation has been variously conceived. It may be regarded as eschatological, *i.e.*, the

sudden and miraculous establishment of a new order upon the ruins of the old; or as mystical, *i.e.*, the mediation of divine life through ecclesiastical mysteries, sacraments, and ordinances, an extension and continuance of the incarnation in the organized Church; or as biblical, *i.e.*, the communication of a fixt and complete body of truth, by supernatural revelation, through which men find the way of life. These three theories of salvation frequently blend in one ecclesiastical system. One is rarely held without modification by the others.

However much these views differ in substance they agree in certain points. (1) They rest on a dualistic and pessimistic conception of the universe. God and the world are far removed from each other and are in irreconcilable antagonism. Man is hopelessly depraved, and the social order, including philosophy, science, art, morality, and religion, has no redemptive value save as it teaches men the need of salvation or serves to discipline and chasten them for the world to come. The present evil world must be patiently tolerated under the inspiring hope of a future deliverance from the "vale of tears." This view results in a depreciation of the existing order and in an essentially ascetic conception of life—an asceticism that now seeks to extinguish all that is sensuous and finite in the supersensuous and infinite, and then aims to direct methodically all present action toward the ends of the heavenly life. In the one case we have quietism; in the other, methodism. These modes of living are found both in Catholicism and in Protestantism.

The dualism is in evidence also in the sharp line of distinction drawn between spirit and matter, God and man, the miraculous and the natural, the Church and the world, the saved and the lost, heaven and hell. On the one side is the realm of light and life; on

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the other, the abode of darkness and death.

Religious education, according to this view, resolves itself into an authoritative promulgation of a divinely revealed doctrine, law, or ritual. It is an imposition of an order of thought and action upon men from above, rather than the development and cultivation of latent elements within men. The supernatural power may operate by an immediate act of God, by sacramental infusion, or by official instruction. Men must conform to the prescribed system, not because it is an expression of an inner experience, but because it is an arbitrary mandate of a divine sovereign. The spirit of this system is dogmatic, infallible, intolerant, and exclusive. For the plan of salvation and the power of redemption are from God. Man's reason and will have no value, and the natural order must therefore give way to the supernatural scheme. The function of the prophet and the priest, the apostle and the minister, is to make known revealed truth and to administer the divine ordinance so as to deliver men from condemnation and to prepare them for the celestial realm. The decisive factor in the whole process is usually the will of God, and the ultimate goal is the divine glory. These ideas and practises are based upon a distinctive conception of God and his relation to the world, of man and his original and fallen condition, of revelation and redemption—conceptions that are antiquated and out of harmony with the modern world-view. Men are, therefore, seeking a new method of religious education in the twentieth century.

The second view of religious education presupposes men to be by nature children of God. When, at a certain stage of the evolving universe, the animal turned human, he had in him the potencies of a god and of a demon. He was neither a saint nor a sinner,

but a tangle of good and evil. The propensities of a brute and the proclivities of a Christ were slumbering in the primitive babe lapped on the bosom of nature. To rear living persons, who are in harmony with the divine will as embodied in the universe, men and women who realize the privileges of divine sonship and human brotherhood,—this became the task of God. As it was the motive for turning chaos into cosmos, it became the goal of nature and of history. The scope of God's educational activity is as wide as the universe, and is co-extensive with humanity.

God is having the whole race in training—every tribe and nation. God seeks man and man gropes after God. Each stage of civilization and of religion represents an effort of God to realize his life in the soul of man. The whole of life, as well as the whole of humanity, is under divine control. The work of salvation, or of religious education, is not confined to an elect group, whom God has arbitrarily chosen to become the objects of his grace, but it affects all men alike, tho in a different order and degree. In other words all history is part of a single process, in which God is training men for membership in his kingdom. All history is the history of redemption.

Mankind can not therefore be divided into two opposing sections—a kingdom of evil and a kingdom of righteousness, a state of sin and a state of grace. History is a series of stages in the upward progress of the race under the discipline of God, each stage having only a relative degree of goodness, in which men are still hindered by the power of sin and the pang of guilt. The highest and ultimate plane is reached in Christianity, in which men find the completion of their aspirations and the crown of life.

While the processes of nature, the movements of history, and the institutions of the social order—the home,

the school, and the State—have educational and disciplinary value in the making of a Christ-like race, men, however, can not realize the divine purpose by spontaneous and automatic evolution, somewhat as the seed turns into a sprout, the egg into a chick, or the bud into a flower. God makes things, but he must educate persons.

At a certain point in the ascent of life instinct becomes rational volition, sensualism becomes sin, action becomes ethical, the dumb brute becomes a responsible person—intelligent and free. Here is the mystery of religion and the tragedy of life. Now the conflict between God and man, or between the divine in man and the beast in man begins.

"A spark disturbs our clod."

"A brute I might have been, but would not sink i' the scale."

"A God tho in the germ."

God educates men through men. This fact is based on a law that controls the whole evolutionary process. As nothing comes into being from God in things except through things, so nothing comes from God to man except through man, through organs or faculties of human transmission. Men, therefore, are to be intelligent and responsible coworkers with God in the education of the race. Religious education is man's as well as God's supreme task.

In each group there are gifted persons, prophets since the world began, and they become the leaders, and teachers, the kings and priests, of the tribe or nation. The vision which they behold on the mount they work into life on the plain. However crude their doctrines and their methods, they are leading men upward and helping them to comprehend the spiritual possessions of their tribe. The quality of instruction improves with the advance of civilization; and just as there are grades of science, politics, and art,

so there are grades of religion. Yet the higher grade can be reached only through the lower.

It becomes the duty not only of the towering individual to instruct his kinsman, but of the rising tribe to teach neighboring tribes. The cosmopolitan stage is reached in the highest civilizations when culture and religion break through national boundaries, and are born in the name of the supreme deity over empires and continents until the whole world becomes the kingdom of God. The missionary motive accordingly inheres in the nature of things, in the constitution of men, in the structure of the universe, and in the spirit of the immanent God.

All this must be accomplished, not simply by the power of God, but also by the free volition of men. God creates potencies and opportunities, but man must make his faculties and determine his destiny. He must choose God's kingdom and link himself deliberately with eternity—with the true and the good. Then he emerges from the realm of fixt law into the sphere of personal freedom and of divine kinship. He ceases to be a mere "pendant of a natural process controlled by cosmic law" or "a mere episode in the life of a Hegelian God." He overcomes the contradiction between himself and the universe, and becomes a citizen in the kingdom and a friend and heir of the King.

Those who refuse to heed the divine call or resist the lure of the Christ—the Christ in Jesus, the Christ in the universe, the Christ latent in the human heart—"know not the time of their visitation," and must suffer the consequence of their choice. Whether a human person is indissoluble or annihilable is a matter for speculation. Whether ultimately infinite love can woo and win every soul, or whether life is a great venture in which some succeed and others fail, is a question to

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be decided by dogmaticians rather than by historians.

We recognize more clearly now than ever before, to use Tertullian's phrase, that not only is the soul of man naturally Christian—*anima Christiana naturaliter*; but also that the animating and actuating spirit of the universe is Christian. The training process for the making of Christlike manhood and womanhood extends far beyond ecclesiastical boundaries. The scientific method, the democratic spirit, the consciousness of the unity of the race and the interdependence of nations, the growing sentiments for universal peace, and the development of the social conscience can not all be directly traced to the influence of the organized Church, but they are an evidence of the operation, in the bosom of men, of the immanent Christ who became flesh in Jesus.

Yet religious education reaches its most efficacious form in the proclamation of the gospel of the kingdom by Jesus Christ. The Church of the living God is the pillar and ground of the truth. The Christ latent in every person is stirred to action when he is confronted by the challenge of the historical Jesus. Deep calls unto deep, the Father speaks unto his child. He awakes a sense of opposition between the natural man and the spiritual man. He demands repentance and unconditional surrender. He invites men to follow him in the path of life. The all-important thing is that he has power to transform men into strong, regenerate, self-sacrificing personalities. The kingdom of God is not an institution or a dogma, but a group of individuals in whom God dwells and whose chief joy is to live for their fellow men.

The mission of the Church, therefore, as well as the motive and object of religious education, is to continue, throughout the world and to the end of time, the work of her Lord who "went about in all Galilee, teaching

in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases." It is only when men are brought under the power of the gospel, when they identify themselves with the kingdom of God, that they are up-borne in their aspirations and efforts by the powers of nature and by the tides in the affairs of men.

This conception of religious education, like the former, is, also, based upon a distinctive view of the world and of life—a modern view in contrast to the medieval and the ancient. It may be characterized and epitomized as follows: God is immanent in the world, ethically but not spatially transcendent; the world-view is a theistic monism, not a deistic dualism; the universe is an evolving process, not a finished product; the religion of the Spirit takes the place of religions of authority; the social order is democratic, not monarchical; society is the object of redemption, not simply the individual.

By this time the reader may be yawning, and crying out in despair, "cease theorizing, and tell us something practical. We be men of action, busy pastors, and have scant time for the fruitless speculation of theological professors." The writer has been in the pastorate sufficiently long to lend an attentive ear to this cry of distress. Yet, upon second thought, it seems to him that we might as well have ordered the builders of the Brooklyn Bridge to stop digging through sand and clay and rock for a solid base for the gigantic pillars, and at once begin the stretching of cables through thin air without columnar support, as to attempt a reconstruction and improvement of our political and religious institutions without basing them upon the rock-bed of ultimate principles discerned by painstaking investigation and profound thinking. If we may trust again the judgment of John Stuart Mill,

"no great improvements in the lot of mankind are possible until a great change takes place in the fundamental constitution of their modes of thought."

It will take time, however, and the patience of the saints, before such fundamental changes become the conscious possession of the people and are embodied in social institutions and turned into modes of action. This is not the work of a day, or even of a lifetime, but of centuries. We rejoice none the less in an occasional glimpse of an ideal, the first gray streaks of the dawn which are the harbinger of the splendor of noon.

In the nature of the case methods must be worked out gradually. They will vary in different lands and among different groups. A fixt and final method is as impossible as an infallible dogma. Modes of operation are determined by previous conditions, racial genius, degrees of culture, social and religious heritage. The laws of evolution forbid a radical breach with the past. Men grope their way from the old to the new; they often stumble from the old to the new. The different branches of the Church will adopt different methods of instruction; but in the end they will make contributions toward the unity of ideals in a diversity of forms and applications. By fellowship, toleration, and cooperation, such as we have in the Federal Council of the Churches of Christ in America, the Ecumenical Missionary Conference, the World's Sunday-school Convention, the Religious Education Association, and the American Educational Association, theories and practises will be wrought out that will commend themselves to the cultured minds of the nation, if not of the world.

However great may be the diversity in the methods of the religious education of the twentieth century, we may, with some degree of certainty, anticipate certain of its salient features.

(1) The unity of purpose of religious and secular education will be more and more recognized, and the sharp distinction between the church school and the state school will no longer be made. "To prepare for complete living," says Herbert Spencer, "is the function which education has to discharge"—a definition from which Jesus would not dissent and which covers all the purposes of the Church in the nurture of its members. The substance of instruction will always be classified as scientific, esthetic, moral, and religious; and the different branches will be taught by special persons. Yet as all truth is from God, so all education will be regarded as religious and all religion as educational.

(2) Religious education will conform to the best authenticated principles and methods of pedagogy and will seek the development of the religious nature in every human being for social service, as a preparation for eternal life. In the language of Professor John Dewey, "the child is to share in the inherited resources of the race and to use his own powers for social ends."

(3) Every social institution will be considered as a factor in the making of human life and therefore as having moral and religious value. The making of men will be put above the making of dividends. The line between the sacred and the profane will disappear.

(4) Religious education will become a function of the State. When the gospel has leavened the nation, the State will treat the citizen as a religious as well as a political being, and complete citizenship will involve the training of the religious no less than the intellectual and social nature of the individual. Thus religion will naturally become a part of the national scheme of instruction. In place of the monarchical state church of the past,

we may have a democratic state church of the future. Finally:

"We are not able to set limits to religious education. The infinite word, God, is its limit. Religious education is like the mathematical case of a finite progression toward an infinite limit, always enlarging and approaching, but never there. Even before self-consciousness children are subject to intangible religious influences from the nourishing en-

vironment of the home; after self-consciousness, the progress through boyhood and girlhood, through youth and adolescence, through maturity and advancing age, is all one journey toward God, our goal. Religion is man's experience of God; the widening of man's experience of God seems as boundless as the capacity of man and as endless as the swift flight of years. Since God is our chosen haven and the infinite stream of time is the path of our voyage, religious education can never end."

EDUCATIONAL AND EVANGELISTIC METHODS IN CHURCH WORK

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THIS paper aims, not to make new suggestions upon either method, but to present the two in relationship. The tendency to fall out of balance on either side is ever with us. The minister who is getting results by one method may easily think that it will accomplish all things. Or the idea may be held that the two methods are mutually exclusive. They are not alternatives. Both should be in continual use on the same field.

It is the need and duty of all men to decide for God. There is none perfect, not one. We must be renewed in spirit and take on the holy life of God. This is for all men the way homeward to God. If there be exceptions, they are so uncommon as to be negligible by us. Our church work must be ordered with reference to people who are so constituted as to require this radical change somewhere along life's road. Work for children should not lose sight of this. The educational method should provide for it, otherwise that method will be erroneous and fall short of bringing its fruit to perfection. It can not be said that this profound renewal must always be a conscious experience. It occurs in very little children before it can be perceived, perhaps before birth in many blessed cases. It occurs

in men and women "noiselessly as the daylight comes when the night is done," and may go unrecognized for years. So manifold are God's dealings with men that we should beware of drawing limits upon his possible action. Can we say less than that all men need to find the life in God, that all who are old enough to discover conscience ought to find that life, that it may be received at any point along life's pathway with any degree of consciousness and may be recognized at any later hour whatever. The twenty-fifth chapter of Matthew intimates that the moment of recognition may even fall beyond death. So definite on the one hand is the experience, so inclusive are its varieties on the other, for which our thinking and methods of work must provide. "The wind bloweth where it will"; so moveth the Spirit of God.

Such being the ample fields of divine variety, there are to this day multitudes of men by whom the life of God will be found, if at all, as a conscious and definite choice. These persons, in whom the habits of self and sin have grown mature and stiffened, need no further description here. Such men and women do not yield themselves to the gentler influences which would insure the gradual return to God and

an acceptance so approached as to be made almost or quite unawares. Many of them insist on seeing every step and justifying it. Many must be wrestled with and hardly won. They have become too fixt in indifference or opposition to turn to God save by sharp challenge and a wrench of soul. We may not deny the efficacy of tense revival methods upon such people. We must believe in moments of radical decision, in quick conversion, in conscious passage from self to God, in clear recognition of instantaneous renewal by the Spirit of God. It is doubtful if the day of such discerned experiences will ever pass. It can not pass unless that class of men and women disappears.

It follows that the kind of preaching and church work which seeks to bring such men to God can not be given up. It is an abiding part of our duty. It must be incorporated by our churches and ministers. It will never do to neglect this portion of our communities. Nor will it ever do to content ourselves with culture methods confessedly ineffective with such people. It is our business to win all who can by any means be won back to God. We may not hold all men responsible for rejecting our educational methods; we must use evangelistic methods where they alone get results.

Arises here the inquiry, in what ways evangelistic methods should be employed. I do not hesitate to declare myself in favor of direct evangelism, organized and given right of way, laborers and resources arrayed for team work; in short, revivals. I have quite vigorous conceptions of proper and improper revivals. I lament the apparent fact that in many campaigns the good done is purchased at such frightful cost of spiritual damage as to condemn those campaigns. There certainly are so-called revivals which ought never to have been perpetrated, and there will be others still. I should

not think for a moment of consenting every time a professional evangelist or a group of ministers or a church board or a band of sisters might say, "Go to; let us have a revival." There is so much harm wrought in them that they should be undertaken far less frequently. They should not be gotten up; they should be created by the deep constraints of the Spirit of God. But surely God is not through working in this way, while there continue to be wayward children who would not otherwise come home; or while God's servants continue to be so ineffective with educational methods and the ordinary procedures of church work. There will continue to be pastors so constituted that they may properly refrain from revival work because they know themselves incompetent. No pastor, however, who is truly broad-minded, will lay a sweeping condemnation against all revival work and rigidly withhold his church from co-operation in any revival anywhere at any time. Nor can professional evangelists be banned and barred as a class. They will be required so long as their kind of work remains to be done or until the regular ministry qualifies adequately for it.

Much more safely can the evangelistic method be employed in private—in individual and group work. The pastor should carry this method around with him in all his social intercourse. What pastor knows what moment may throw him into battle with and for a soul whose hour has come? God is soliciting men without ceasing, and is directing his servants where the field is critical and eternal life at stake. The pastor and his real helpers are constantly laboring in educational ways toward evangelistic opportunities, toward hours of decision. And no one can measure the loss in parishes where culture methods are effectively operated, but are not completed and crowned in those many cases where a

spiritual passage at arms, more or less dramatic, is indispensable.

I have almost said already that the evangelistic spirit should pervade all the work of churches and pastors. No less than that do I mean. This is the day of the educational process. Young and old are adjusted to it in their thinking, preferences, and conduct. We shrink from catastrophe. We dislike serious discipline, too strenuous to be unconscious. A tonic essay in the September *Atlantic*, by Agnes Repplier, on "Our Loss of Nerve," deserves reading. Beginning below the kindergarten, we try to soften the hard processes of living, to make growth and education insensible of difficulty and a thrill with pleasure. We are going too far in sparing our children and one another the obligation and discipline of life, making the years an easy and delectable process of growth as free as possible from conflict and victory. We have grown slack and weak. Even our vice commissions do much to exonerate the vicious, to palliate vice, to show that the wretched victims could hardly be expected to fight and win. "The choice between poverty and prostitution is not an open question," cries Agnes Repplier. Life must not be softened nor even prolonged at the cost of virtue; virtue must be preserved at the cost of life itself. There have been generations more resolute than ours to keep themselves, at any price of discipline, "pure from the night and splendid for the day."

If this seems a digression it only seems so, for it fortifies the contention that strenuous measures should supplement milder ones, that all educational methods should carry the evangelistic purpose, that all Christian work should be charged with the spirit of evangelism. It is not necessary nor desirable to dethrone the educational method of this age. It is clear that the bulk of Christian work must be of the educa-

tional sort, conducting processes of growth. Evangelism concentrates on conversion, a single step in life, albeit the supreme one until made. Religious education covers all else, the total growth in grace and service, before and after conversion. It is serious unwisdom for the minister to direct all his own labor, and so far as possible his people's Christian service, upon the one article of conversion. Most persons in his parish will not die before morning, and the opportunity of grace will not end with to-morrow's sun. Modern psychology was hardly needed to prove conclusively that continual insistence on instant repentance is absolutely certain to defeat its own purpose. The callousness produced by the incessant call to immediate conversion has rendered multitudes impervious afterward to all pressures of truth and duty. The counsel to be "urgent in season, out of season," pertains to preaching the word, the whole word, not a single appeal; it bids the Christian worker to "reprove, rebuke, exhort, with all long-suffering and teaching"; it is an unfortunate text for buttressing the evangelistic preacher's reiteration of the one specific plea. The service of the Church is vastly more extensive. It must study all men within reach, must suit its help to the present condition of each one, must lead each one on step by step toward God and into God and in God. It must cultivate the religious nature, preparing every man for life's great choices, bringing on each decision in its own seasonable time, not supposing that the culture is ever complete, tho the most critical junctures be victoriously passed. The life of every man, woman, and child with Christ in God is what we are charged with. For that vast task, the work of every church and of all churches together should be arrayed and panoplied.

And yet this whole policy and program should be kept instinct with the

spirit and aim of evangelism. That is the spirit which exalts Christ as Savior and Master, as moral Ideal, as Revealer of God and truth, as the Way back to God, as the Power of God unto salvation. It is the spirit of obedience and obligation, of the prompt settling of fundamental questions. It is the spirit of love and sacrifice. Religious education must be more than the general and indeterminate culture of the religious nature. It must carry the explicit purpose of restoring men to the life in God and developing their personal communion with him. Religious culture must acknowledge and prepare for crises along the way. It must, as already stated in this paper, take men as sinners, take Christ as the Savior, take decision and renewal as inevitable experiences, whether sharp or quiet, on the road home to God. Nor is it unconcerned how soon or late men do the prime duties of accepting Christ by faith and yielding to the power of divine love. It provides for culture processes before conversion, hoping for the earliest conversion possible, but patient through slow years and holding its tongue from nagging about the awful sin and danger of an hour's delay. It believes that delay is both sin and risk, but it has learned that "the germs of mighty thought must have their silent undergrowth," and that men can not be driven into spiritual crises by a peremptory challenge or tender appeal at an hour printed in a calendar and heralded by a bell in

a steeple. And bountiful provision is also made for growth beyond conversion, conceiving that great passage as ushering a little child into a life where the new and holy ways must be taught with patience. And all these plans and labors go forward from beginning to end in the spirit of him who gave his life a ransom, and with the sustained purpose of presenting every man perfect,—not "soundly converted," but —perfect in Christ.

The work of the Church is too vast and diversified to be run off into any extreme. It should be as comprehensive as the needs of men and the provisions of the gospel. Every Christian, tho he finds some specialization for his own limited fitness, should think large. Remember Christ's words, "Forbid him not; for he that is not against you is for you." Every pastor should enlarge his heart in all directions. He is the last man who should be small and see only straight before him. Every church should lay out the broadest work it can handle; much more so every organized group of churches. Educational and evangelistic work belong together. Neither should arrogate the whole opportunity nor the whole credit. Each should serve and magnify the other. O that all children might be brought to Jesus in childlike ways before the evil days come! So would all violent evangelistic measures be blessedly forestalled. Till then we must follow the apostle who said, "I am become all things to all men, that I may by all means save some."

MUSIC AND WORSHIP

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WE can not separate music and worship; the only question is how to combine them. And the chief justification for instrumental music in church is the help it gives to this end. If it separate music from worship, the instruments are better away. They are better away if they preoccupy the Church with feelings or suggestions which are of the world (like the theater or concert, &c.), or those which are esthetic rather than spiritual. Concert pieces, or music in that style, may be foreign to the spirit of worship. It may be religious but not worshipful. One could but welcome the movement by Pope Leo XIII. to chasten his church music, and eject the modern style which was destroying worship; tho it seems going very far to use in the Sistine Chapel nothing later than Palestrina. Yet church music does not call for second-rate composers but for first-rate ones who keep art in the second place.

Music arose in Christian worship first, historically, from the custom of the Jewish Church; second, religiously, from Christian hymns, like the *Magnificat*, *Nunc dimittis*, or *Te Deum*, which sprang from the overflow of the Christian heart; and, thirdly and practically, it arose as a vehicle for the contagious expression of truth in the early Church. The creeds were sung. At a later date music gave wings to the Reformation in hymns like Luther's; and those of early Methodism from Wesley did the like. And it may be noticed here that much of what is foolish and offensive in the way of hymns is found in those which aim at attracting or impressing the public rather than expressing the Church and its truth. Church music is there to express the Church rather than draw

the world. Praise is more essential to the Church than popularity.

At first Christian worship was of the simplest kind, therefore its music was by the voice alone. This was caused also by the separation of the Church from Judaism and its protest against it. In respect of music there was both a legacy from Judaism and a reaction from it. The Jewish temple ritual was elaborate, antiphonal, and instrumental. It is a mistake to suppose that the Jews were Puritans in this regard, or in the matter of colors, as they were in images. But the synagog worship was much quieter, and had more effect on the Christian Church. There was reaction from the temple but continuity with the synagog. As Greek influence grew in the Church, its effect is seen not only in theology, but also in the abjuring of instrumental praise. Hellenism seems to have had no instrument in its ritual. The Christian praise was by voice almost entirely; as in the pagan world instruments were associated with worldly passion and frivolity; and the great soul music was yet unborn. But the slow reception of the Apocalypse into the Church still did something to foster the ideal of instrumental, choral, and cosmic praise with trumpets, harps, and hosts.

This tendency was encouraged still more by the great influence of the Gregorian school of music at Rome about 600 A.D. And then came the invention of the organ, about the time of Charlemagne (say 800 A.D.). It was truly a providential gift. It made possible the development of harmony, the great feature of modern and western music; and it gave effect to the deep, complicated, yet reconciled and triumphant range of soul opened by Christianity.

Christianity has created music as a great art. But it has also developed a special and appropriate form of music for its own emotions of solemn cosmic power and peace. It created church music, with the same technical laws as all music, but a regenerate spirit. The organ arose to express this rich Christian soul. Most peoples have a national instrument; the organ is the instrument of the spiritual nation and people of God. It is the supreme instrument for worship.

For, in the first place, it is the instrument which draws the material world most fully to participate in the vast hymn of redeemed humanity. An orchestra would do this; but the organ abolishes the distractions and impertinences of a numerous orchestra, as Wagner hides his band under the stage.

In the next place, the organ is uncongenial to the music of passion, to what Meredith calls the "blood-emotions." It is not exciting, but composing, solemnizing. It has not thrill but elation, not a cry but a peal. The violin trembles, the organ rolls. The one goes up to God for mercy, the other comes down with grace's majesty to man.

Farther, the symbolism of the organ is attractive for the community of the kingdom of God and its inspiration. The same wind among all the pipes is like the one Holy Spirit on the diversity of souls. The Spirit draws a different note from each, and makes harmony and reconciliation from all at the will of one. Of the many voices, not one is without signification.

We are, mankind is, an organ whose maker and builder is God. His Spirit draws from each soul its own note in a vast concert. Redeemed humanity is the final music and the perfect praise; and nothing but music, and orchestral music, can express at present anything so passing knowledge. One need not do more here than refer in the by-going

to Milton's *At a Solemn Music*, and Browning's *Abt Vogler*.

Once more, liturgically, the Church felt the disorderliness and poverty of a mass of people taking part in worship on a spoken note. There was a loss of beauty, of solemnity, and especially of the unity, the decency, and order which worship implies. To express the soul of a mass of people calls for music, either as song or as oratory.

Art is not artificial. Our age and society become more musical. Music becomes a more common, and therefore a more natural, vehicle of expression. Hence worship becomes more musical without being less natural. We need simplicity, but there is one thing we need more, viz., naturalness, sincerity. An affected simplicity is false and unfit for worship. And it is very common. Now what is the form of worship natural to a crowd? Something musical. In private worship a sober simplicity may be natural, and a conversational note. But public worship is not simply private worship in public. It is not individual prayer overheard. So also with praise. It has the corporate note. Hence we do not sing lyrics but hymns—less poetic, perhaps, but more to the purpose. We should not pray or praise in public as we do in private. There is a volume, a compass, a reserve, a dignity, and even a stateliness, in public worship which can not and need not be in private. And there is an intimacy in private worship which, in public, is undue. So to make public worship natural we need music, and even an instrument to give it an expression natural to its collective and congregational quality and dignity. People in church join in a musical tone where they are afraid of their own voices in a spoken note; and they go to worship where they get this vehicle. It is useless to complain of their not going to church, if you refuse such means to make the service both con-

gregational and beautiful—so long as it is earnest and sincere. What combines these public requirements is music—so long as the musicians do not take command. May I repeat that church music is there first for the church and its uses, and only next for the public; it is for praise, not enjoyment; it is spiritual, not esthetic. The anthem is not a performance to conciliate a choir, but a sung sermon—a text with a musical commentary, where the comment should take its modest place, and where self-exhibition is sacrilege.

Life is made up of prose and poetry. The prose of Christian life is work, conduct, duty, and even drudgery. The poetry of it is worship. And both high poetry and high worship run to song, to music. Music is the heart's release; so also is worship. The atmosphere of common worship therefore is music. The worship of the congregation takes musical expression in tune; the worship of the preacher takes it in eloquence. And both are escapes from baldness, both uplifted naturalness, speech born again. Poetry is homesickness till it becomes Christian; then it is home-communion.

Worship is an expression of feeling, and feeling runs to music. Opera can be more true than drama, and that than narrative. It used to be said "What is too poor to say, sing." So we have our dreadful, nauseous drawing-room songs, debasing both art and sentiment. But it is truer to put it thus, "What is too deep and fine to say, sing." Worship, as the Church's self-expression, runs to sacred art, which is the ample transfiguration of natural feeling; and, among the arts, it runs to music. And it does so first, because that is the art of relief to the surcharged heart. The soul, smitten by the world, groans; but, smitten by God, it sings, as Memnon sang at the touch of light. Even creeds, I have said, were first sung, when belief was

satisfying and joyful. Then worship runs to art, secondly, because music is the most spiritual and least material of all the arts. The sense medium is almost refined away. It is the soul itself in vibration.* Thirdly, because music is communal.

It is true, there is a worship too deep even for song, for music. We simply listen, and despair of expressing ourselves.

"Heard melodies are sweet, but those unheard
Are sweetest."

The deepest, heavenliest melodies are heard by the rapt soul. The truth of heaven strikes music from earth, but the music of heaven, when heard, strikes earth dumb. Hence the art in common worship must not be too high. It has a subdued, modest sense of its own inadequacy. One thinks of Raffael's St. Cecilia. At the singing of the angelic choir, heard through a rift in heaven, she forgets her instruments in rapture (even the small organ in her hand, which has outlived all the rest ere it breaks down). Magdalen forgets her sin and self. Paul forgets both book and sword, both theology and warfare. John is in his element, and Augustine's passion is lost in sympathetic gaze at John.

But congregational worship is not of that mystic, rapt, and lonely sort. And musical worship should be congregational. It may be as elaborate as you like within that limit. If a picked chorus formed the whole congregation, the music might be highly artistic and yet natural and easy. But for most congregations it is responses, prayers, chants, hymns. Whatever it is, it should be congregational. To leave the singing to the choir or the praying to the minister is popish. It is strange that some should think it a rag and relic of Rome to have a congregational share by musical responses in prayer. It is just the opposite of

* See my *Christ on Parnassus*, Chapter VIII.

Romish. Without abolishing anything so valuable as extempore prayer, the congregation should assert its place, and insist on participating publicly in the prayers,—publicly and musically; since, as I have said, we get far more participation in a sung note than in a spoken.

In Romanism the minister is not simply a leader but a priest—he acts in place of the congregation, which he rules more than he represents. So the choir was at first composed of clergy. They did the singing. The congregation was excluded, as is still the case in Italy. The choir there does not lead, but monopolizes, as clericalism always does. But in Protestantism, in the Teutonic nature, in democratic conditions, the congregation is the choir, the anthem is quite subordinate to the hymn or chorale. The choir so-called is only a leader, for use and service. And in the same way, the minister in worship is no priest, no substitute, but a guide. It is a rag of popery to let the choir alone sing, and to let the minister alone pray. He is no leader, if he do not lead, if no voice and tone follow his voice, if he monopolize the speaking to God. And it is a burden which tends to injure him, as many could tell.

But, if praise be congregational, if it be worship and not exhibition, the music and the organ must also keep their proper place. The machine is the organ of the soul. The service of worship should never be a recital, or in any way preoccupied with instrument or artist. There are other occasions for that. The first place belongs to the intelligible word, the uttered word of truth and grace. The main thing in our Protestant worship is not our message to God, but God's to us. The people's tribute to God in worship is stirred by God's gift to his people. And that is the gospel word. Everything is created by God's gospel to us. Faith comes of hearing and grows into

love. We must urge the supremacy and primacy of the word. God's living Word, Christ, is at the source of creation's praise. How truly the great musicians feel the need of the intelligible word to crown all the instruments can say! Wagner remedied by poetry music's defect. But the classic illustration of this is in Beethoven's ninth symphony, where the instruments of all the orchestra are unable to utter the joy of the universe, and the voice and the word must come in to help the players out, and to crown the praise with the poet's glorious strain.

May I quote from myself on this great work?

"The hunger of the heart is ever for fullness and satisfied joy. It is starved and vexed among the riddles, failures, and tragedies of life. It remains empty and aching, after all the charm of nature and the spell of art. Not there do we find that solid fullness of reality which permanently fills and purifies the soul. And nowhere, perhaps, in all the soul's own art of music, has this hunger for joy and praise, this passion for fullness, appeasement, and finality, been set forth as it is in this symphony—set forth in its first collision with life's untowardness, its storm, pathos, and colossal despair, and in its final conquest of them all."

- In the last movement, it has been said by a genius as great as Beethoven himself, the music becomes "of a speaking kind." The voice takes the place of the band. Poetry comes to the rescue of music. The passionate thought moves onward and upward, and instruments are found to be too weak and vague in what they convey. Something more positive, more explicit, more rational is demanded by the laboring idea than the emotional utterance of musical sound. Something more is wanted, to give the soul not only foothold but body, form, expression, and action. Inarticulate sound, however fine, mystical, and musical, is not enough to express the complete human spirit in its supreme effort to assert its final place in the universe of life. So the chorus of

human voices breaks in on the summit of the instrumental struggle. The chorus enters with the living and corporate word, and carries the thought and feeling to its divine release and final height. It is no mere device, no feat of skill, no triumph of musical ingenuity, no invention of amazing cleverness and resource. Great inspiration does not work so. It is all forced on the artist by the spiritual necessity of his idea and the native movement of his mighty thought. His thought must pass beyond mere sound, and become a word. There descends a living, human, reasonable word on the crown of this great instrumental creation, to save it from inadequacy and collapse. The chorus breaks in with Schiller's sublime "Ode to Joy," a joy not in nature but in grace, in the promise and gift of universal love for all mankind.

"Be embraced in love, ye millions,
Here is joy for every one.
Far above yon sky pavilions
Stands our common Father's throne."

Above all the metallic orchestra of civilization there must emerge the human and corporate Word, Christ. Human concord, the joy of earth, the soul of the soul, and the grace of God can receive their consummation only in the enthronement of him who is the living Son of God, God's intelligent and articulate word, the final, royal Christ. God, man, and nature can find the fulness of their utterance only in a human, rational, loving, redeeming Word.

Even art feels, as faith knows, the fulness of completed being and its flush of perfect joy to be in that saving work of love which broke on the world in the cross to make men redeemed brothers in Jesus Christ to the glory of God the Father.

PROGRESS AND PREACHERS' SONS—A STUDY IN MORAL VALUES

JOHN BRERETON, Lincoln, Cal.

THE new interest in eugenics has opened a field of speculation as to the possible improvement of the race. The old adage on "preachers' sons and deacons' daughters," expresses a popular superstition, and every report of "a good man gone wrong" is followed by the wiseacres' "I told you so." But beneath it all there is a deeper conviction that—"Right is right since God is God, and right the day must win."

To give substance to the poet's vision and strengthen the faith of all who look for "A new heaven and a new earth," I have collected the following facts in confirmation of the larger hope.

Much publicity has been given to the record of Max Dukes, a degenerate of early days in western New York.

Of his 540 descendants, carefully traced, 310 were paupers, having collectively spent 2,300 years in almshouses; 440 were physical wrecks; over half of the females were prostitutes; 130 were convicted criminals, including seven murderers. The cost of prosecuting and supporting this one man's descendants has been \$1,250,000.

Put over against this the record of the descendants of Jonathan Edwards, prepared by Winship in 1900. Of 1,394 known descendants, 295 were college graduates, 13 were college presidents, 60 physicians, 102 lawyers, 103 clergymen and missionaries, 75 officers in the army, 60 authors and editors, 30 judges, 80 public officers, including diplomats, congressmen, senators, and one vice-president of the

United States. There is no evidence that one of these descendants was ever convicted of crime.

In certain directions it has been thought clever to make sport of puritan standards, but wisdom is justified by her children. The products of puritanism is proof of its value. The history of one small town in Massachusetts is but an index of many others in ability to make men. Northampton, Mass., up to 1885, had turned out 354 college graduates, 114 clergymen, 84 ministers' wives, 10 missionaries, 25 judges, 102 lawyers, 95 doctors, 7 college presidents, 30 college professors, 24 editors, 6 historians, 24 authors, 18 representatives, 7 senators, 2 governors, 6 colonels, 2 generals, 2 congressmen, 1 secretary of the navy, and 1 president of the United States. These are but the noted professionals, making no mention of ordinary citizens, farmers, mechanics and business men who must have done their part in life the better for living in such an atmosphere. Nothing can so naturally account for such a record as the impelling God-consciousness that seemed to dwell in the atmosphere of those rugged old Puritan homes. We all know many easy-going, wide-open, happy-go-lucky towns that have not turned out a man of importance in the past fifty years.

Of three typical ideals, represented by the Roman, Grecian, and Jewish races, it is significant that the Jewish alone survives. From Abraham, through Moses, David, and Christ, a foundation of moral truth was laid on which modern civilization stands.

The last edition of *Who's Who in America* gives 26,885 names of noted Americans, stating their parentage, training, and achievements. Of these notables 3,413 are clergymen and [at least] 1,185 are ministers' sons, a total of 4,598, or 17 per cent. These lead in every trade and profession from infidels, socialists, miners, manufac-

turers, doctors, lawyers, politicians, bankers, and educators, up to president of the United States. A fair proportion of ministers' families to other families would be one in 225. Taking this as a standard, of the 26,885 notables, 119 ought to be minister's sons; but there are 1,185, or nearly ten times the proper proportion.

Of 416 colleges, including state universities and technical schools, 222 have clergymen, and 46 clergymen's sons as presidents, a total of 268, being 64 per cent. of all schools of higher learning under direction of Christian ministers' families.

Of the 51 names in the national Hall of Fame, 12 are from ministers' homes: Roger Williams, Jonathan Edwards, Wm. Ellery Channing, Ralph Waldo Emerson, Oliver Wendell Holmes, Henry Clay, Louis Agassiz, George Bancroft, Henry Ward Beecher, Harriet B. Stowe, James R. Lowell, Phillips Brooks; being fifty times more than a proper proportion, if other families measured up to the standard.

Of our twenty-seven presidents, three were ministers' sons: Chester A. Arthur, Grover Cleveland, Woodrow Wilson. Five married ministers' daughters: John Adams, Millard Fillmore, Franklin Pierce, Benjamin Harrison, Woodrow Wilson. One was son of a minister's daughter: John Quincy Adams—a total of nine out of twenty-seven. A proper portion would be one in 225 presidents, which would take 1,125 years at the past average of five years for each man. Having had nine presidents of closely related clerical blood, if other families are to have their proper innings, it should be 10,125 years before another boy born in a parsonage or marrying a minister's daughter should aspire to this high office.

As the finest work in art and architecture was born under the inspiration of religious passion, so modern achievements seem to depend on the same

source for much of its leadership. Infidelity had its Ingersoll; science its Agassiz, railroad expansion its Harri-man, eloquence its Beecher—all min-isters' sons.

Ministers as a class seem limited in sphere and outlook, having less likelihood of material prosperity than many other professions, being often below others in salary and native shrewdness, but the facts given seem to indicate a close relation between spiritual living and a virile progeny, and that the spirit in man and its culture tend to produce a higher order of efficiency.

The influence of mental culture on development is more familiar, but even here there are some startling facts. A biography of ability in the United States up to 1891 gives a total of 14,243 noted names. Of these, 10,683 came from ten northeastern States where public schools were first planted, while only 3,561 came from all the other States where public schools were uncommon. Massachusetts alone produced more noted ability than all the Southern States combined, excluding Virginia.

The last edition of *Who's Who in America* shows that ten northeastern States with universal education have 10,157 noted names, while thirteen southeastern States, where popular education was slow in entering, produced but 2,615 noted names on record. Massachusetts, with but twice the population of Arkansas, gave birth to forty times as many noted persons.

Long residence in the South convinces me that the fault is not in the people or country, but in the tardy introduction of good public schools

and a higher ideal of spiritual uplift. Happily conditions are now changed. Splendid schools are being planted everywhere, and soon the delightful southland will challenge the world in progress.

Much is said about man's improvement depending on better physical condition. No intelligent or humane person will dispute such a need, but the fact remains that ease, luxury, mild climate, and rich soil seem to conspire to accomplish his downfall. Man grows from within outward. Trials and hardships bring out his strongest qualities; even the ease and comfort of modern conveniences are character builders only so far as they test our souls to keep them running.

It would seem that the whole problem might be epitomized in the words of Daniel Webster, who, speaking of his own State, said, "Our soil is poor, we can not produce great crops, but we plant schools and churches and raise men."

Even where conditions are most unfavorable, instances by thousands arise where men, under the impulse of a great passion, are transformed, born again, and arise, seemingly the better for the battles fought and won. This may be through religion, or a great human love, or a revulsion against the grossness of sin, or a new vision of life and nature. It is useless to quibble over the *modus operandi*; the fact of a change is the important thing. It is not the purpose of this paper to moralize, but all the facts seem to indicate that it is not so much a new species of man that is needed as higher ideals in homes, schools, churches, and political life.

"THE INSIDE OF THE CUP" *

The Rev. E. M. CHAPMAN, Old Lyme, Conn.

OF the multitude of readers which this notable novel has found since its publication in book form, some must have remembered that exactly five and twenty years ago a similar public was reading *Robert Elsmere*. A comparison between the two books is inevitable and instructive. Both testify to the undying interest which men feel in religion. They emphasize the fact that no one is surer of a hearing than he who can state the soul's problems in the language of his own generation. If, in addition, he can help to solve these problems, he establishes a claim upon the gratitude and remembrance as well as upon the interest of his fellows. Both these books have succeeded in stating clearly and in terms of life certain questions which profoundly agitate society. In 1888 the pressing question was that of the influence of scientific discovery upon religious faith; especially the influence of Biblical criticism upon the Church and its ministry. The hero of *Robert Elsmere* was offered upon the altar of "higher criticism"; but a sort of compromise was finally effected by which, as a living sacrifice, he entered the field of "settlement work." The implication was that the Church was doomed; and that religion henceforth was to be a matter of works, seasoned with brotherly love, to be sure, but not dependent upon any vital or regnant faith. The influence of the book was mainly negative; and many readers who paid glad homage to its literary quality must have laid it down with a sigh, not of relief, but of half wistful regret.

The quality of *The Inside of the Cup* is very different. Mr. Churchill's real success lies in the fact that he has uncompromisingly arraigned some serious social and religious evils without evident extravagance. He sometimes, to be sure, resorts to what the newspapers call "roasting" or "flaying," but only in his weaker moments. Upon the whole, while his probe goes deep and his methods are drastic, the onlooker feels that the patient is in the way of recovery. The novel is also positive instead of negative in matters of faith as well as of practise. It is meant to be a heart-searching book. Mr. Churchill has succeeded in making it also a heartening

book; and this very largely because it is intensely religious. If some critic should object that its religion and philosophy are now and then a little crude, I should merely remind him that even so it is better for religion and philosophy to be crude than to be anemic. It may also be objected that in comparison with *Robert Elsmere* the workmanship of the story lacks finish; and it is quite true that Mrs. Ward wielded a defter pen. Yet both cleverness and force appear in Mr. Churchill's characterization and plot.

St. John's is a prosperous church in a mid-Western city. To it as its rector comes John Hodder, a young man of excellent parts and impressive physique. He finds his vestry and the policy of the church dominated by Eldon Parr, a banker of great wealth and authority in city and nation. As time passes, Hodder's hard work meets with a success that gratifies his parishioners but leaves his own heart increasingly dissatisfied. Casting about for the cause he discovers it in his mechanical conception of religion and the Church; and in the fundamental lack of brotherly love in the society in which he moves—particularly in the injustice and oppression which have marked Eldon Parr's winning of his wealth. The story hinges upon Hodder's emancipation from what may be called the static in religion, philosophy, and sociology, and his conversion to a dynamic and vital experience of all three. Side by side with this experience the reader sees the shackles of the world riveted ever more firmly upon the soul of Eldon Parr, until at the book's close the death of his son and the alienation of his daughter—foreordained of course to marry Hodder—leave him a figure of despair; a figure all the more significant because the man still defends his integrity and admits no essential contradiction between his unjust means of gain and his "philanthropic" plans.

There is a host of other characters who come and go, effectively upon the whole. Horace Bentley, who has been wronged in fortune by Parr and devotes himself to the good of his neighbors in wretched Dalton Street, is meant to incarnate the very spirit of Christ in common life and measurably succeeds. There are many well-to-do parish-

*By Winston Churchill. The Macmillan Co., New York, 1913.

ioners and a considerable group of the poor and outcast, but practically none of the humble and serviceable folk who still make up the rank and file of society. Mr. Churchill has, of course, the right to choose his own company, but it is odd that in so large a city his characters should never even pass through a street of decent houses which are the abode of neither poverty nor riches. Between the slums of Dalton Street and the splendor of the park there is, we would venture to remind Mr. Churchill, an intermediate state, where his books circulate in considerable numbers and where the destinies of Church and fatherland are more largely and intelligently considered than in either of his chosen localities. It was no part of his duty to linger there, but since his plan in some sense included a view of society it might have been well to make an occasional excursion thither.

The discerning reader will also regret Mr. Churchill's ready acceptance of the methods of melodrama in staging his characters. It is all very well to make Hodder statuesque and to give him obstinate hair; but his height of six feet two is a sheer waste of flesh and blood and, moreover, five feet eleven would have accorded better with his deftness as a boxer, since a boxer he must needs be. His second assistant who resigns as soon as trouble threatens his chief is of course called "little Tomkinson." The resolute veteran of the Civil War who befriends Hodder in a critical vestry meeting would be better without his "defiant air," while his son-in-law—a clever lawyer and a graduate of Harvard—would, in the flesh, be among the first to resent his creator's insistence upon his close-cropped head and chronic belligerency. Nor is Alison Parr, the heroine, quite convincing, with her independence, her ready acquies-

cence in the final breach with her father, and the feebly naive, "That is a very beautiful thought," with which she is wont to receive Hodder's instruction. That such flies in Mr. Churchill's generally excellent ointment are not necessary is shown by his treatment of Hodder's first assistant, McCrae, who, tho a minor character, is so admirably drawn as to be sure of grateful remembrance.

Yet the book might have been far less skilfully constructed and still remain notable, so clear and strong is the emphasis put upon eternal things. Not only is it inspired by a true social conscience; it recognizes the fact that the task facing society and the Church is too great for expression by the word "reform." Each generation born into the world needs to be born anew into the possession of power and good will sufficient to dominate circumstance. Self, wealth, and love of authority rule Eldon Parr until they strangle his soul. John Hodder is freed from their tyranny by the word of Christ spoken in the language of to-day. Out of a great experience involving the reconstruction of his theological as well as his social faiths he wins at last the peace of God which, as Mr. Churchill finely says, "passes understanding, because sorrow and joy are mingled therein." He stays in the service of Christ's Church where he instinctively belongs and sets his face hopefully toward the future to the heart of which he has found the key.

So twenty-five years after Robert Elsmere left the Church because it and its faith seemed moribund, John Hodder decides to remain with it because he is so sure that it can still feed men with the bread of life; and the reader is reminded anew that an institution which can survive so many deaths must after all be essentially vital.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

An Independent Chinese Church

As the result of a series of meetings held some time ago in Nanking, about four hundred young men, many of them students, signed cards professing a desire to study the Christian religion. They were formed into classes, and after four months' study about one hundred and sixty recorded a decision to accept Christianity. When it came to entering upon a Church connection, however,

they one and all objected to joining any of the existing mission churches, because they were all controlled by foreigners. The Chinese leaders of the mission churches respected the objection, and called a meeting to consider ways of meeting it. In the end it was decided to organize an independent church which would not only meet the wants of these hundred and sixty students, but which might also attract many of the edu-

cated young men who profess Christianity but do not feel drawn to any of the existing churches. The foreign missionaries, so far from opposing the suggestion, cooperated in its realization, and appointed a committee to assist in drafting a constitution for the new church. This constitution contains a clause in which all attempts at proselytism are deprecated, and which requires that members of other churches who wish to join the new organization must first gain the consent of their mother church. The movement is full of significance and potency, and the missionary church showed wise insight and broad statesmanship in encouraging it, recognizing that behind the immediate motive of escaping foreign domination is the aspiration of a church to bear its own burdens. On the surface one might be inclined to question the wisdom of not allowing members of other churches to join the new body without permission; but, no doubt, this apparently medieval provision is necessitated by local conditions.

Basuto Literature

A writer in the London *Christian World* discourses rascily of the present-day Basuto. M. Jacottet, a distinguished missionary of the Paris Evangelical Society, has been enchanting London journalists with his graphic account of life in Basutoland. Christianity is now an indigenous religion among the Basutos and has helped to make Basutoland a kind of South African utopia toward which Mr. Lloyd-George might almost cast envious eyes. Ideal social and economic conditions have allowed the native genius to develop and even to lay the foundations of a literature. Eighty years ago the Basutos had no written language, but the French missionaries constructed a grammar and imported a literature, and to-day the Basuto press is inadequate to supply the demand for books. A weekly newspaper, *The Star of Basutoland*, is published, and there are the first signs of the emergence of a genuine native literature. One of M. Jacottet's pupils has written a romance, *The Pilgrim of the East*, which is now in its second edition. This maiden effort suffers, according to M. Jacottet, from an overdose of Marie Corelli, but a second novel by the same author, to be published shortly, is pronounced by him to be "ten times as good" as any of Mr. Rider Haggard's romances in which "the blacks are always only painted Europeans."

Mr. Rabindranath Tagore and Two Missionaries

Mr. Tagore, who has just been awarded the Nobel prize for literature, has gone back to his Indian home after his extended visit to England and the United States, and has many an interesting tale to unfold concerning his recent experiences. He has not a little to say about the provincialism, obtuseness, and superciliousness of many of the English-speaking people whom he met on his travels. He especially instances the case of two zealous missionaries, who made his life on board ship a nuisance by their persistent efforts to proselytize him. "I lost my patience," says Mr. Tagore, "and had to tell them that I was too old for all that and inquired why they did not preach to their own people who were always drinking and gambling." The *London Pall Mall Gazette*, in commenting upon this "insult" offered to one of the most spiritually-minded poets of the day, says that if those particular missionaries carry the same tactlessness into their labors in India, one can not wonder at the prejudice of the refined and educated Hindu against Christianity. The remark is obviously justified; but, on the other hand, one is bound in fairness to say that Mr. Tagore's method with these tactless gospellers was less than consistent with his own mystical doctrine as exprest, *e.g.*, in the *Gitanjali*. One would have expected him to accept the clumsy and uncalled-for ministrations of these missionaries in the humble spirit of one who listens for the voice of God in the most unlikely and unlovely messenger, no matter how unworthy his spirit and motives. A courteous request to be spared discussion would surely have been more worthy of a mystic seer than the *tu quoque* retort.

Roman Catholicism in Austria

"There was never yet a light rising in the Church of Rome but a thousand hands were ready to extinguish it." These melancholy words of a distinguished Austrian Catholic priest and author, the late Dr. Veith, were never truer of his native country than to-day. While Rome is making considerable strides in Protestant countries, largely through adaptation to her environment, she is losing in Catholic lands through the triumph of curialism over the Modernist element. Modernism has never been allowed a foothold in Austria. One solitary priest struck

the spiritual rôle in a book and was forthwith silenced. A Hungarian bishop pleaded for a more intelligent and vital faith but was condemned, and consented to retract. Today there are few signs of revival in Austria, and the "Los von Rom" movement is becoming a factor which clericalism will have to reckon with.

The Seven Tablets of Creation

Yet another addition to our knowledge of the Babylonian creation stories is found in the collection of cuneiform tablets now lodged in the British Museum, which form the subject of an exhaustive study by Mr. L. W. King. These tablets, which include the story of the deluge, follow the biblical account more or less closely, with the addition of such non-canonical episodes as the fight between Bel and the Dragon. In the account of the creation of man, Bel or Marduk is represented as proposing to make man from his own "blood and bone." A supplementary light is thrown upon this expression by the Sumerian tablet now in Philadelphia, read by Mr. Arno Poebel, in which En-lil, the Sumerian prototype of Bel, is represented as making mankind from "the blood of En-lil." The explanation of the phrase is doubtful.

Medicine in Ancient Egypt

In the course of a lecture before the Royal Society of Medicine, Professor Elliott Smith said that the influence of mummification upon the history of medicine had been of great importance, as it prepared the popular mind for the practise of dissection. Altho the Egyptians themselves did not exploit this advantage, the Greeks used it to lay the foundations of scientific anatomy. Professor Smith showed a copy of a medical prescription on a papyrus dating back to 2000 B.C. The prescription was for an ointment containing no less than fourteen ingredients, and was intended to be used in a case of acute mania. Professor Smith stated that he had come upon splints dating from the time of the pyramids.

Assyrian Medicine

Mr. Campbell Thompson, whose Hittite studies have won him the respect of orientalists, has been turning his attention to Assyrian medicine, which offers not a few points of contact with the modern healing

art and throws interesting sidelights upon medical references in the Bible. Mr. Thompson adduced examples from some five hundred hitherto unpublished tablets dealing with the contemporary medical treatment. It appears that the Assyrian pharmacopeia contained over a hundred animal, vegetable, and mineral drugs, some of which, such as liquorice, henbane, and cassia, are still used. It is worth noting that powdered copper, the old Assyrian specific for inflammation of the eyes, is still used in the form of blue-stone or copper sulfate as a valuable adjunct in the cure of tropical ophthalmia. It is significant to note *à propos* of such discoveries as these of Professor Elliott Smith and Mr. Thompson, how many elucidations of minor aspects of biblical knowledge have come to us lately through oriental research, and how very little that makes any really important contribution to the great central questions with which biblical science is concerned.

A Living Wage for the Soul

It is only a comparatively short time since the passion for social righteousness became widely operative among us, and already men of all creeds and of no creed are finding themselves politically disillusioned and driven back upon spiritual sanctions. The remarkable organization called The Collegium has, through its chairman, Rev. William Temple, voiced the unspoken conviction of thousands in declaring that nothing short of a practical realization of the Christian doctrine of society can solve the social problem, and that since that doctrine was at present known only in the barest outline we have first to find it, and the way to that is prayer. The *Report* of the Second Swanwick Conference of Social Service Unions strikes the same note. The root problem to these earnest social reformers is not the problem of industrial unrest and of the living wage, but of spiritual unrest and of soul sustenances, that is, of personal conservation and moral equipment for the task of reform. The soul can live only by a great religious conviction; and if matter touches soul, is not our mastery of the material mechanism of existence conditioned by the quality and temper of the spirit that addresses itself to such mastery? The recognition of the supremacy of the spiritual and of prayer as the driving-force in reform is the most significant note in present-day social service.

◀ The Work of the Preacher ▶

MICHAEL WIGGLESWORTH (1631-1705)*

[It is sometimes a wholesome exercise to look back along the road which the race has traveled and see how our forefathers looked at things. It is with this thought in mind that we give the following brief article, by William J. Long, covering a subject near to the interests of our readers. It tells its own tale.—Eds.]

THE first and probably the greatest "sensation" in American literature appeared, not yesterday in a popular novel, but two and a half centuries ago, when Wigglesworth published his *Day of Doom* (1662), a gloomy and terrible picture of the last judgment. Unlike the modern sensation, it had real power; it first startled attention and then held it firmly, and for nearly a century was the most widely read secular book in America. This in itself is warrant for us to examine it a little more closely than is commonly done.

Who was Wigglesworth? The author of the poem, Michael Wigglesworth, was minister of the church in Malden, Massachusetts. In a funeral sermon, Cotton Mather calls him "a feeble little shadow of a man"; but this is one of Mather's queer compliments. It minimizes the weak body to magnify the soul, which was mighty, and the imagination, which was tremendous. Wigglesworth was a lifelong sufferer from disease, and his own pain led him to study medicine, that he might relieve the pains of others. For years he was minister and physician to the frontier town; and in the mortal sins and sufferings of humanity his imagination saw only a forecast of eternal retribution—just as his English contemporary Bunyan brooded over future torments amid the flame and smoke of his tinker's forge. Occupied with the glory of the Lord, Wigglesworth was blind to the glory of his fellow men. For him earth had lost all its beauty when Adam wandered out of Paradise; it was an evil place, to be run through quickly in order to get to heaven. We may infer his idea of life from the curt leave which he took of it:

Now farewell, world, in which is not my
treasure;
I have in thee enjoyed but little pleasure.

In short, Wigglesworth was a man doubly acquainted with suffering. He saw no good in this life, no hope save for a chosen few in the future; and he let a powerful but morbid imagination play about one of the most powerful and morbid theological systems that have influenced humanity. Here is the secret of the man and his book.

The *Day of Doom*, Wigglesworth's chief work, is generally regarded as a mere literary curiosity; but there is, perhaps, a deeper meaning to be read in it. Our first criticism is reflected in a smile, for this terrible poem, dealing with stupendous themes, is set to a measure that suggests jiggling or whistling:

With iron bands they bind their hands, and
cursed feet together,
And cast them all, both great and small, into
that Lake for ever;
Where day and night, without respite, they
wail, and cry, and howl
For tort'ring pain which they sustain in body
and in Soul.

It is obviously impossible to be impressed by anything that runs to the tune of "Yankee Doodle," and our first experience of the *Day of Doom* is like that of our first jack-o'-lantern—a frightful, demoniac face gleaming out of the darkness, which upon brave examination turns out to be a candle in a hollow pumpkin. So the poem seems ludicrous to us now; but two centuries ago it was very different, as were comets and other misunderstood things. Here was a theme with which all men and children were familiar. It had been drilled into them with their first reading lessons, in the *New England Primer*. They had heard it expounded in many a dreary sermon. They had brooded and trembled over it in the silence of the night. And suddenly, like a gorgeous moth out of an old gray cocoon, it appeared in new form, vivid, picturesque, and in a lively

*From *American Literature*, by William J. Long. Published by Ginn and Company. Copyright, 1913, by William J. Long. All rights reserved.

meter that set itself in the memory. It was this unusual combination of matter and manner, of a mournful theme and a jocund measure, that largely accounted for the popularity of the poem.

Our next impression is that, under the jiggling lines and merciless theology of the *Day of Doom*, the soul of a poet is struggling blindly for expression. We have not quoted the most familiar and ferocious stanzas, because our repugnance at the ideas expressed prevents a just appreciation of the power of their expression; but one who can lay aside his

prejudice finds many a fine line to suggest that, had Wigglesworth lived in a different environment, he might well have created a noble and enduring work. For he had the genius of an epic poet. His power is evident from the fact that he revived an old theme and made it live for a full century. Since the miracle plays, which invariably ended with *Domesday*, many poets have written of the last judgment, and none of them compares in vigor or imaginative power with this "little feeble shadow of a man" in Malden.

Another characteristic of this poem is that it reflects the sternly logical trait which once dominated our politics as well as our theology, and which is reflected as strongly in Adams or Calhoun as in Wigglesworth or Edwards. All these men disregard emotions, start with an accepted premise, and drive straight to a conclusion. In the *Day of Doom*, God is simply a judge who must interpret a law without pity or favor. He is not Father, or Creator, but simply Logic. All classes of men appear before him, and each makes argument based upon the proposition that

In Adam's fall
We sinned all,

which was the first sentence of the *Primer* in which Colonial children learned to read. The Judge refutes their claims by more logical arguments, and away they go to torment. Here is the nub of the whole poem. It confuses the true and the merely logical, forgetting that, if there be an error in the premise, every logical step leads farther away from the truth. The *Day of Doom* is, therefore, an epitome of the apparent strength and essential weakness of that mighty theological system which dominated a large part of our country in the early days. It shows the effect of such a

system on a poet's imagination, just as *The Freedom of the Will* illustrates its influence on the human intellect.

A New Manual of Homiletics *

EDWIN CHARLES DARGAN, D.D., LL.D.,
Macon, Ga.

HERE is a brief and practical manual for beginners. The standpoint and treatment are thoroughly German, but the treatise is well worth reading by preachers generally. There is nothing especially new or striking either in the principles announced or the methods proposed. In the introduction the author frankly and clearly assumes the evangelical point of view. He makes it plain that the preacher in the twentieth century is to proclaim the gospel as made known in Scripture. The Bible is a revelation from God and presents God's message of salvation to men. Jesus Christ is the center of the gospel message. The gospel statements concerning him are to be accepted at their face value. His birth, work, teachings, death, resurrection, and second coming are to be accepted in an evangelical sense. The modern rejection of this view is itself rejected and described as being not another gospel but another religion. The preacher himself must have a vivid and sincere realization of the truth that he preaches, and must in character be a worthy man.

The main part of the treatise concerns itself with the material and the form of preaching. The usual counsels of modern homiletics are firmly and clearly given. The finding of material and selection of topics for preaching are based upon the church year. This, of course, is a limitation which preachers of non-liturgical churches will reject. Nor in fact does it seem necessary in all cases for those who follow the ecclesiastical seasons. The more particular material is rightly described as biblical. The preacher must find, interpret, and apply his text. In regard to the form of preaching there must be a good arrangement not always announced and not too fine-spun. But following the two accepted laws of logical and psychological fitness, sometimes the division will take one form and sometimes the

other. Sermons will be either thematic or analytic. In the one the subject is divided according to its nature. In the other the text is analyzed. In both the application is necessary. With regard to style and delivery the counsels are marked by good sense and propriety. The customary homiletical principles are simply and forcibly set forth. The author insists upon careful preparation and a free delivery as the proper method. He rejects reading of the manuscript, and also advises against a merely verbal memorizing of what has been previously written. The delivery must be dignified and appropriate, the style popular, clear, forcible, and worthy of the subject.

The style of the work is—for a German book—remarkably clear and simple and easy to read. The treatment of the historical and critical parts is marked by German thoroughness even tho it is brief. The positions are sound, both from the religious and the artistic standpoint. The lack of acquaintance with homiletical work outside of Germany is apparent. Vinet and Van Oosterzee are the only works other than German which are mentioned. Some other than German preachers, however, claim notice, among them Spurgeon and Robertson.

An Incomparable Ministry

WHAT greater work on earth than that of the preacher can any man conceive of? Jesus of Nazareth was a preacher. His greatest miracles were performed by his tongue. Men bowed before him because no other man had ever spoken as he spoke. It was his conviction that, while heaven and earth would pass away, his words would never pass away. Down to the latest generation men will be set apart to the high work of causing these words to live in the hearts and homes of men. No other work will ever take precedence over this. No progress of humanity will ever render this work unnecessary. There will be seasons, now and then, no doubt, when other kinds of work, executive, pastoral, ceremonial, philanthropic, will seem to have a use and glory which preaching does not have, but such seasons will be few and transitory. So long as the world exists, God will continue to ordain preachers, and these men, when baptized with the Holy Spirit, will resist every inducement to turn aside to other forms of service.—Charles Edward Jefferson.

**Evangelische Homiletik. Ein Leitaden für Studierende und Kandidaten.* By Dr. Eugen Sachse, ord. professor in Bonn. A. Deichert'sche Verlagsbuchhandlung Nachf., Leipzig, 1913. 182 pp. Paper, mark 3.60; cloth, mark 4.50.

◀ The Work of the Pastor ▶

THE PLACE OF FAIRY TALES IN EDUCATION

The Rev. JAMES LEARMOUNT, Totnes, England

FAIRY lore is purely imaginative. Most fairy tales are not manufactured, they have grown. In many cases they form a key to the intellectual life of primitive man, but they belong to the children as much as to the philosopher. The imaginative faculties of children ought to be trained and called into play, as much as, if not more than, the other faculties of the mind. If they are not rightly dealt with they will act of themselves and to less pure ends.

Nearly every child is precocious. Its accomplishments are marvelous. An ordinary child comes into the world with no knowledge of life, yet in two short years—less time than it takes a missionary to learn enough of a foreign language to communicate intelligibly—it learns names and places, speaks intelligibly on small matters, understands nearly all that it hears, acquires many habits and tricks and ways. Every child, it would seem, is a miracle, and is born a genius, but we, by our methods of training, slowly and laboriously add that mixture of dulness and of the commonplace which spoils and mars the glowing clay. There is no dulness in nature, everything there is startling when you know it. And natural dulness is rare in a child. What is required is to retain that early genius, that precocity, that vivacity—call it what you will.

Let mention be made of one fact that shows the insistent need for this. To the power of the imagination we owe all arts, sciences, customs, laws, politics, manners, civilizations, and in a large measure religion. And where imagination is crushed or runs riot, that most wonderful faculty is ruined for useful and healthy purposes. Put it in this way: Imagination is but the forming of mental images of things or events. Our system of cram defeats any vision, any power of vivid thought; unless the imagination organizes the facts, the intellect never assimilates them and they are so much dead stock. Unless it be accompanied by imagination, mem-

ory is cold and lifeless. A child can not understand things abstractly. As Lord Bacon says, "A mixture of a lie doth ever add pleasure in instruction and education." Mr. Archibald asserts that he is afraid of the seven-year-old who wants everything true. The brain of a child must see pictures of what is brought before it, if it is to grasp them, remember them; it must put a halo of fancy round them that will make them desirable. The child's real success only comes in proportion as it is helped to make mental images. Even old folk remember better what they see; they remember a story better than an argument. When a child sees a thing by an illustration, or a picture mental or otherwise, the fact becomes imprest; the fact is no longer commonplace, it has a halo of glory round it for all time.

Auguste Comte has shown how the human race began by explaining and interpreting by emotion what was seen or felt: Fire burned, water drowned, lightning blasted; and soon, out of these facts grew the idea that these were awful personalities, instead of powers and forces. The race still does the same. And we need to remember that feeling is still largely the human guide. Thus we see why fairy tales are liked, and what a powerful instrument they may become in the hands of teacher and parent. The world is crammed with knowledge, and our business is to make it attractive. Our great scientists have made their name and fame not so much by their vast knowledge as by their ability to make dry facts as interesting as fairy tales. This is our need and the children's immediate need. Imagination is becoming dull, the feverish haste and pressure of modern life are hastening its disappearance. The world is growing old at its heart, and that is the beginning of the death of all that is grandest in life. Morbid craving for mere excitement and a disinclination of the masses to think are serious signs of our times. The cause is largely a revolt from the system of mere cram in edu-

cation. We want more imagination, more real enjoyment of serious thought in our teaching in both day and Sunday-schools.

As George Meredith says, "We exchange the sky for the ceiling if we let romance go." "The imagination," says Henry Ward Beecher, "is the very secret and marrow of civilization. It is the very eye of faith. The soul without imagination is what an observatory would be without a telescope." "Imagination is the creative faculty of the mind." It is the angel that goes before us, it is our pillar of fire by night and our pillar of cloud by day, it is our stimulant to action, and the forerunner of any success we may achieve. And seeing that we have this faculty in children, and remembering what Carlyle says, that it is "the true heaven-gate and hell-gate of man," we see the important instrument God has put into our hands. As one speaking of the child has said:

"There is nobody so full of quaint fancies, of splendid visions, of golden dreams and hopes, as he is. He lives in a sort of enchanted fairy-land, to which he can make his escape with infinite agility and ease from all that annoys him in the world of actual and angular fact. Take William Canton's most charming little girl of five, whom we can only greet by the *nominis umbra* of W. V., and see how she peoples wood and glen with mysterious figures. Or take the beautifully depicted child in Sir William Hunter's *Old Missionary*, who is perpetually on the lookout for the various characters in the *Pilgrim's Progress*: 'One evening we met Timorous and Distrust—they were a couple of post-runners with jingling bells at the end of their bamboo staves—fleeing from lions. On another, we were quite sure that we saw Simple, Sloth, and Presumption (three fat grain merchants) encamped for the hot-weather night under a tree. Her father was always valorous Christian, and a certain bazaar of sweetmeat-sellers and bright printed calicoes was Vanity Fair.'"

In Pierre Loti's *Romance of a Child* he describes the kindling of the imagination which he experienced as a boy of six when, after he had scrawled upon a bit of transparent paper the pictures of the "happy duck" and the "unhappy duck," he reversed the paper and let the light shine through. The indistinct lines surrounding the "unhappy duck" became a misty sea; awful and unexpected storms darkened the sky, and the poor lonely duck was abandoned and alone. The child there and then felt the whole thing, and he became the inhabitant of a desolate world, and that piece of spotted paper haunted him all his days.

A diet of facts unadorned is about the poorest to give a child. The realities of life need no herald, they will come soon enough. Banish Hans Andersen, Grimm, Lewis Carroll, and books of that class from your children's bookshelves, and you will reap a tremendous harvest of the commonplace and the dull. The child likes something he does not quite understand; he likes to feel he is bordering on the new, the wonderful, and the mysterious. Mystery is a part of knowledge, and a fairy tale read and learned now will become a sermon after many days. If ever we need to pray for wisdom, it is when we would provide for the imagination of the child. No child deserves to live in the actual at an early age. It is cruelty to the child; it is an injustice, it is wicked; it blights and withers the beautiful and the ideal—it nips fancy in the bud. For a teacher to be dull is a crime. He has a vast treasure-house from which to draw interesting, soul-satisfying jewels of truth, whose brilliancy and beauty are never lost. The Chinese bind the child's foot; let us see to it that we do not bind the child's brain. "How nasty it must be," said a little girl, "to be grown up and think fairies silly, and to be altogether horrid and sensible." And I have deep sympathy with what she said. I should feel I was being robbed if I could not read the *Arabian Nights*, if I could not wander

"By Bagdad's shrines of fretted gold."

There are certain people—disagreeable people—who refuse to read any book not labeled "improving"; they are always happy—with "becoming gravity." I want to put in a hearty plea for fairy-land. You need not fear the effect upon your child. Fairy-land is emphatically healthy. The witches in the end always have an unpleasant time of it. St. George always kills his dragon. The good always "live happily ever after," and virtue always pays. Wicked people always "catch it" in fairy-land. The greedy, the envious, and the disagreeable meet with their deserts. The rewards of goodness, the rewards for the children who give cheerfully, or show patience, or any other of the virtues, are splendid and full of encouragement in all goodness.

It is not a far step from fairies to angels, from the prince of story to the Prince of peace. The garden of the fairies opens into the garden of heaven, to those who have

the key. Imagination sees the heavenly meaning in the earthly story and is not slow to apply the truth.

Do you want to teach your children moral lessons? Who will help you better than the story-teller? You want to teach your child to give glory for all things to God, call in Hans Andersen; let him tell the story of the Pen and Inkstand, how they took pride in themselves, and each quarreled with each over the marvelous poems which seemed to come from them, but the poet, through whose soul the lovely pictures came, recognized the Master in whose hand he was an instrument; and thus your child will grasp the lesson easily.

Or do you want to teach your child to speak the truth in love, and not to exaggerate, ask Andersen to tell them the story, "It Is Quite True." The white hen was highly respectable, but had a sense of humor. She shed a feather, and cheerfully said, "There! the more I peck myself the handsomer I grow." An envious neighbor whispered to another fowl, "There is a hen who pecks herself to improve her appearance. If I were a cock, I should despise her." The owls heard the lie and repeated it with embellishments to the effect that the story was not fit for children's ears; and, by the time the story had gone the round of the pigeons, the bats, and a few more poultry yards, the white feather had grown into five hens which had pecked themselves bare, and then pecked one another to death for love of the cock. When the story came back to the merry white hen, she did not recognize herself as its originator and put the story into the newspapers.

This power we have of realizing that which is not at the time seen, and by means of which we can construct a vivid impression of a thing which we can at the time neither hear nor see nor feel, is a power we have neglected.

Mr. F. W. H. Meyer, in his epoch-making book, *Human Personality and Its Survival of Bodily Death*, thinks that the evidence he has collected warrants the conclusion that a few people have developed a capacity for responding to the spiritual world, and that all will eventually gain this power. And a merely sordid life, a life lived without the exercise of the higher faculties, crushes all upward tendency and kills all higher spiritual progress. The very fact that the child has a natural appetite for the doings of Sinbad

the Sailor and Jack the Giant Killer, for the tales of Grimm, and Hans Andersen, and the rest, will make it easier to keep the more spiritual faculties alive and susceptible to the appeals of religion.

It is natural for a child to be interested in the awful and gruesome, in whatever tells of pain and horror. He is a born sentimentalist. But fear and compassion must not be used carelessly; the emotions must be guided to right and healthy lines. For altho it is true that children love the awful, it is also true that their love of the heroic and the high is real and deep. There is a divine spirit in every child.

The Rev. W. L. Watkinson says that our national character is not favorable to this art; Englishmen are inclined to the blunt, the harsh, the severe, as being more akin to truth and reality; gentle words and gracious manners are to them suggestive of falseness and flattery. The oriental in courtly speech and deferential manners puts on the gold-leaf thick, and the French and Italian use far more gilt in their conversation and intercourse than they do in their fine arts; but John Bull despises the whole thing as mere hypocrisy—the art and mystery of gilding are in his estimation a black art and a mystery of iniquity. Our religious traditions also lead us to suspect and scorn sweetness and light. The puritanism to which we owe so much was often somber and stern, and it disinclines us to the softer mold and the pleasant phrase; truth and thoroughness are more than taste and tenderness. All of which constitutes a more earnest plea for the cultivation of the imagination. It may be true that "the child is father of the man," but that is not so important as that we make the child the father of the man God intended him to be, that we draw out what God has put in.

Let us be sympathetic and watchful; let us tend with care the unrivaled imagination of the children; let us stimulate them by showing a loving regard for their little sayings, especially encouraging all that is pure and beautiful. Our first and greatest need is sympathy with the child. The completion of a child's thought, because we have got behind the child brain, is the putting in of seed that will ripen into a harvest. When your child sees in the dew "the grass crying," in butterflies "pansies flying," when your child like another little one gathers "sunshine in her hands and bathes her face

with it," do not say "nonsense"; try to see the beauty as the child sees it. It will help the child and keep your own heart from withering.

A little black boy in New York was one day spinning the lid of a tin can by letting it run on the ground with a piece of string through the middle. A lady spoke to the boy and asked how old he was. "Well," he said, "if you go by what mother says, I'se fo', but if you go by the fun I'se had, I'se a hundred." That child's imagination was a veritable fortune.

Why should we crush the child's fancy? Why should not your child grow up with the poet's spirit? Why should he add to the mass of the dull and the commonplace? Why should he see the first quarter of the moon in the sky and say so in that bald way? The poet calls it "a silver sickle in an angel's hand." A fleecy cloud is more than a cloud to the poet:

" 'Tis e'en as if an angel in his upward flight
Had left his mantle floating in the air."

The imagination creates new heavens and a new earth for us here and now. Let us encourage it in every way, and the next generation may give us another race of intellectual giants. You need not be afraid to cultivate the imagination lest it unfit your children for sober, real work. It is true what John Ruskin says, "The most imaginative men always study the hardest and are the most thirsty for new knowledge."

Imagination is good for the worker, gives a zest to life.

"Without money and without effort it transports the tired worker in a London garret into the green glade and on to the feathery moorlands; it lifts the veil of distance, and shows the blue ocean ridges and the white peaks of mountains under clear stars. If the heart be light it may conjure up a vision of elfland or fill the air with spirit voices. It is independent of outward circumstances. Coleridge, a schoolboy in a crowded London street, dreams that he is Leander swimming the Hellespont. Keats, a student at St. Thomas' Hospital, sees a sunbeam come into the lecture-room, with (to use his own words) 'a whole troop of tiny creatures floating in the ray'; and at once he is 'off with them to Oberon and fairy-land.'"

In a gray world like ours this is certainly a desirable asset. As Mr. Chubb says in his *Teaching of English*:

"One of the happy privileges of parenthood, if only parents would realize it, is to

reinhabit with their children the literary world of childhood; to follow with them once more Alice's track through wonderland, the world behind the looking-glass; to set sail with Jason and coast with Ulysses; to strive with fleet Atalanta; to quail before the genii with Aladdin; to soar on roe's back with Sinbad. . . . These imaginative presences exert their greatest influence, not in the discounting formality of the schoolroom reading or discussion, but in the home circle. Cut them out of the real life of home and they will seldom gain fulness of being in the schoolroom; and, without them as household presences, the real world can never be for the child the rich world of wonder, surprise, and sweet mystery, the world of heroic possibility and beckoning romance that it might have been."

Let us then make up our minds that fairy tales and the best imaginative poetry and literature, cultivating the imagination, are prime necessities in our teaching and training of children. There can be no real teaching where this faculty is not called out and encouraged. As one has said, "If history, philosophically conceived, teaches anything, it teaches us this—that fictitious beliefs initiated the education of the human race, and still continue to do so; and that no break in historic continuity is to be expected, as such education is on all accounts a 'survival of the fittest.'" Let us recognize this; let us use the knowledge, and our children will rise up thanking us every day of their lives when they are grown up and are fighting the strenuous battle of life. The story, the parable, the fable, the poem in day- and Sunday-school and home, may mean salvation for body and mind and soul, if rightly used.

Remember the word spoken about Christ, "Without a parable spake he not to them."

A Card Suggestion

[On one side of the card sent by the Rev. Urban C. Gutelius is the following invitation, and on the other side are the church notices. The size of the card is 6 x 3½.]

OUR INVITATION

To all who mourn and need comfort—to all who are weary and need rest—to all who are friendless and need friendship—to all who are homeless and need sheltering love—to all who pray and all who do not, but ought—to all who sin and need a Savior—to whosoever will come, this church opens wide the door and makes free a place to worship God, and, in the name of the Lord Jesus Christ, says to every one

WELCOME!

MID-WEEK PRAYER AND CONFERENCE MEETING

Jan. 4-10—The Best New Year

(1 Cor. 16 : 9)

New Year's day is unique as a day of new beginnings. The value of it, like the value of every day, as well as of things in general, depends on the use made of it. Of all good things the best is the one put to the best use by its possessor. That the beginning of good endeavor counts for much is proverbial. "The beginning is half of the whole," said a Greek poet of the ninth century B.C. "Well begun is half done," says the man of to-day. The best New Year is that which is well begun by using its open door to betterment of past efforts in more effective results. Paul calls his open door at Ephesus "effectual"—his Greek word means "energetic." He had to make it effectual by energetic use of its opportunity to preach the gospel. "Opportunity" is the great word of the New Year to every one of us, calling us to use it at once and energetically. For,

"The flighty purpose never is o'ertook,
Unless the deed go with it."

"Behold, I have set before thee a door opened which none can shut," was the message of the Spirit to the church in Philadelphia (Rev. 3 : 8, R. V.), and equally to the modern Church. None can shut it but he who shuts it on himself. Alas, that many do, forgetting

"That men may rise on stepping-stones of
their dead selves to higher things."

The great reproach of modern Christianity is the content of so many with an average goodness, devoid of aspiration to their Master's ideal, stagnant in spiritual sloth and anemia. When we see a machine stamped with the dates of a dozen patents successively advancing toward the mechanical ideal, we may read the reproof of scientific aspiration to spiritual supineness. Let him that readeth understand that the way of salvation in the Christian life is not a drift but a race, not self-indulgence but self-criticism and correction, constantly looking toward the Captain of our salvation.

While the Jew needs to learn from the Christian, the Christian needs to learn from the Jew. The Jewish New Year is a great religious holiday with a message of spiritual consecration. Its motto is "A new year, a

new life," seeking forgiveness for the past and amendment henceforth. It is observed with all solemnity as a season of religious revival, an open door to a higher life. The early Church thus used the New Year. The modern Christian may well do likewise. Certain it is that the only alternative to spiritual growth is spiritual decay. "He who ceases to become better ceases to be good." The New Year's open door calls to each of us, Come up higher. Let it not call in vain. While we live let each of us strive to live the "life that is life indeed," indestructible, eternal, realizing ever more of the ever better which lies ever beyond.

Jan. 11-17—Education for Social Responsibility (Matt. 22 : 39)

Our Creator began this education when he introduced man, physically a weak creature, into a world of perils to survive by struggle for existence. "Work out your own salvation," was the Creator's primal law for all terrestrial life of plant or animal. Man soon learned that none can save himself alone; that each must be his brother's keeper, so that none may perish through his neighbor's lack of power to care for himself. No evil thing is ever done or suffered by an individual but its evil consequences fall on many. Such experiences compel us to count our neighbor's safety and welfare needful for our own. Fever spreads from the infectious slum to the mansions of the rich. The crimes of its neglected children avenge their neglect on the neglected community. Our natural instinct of self-preservation, divinely implanted, schools us thus to the higher teaching of Christ's gospel of neighborly love. For such love can not spring into being without a soil to root in and a root to grow from. This is given by the discovery that we must protect our neighbor if we would not fail to protect ourselves. In active endeavor for his welfare the spring of sympathy with him is unsealed and begins to flow. By a psychological law action reacts in producing and intensifying the feeling naturally appropriate to it. If we do not love a neighbor, acting as we would if we loved him reacts in awakening the love we ought to feel, even toward one we do not "like," and in awakening the good will, active in benevolence, which is his due and our debt.

When asked, "Who is my neighbor?"

Jesus pointed to the unlikeliest man, a certain Samaritan (Luke 10 : 30ff.), one of a hostile race, an object of bitter prejudice, scorned as undeserving of ought but hatred and contempt. Memorable the lesson! The conjunction of need with power and opportunity to supply it makes the most despised and hated of fellow men the neighbor to be loved as one's self in doing him brotherly service. The world admires the parable and often discards its lesson. Has my religion schooled me to its practise toward men of whatever creed, color, or condition? is a question for every one who calls himself a Christian to ponder. A wide and bitter cry for social justice accentuates it. Robbed of just share in the product of their toil by an outworn economic system, its victims are like the Jew in the parable, who fell among thieves. While reformers are zealous at work for justice to these, no Christians should be slack in their behalf. "The communion of saints" is for the communication of benefits (Gal. 6 : 10). The wrongs warred against by constant strikes work ill for every member of the social body. The welfare of each is bound up with the welfare of all. Wherefore, "remember them that are in bonds as bound with them" (Heb. 13 : 3). "He prayeth best who loveth best." Forget it not.

Jan. 18-24—The Education of the Emotions (Prov. 4 : 23)

The exhortation given in this ancient Hebrew proverb expresses more or less adequately the folk psychology of all ages of civilization. The heart has everywhere symbolized the emotional nature, probably because it was one of the first observations of human intelligence that, when the emotions are very much disturbed, the heart is likewise affected—beating more rapidly, or sometimes even being the seat of smothering sensations, and of pain. This close relationship between emotional states and physiological states has been carefully investigated by modern experimental psychology, and the ancient conception that the heart is the seat of the emotions has been verified, at least in the sense that there is the most constant and intimate interaction between all feeling-states and the visceral phenomena in which the heart plays a most important rôle. Experimental psychology has also supplied evidence for believing that the emotions have

a place in the economy of life fully as important as that assigned to them by the author of the proverb that serves as our text. Out of the heart are the issues of life, in very truth.

So that in thinking upon our topic, "The education of the emotions," we may very properly regard it as absolutely central to any discussion upon education. That is to say, education of all kinds is to be judged by the degree in which it affects the emotions, for these are the most effectual approach to the secret forces of life. Intellectual education—that is, the modification of the mind through facts intellectually perceived—has its final criterion in the emotional modifications it produces. Physical education—that is, the care and training of the body, so as to produce a healthy and efficient organism—has its final criterion in the healthy and well-balanced emotional tendencies it insures. In other words, whatever the specific aim of education, or the specific means employed, the all-comprehending purpose is to produce a sane and efficient life; and a sane and efficient life has its determining factors in its emotional states.

It is this popularly conceived truth of ancient times, and now scientifically established truth, that makes the emotional content of literature, art, science, and religion of such great importance in education. The facts and principles of any of these forms of human experience that appeal most powerfully to the feelings of particular types of mind are most certain to stimulate intellectual mastery of them as well as the will to incorporate them into the life. A literature, an art, a science, a religion that does not affect the heart, is not likely to affect vitally either the understanding or the conduct. It is the failure to appreciate this fact that makes ineffectual so much of our education, both in the home, the school, and the church. It is the failure to appreciate this fact, too, that makes so many parents and teachers ineffectual educators. For it is just as true that a man or woman who does not feel the truth of what he or she is teaching will fail to make that truth vital, as it is that the individual taught will neither learn to know or to do effectively the things that fail to touch his heart. "Keep thy heart with all diligence; for out of it are the issues of life," sums up many of the most vital principles in religious education, as in the control of life generally.

Jan. 25-31—The Culture of the Conscience (Acts 24 : 16)

The development of the body and the mind has in recent years received considerable attention; but can as much be said for the culture of the conscience? What is the conscience? In one sense it is "the activity and faculty by which distinctions are made between the right and the wrong in conduct and character." And it is chiefly in that sense that we are to consider our topic.

"The conscience of any individual," says Prof. J. S. MacKenzie,* "is simply the consciousness of harmony or disharmony of his actions with his own standard of right; and if this standard is defective the same defect will appear in the conscience. His conscience may be, in Mr. Ruskin's phrase, 'the conscience of an ass.' The man who does not act conscientiously certainly acts wrongly. He does not conform even to his own standard of rightness. But a man may act conscientiously and yet act wrongly on account of some imperfection in his standard. One who acts conscientiously in accordance with some defective standard is generally known as a fanatic."

In the recent municipal elections in New York City the vote was decisive against the kind of politics which Tammany Hall exists and thrives on. Yet it was not nearly as decisive as it might have been. For out of a total vote of 623,029, there were nearly a quarter of a million votes cast for what is appropriately termed machine politics. After making due allowance for the motives on the part of some, it can scarcely be questioned that a very large number did not conform to their own standard of rightness or that their standard was below par. Whatever the motives were, the one thing that we are anxious to point out is that the condition illustrates the great need there is for the education of the public conscience.

The individual conscience finds its best exercise and training in the service of the public, in the promotion of the common good. A good principle to follow for the educating of the conscience is the one found in Jer. 9 : 24, which Dr. Moses Gaster, a chief rabbi of London, says has remained the guiding principle for the conscience in Judaism. The passage reads: "I am the Lord which exercise loving kindness, judgment, and right-

eousness, in the earth." This Christian principle rightly lived out would make the consciences of men clean and strong.

It remains to be said that the conscience can not attain to its fullest capacity unless we have an ideal personality and ideal teaching to instruct and inspire us. For these ideals we must have recourse to the Revealer of the best life, Jesus Christ. He holds the key to the cultured conscience, and to the abundant life.

When we are true to our consciences we experience a feeling of pleasure. On the other hand, when we play fast and loose with our consciences we experience a very different kind of sensation—pain. What does that mean but that conscience and principle are at the heart of the universe, and that conscience is sensitive and can not be trusted to serve ignoble ends without being hurt. The prayer which all attending the meeting may well pray is, "May we labor for that kind of conscience that is 'void of offense toward God and man alway.'"

Concerning Prayer

Concerning prayer our Lord has a word that outweighs a whole volume of speculations or guessings. It is found in Luke 18 : 1: "Men ought always to pray, and not to faint."

The main point is: Do not cease to pray because of a delay in the answer. Our Heavenly Father is not deaf nor forgetful. He "knows how" to give good gifts to them that ask. The delay is often a part of the answer. All things are possible with God. All that touches a good man in the long run turns to good.

We ought always to pray because God is always ready to hear. In the injunction always to pray there is this much of literalness: Maintain always a prayerful spirit; let the attitude of the soul always be receptive and responsive. In time of distress lift up your heart in supplication to him who is "a present help in time of trouble." In prosperity go to him with thanksgiving, for he is the giver of every good and perfect gift. "Lord, teach us how to pray."—*Bishop O. P. Fitzgerald.*

Prayer Meeting Topic Cards

The prayer meeting topic cards for 1914 are now ready. Price per hundred, 75 cents postpaid.

* Manual of Ethics.

◀ Studies in Social Christianity ▶

Edited by JOSIAH STRONG, D.D., LL.D.

LEGISLATION THE NEXT STEP

IN all reforms which are embodied in legislation there are three distinct stages. The first is that of Agitation. There is heard "a voice crying in the wilderness" of indifference. Some prophet has been banished to what Lowell calls "the desert loneliness of a new idea." The new light reveals to him some wrong which heretofore has been unrecognized, or accepted as a necessary evil, and his cry is always: "Repent!" That cry disturbs the self-satisfaction of moral laziness which acquiesces in the traditional and the customary, and defends itself by bringing railing accusations against this disturber of the peace—"Crazy!" "A dangerous man!" But as consciences become quickened, the prophet gains a following, if he escapes fatal starving, and at length a multitude go to him in the wilderness.

As soon as public opinion has been educated so that the necessity of a change is commonly recognized, the reform enters on its second stage, which is that of Discussion. There is now very general agreement that something must be done, but there speedily develops a very general disagreement as to how to do it. The crop of theories is well-nigh as large as the population until a few frosts of very cold facts kill off all but the most hardy, which enter on a struggle for the survival of the fittest. This period of discussion may continue long before a sufficient number are convinced of the superiority of some one proposed measure to carry it into effect. Unfortunately, nothing but actual experience can afford a demonstration, and frequently the law must be repeatedly amended before a satisfactory solution is found.

When, however, legislation begins, the reform enters on its third stage, which is one of Action; and when the test of actual experience points out the real remedy, and that remedy is so generally applied and approved that everybody "was always in favor of it, and wonders that any one

could ever have opposed it," the reform is complete.

One of the fundamental essentials of all life is that of adaptation to its environment, which necessitates readjustment as often as that environment materially changes. The industrial revolution has created a new civilization, as far removed from the old as the East is from the West. Conditions have undergone a revolution which has profoundly changed nearly all of the relations of life; and because of the consequent maladjustment there is endless friction and complaint. This is the explanation of the popular discontent which follows the industrial revolution wherever it goes.

A generation ago a few John the Baptists lifted up their voices as forerunners of the coming social reform, touching which the popular conscience must be educated by the Christian Church. These men were regarded as disturbers of that quiet to which a drowsy conscience always feels entitled; and they are still so regarded by a few belated ones who are talking in their sleep. When, however, the Federal Council of the Churches, representing some thirty denominations and nearly 20,000,000 members, officially adopted "The Social Creed of the Churches," it became evident that social reform had entered on the second stage of its progress.

A whole library of discussion has now come into existence, and there are still differences of opinion touching methods which, prior to actual experience, are entitled to respect by all except, of course, the omniscient ones. Evidently it is desirable to shorten this second stage as much as possible without action which would be precipitate. And that is the object of THE HOMILETIC REVIEW in adopting for study in this department during the coming year the declaration of the Federal Council touching those changes demanded by social justice which will require legislative action.

January 4—Legislation as a Means of Reform

SCRIPTURAL BASIS: Students of the Bible find that its teachings can be summed up, and, in the Bible itself, repeatedly are summed up, in the phrase, the law and the gospel. We generally consider the two terms contrasted, if not opposed. Most Protestant minds identify salvation by grace with the gospel and works with the law. This does not oppose faith to works. All argue that we must have both; but salvation is considered to be by grace, and to be the gospel and not the law. "By grace are ye saved" (Eph. 2 : 8) is in not a few quarters the characteristic Protestant text. Others put the emphasis on faith. "The just shall live by faith" (Gal. 3 : 11). Revivalistic evangelism especially uses the phrase "the blood of the Lamb" (Rev. 7 : 14). By all these phrases, however, people sum up what they consider "the gospel"—salvation through Jesus Christ.

This is, we repeat, not contrary to the law of good living. It is claimed indeed that only by the power of the gospel can we live a good life. The apostle says we show our faith by our works (Jas. 2 : 17). Nevertheless, while the law of good living is thus recognized, the emphasis is upon grace, "the gospel," "the one thing needful" (Luke 10 : 42); "the pearl of great price" (Matt. 13 : 46). So far, indeed, has the emphasis been put upon this that it has led not seldom to disregard and sometimes even to violation of the law. Early in church history, based upon wrong readings of St. Paul's teaching as to the law and the gospel, appeared numerous fanatics and whole sects teaching and to an extent practising antinomianism, the violation and ignoring of the laws of morality.

This again appeared in the Reformation times in sects like some of the early Anabaptists, who, carried away by their zeal for the doctrine of "salvation by faith," failed to give sufficient importance to the law, often ignored it and at times went beyond its bounds in open violation of morality and of right living. In more recent times this has not been taught by religious people; but not infrequently among communities of little education, as among some of our colored brethren just freed from slavery, minor matters, such as honest living and "mere morality," are considered of small importance, provided one "believes in Christ" and has

been baptized and is therefore saved "by the blood." Among the more educated this position is not admitted—the perhaps more often followed than it is pleasant to recognise—but the influence of the attitude is found frequently even in the most educated religious circles in a general tendency to despise law as a means of reform in comparison with the development of the personal graces. This is more especially true in the more conservative and wealthier circles. Such people continually scoff at the proposition "to make people moral by law." Those who, to say the least, are not known for their activity in temperance call temperance legislation an effort to make people temperate by law. Those whom the present industrial situation has enriched most are those who sneer most at "expecting to change character by legislation." They continually tell us that if people are good they need no law, and that if they are not, law can not make them so. Hence, in practise the satisfied conservative will sometimes work with the extreme anarchist for liberty against law. The conservatives merely say, however, we need not law but conversion to righteous living.

CHRIST'S TEACHING: Yet when one goes back to Christ's teaching as shown in the gospels themselves we find a very different attitude. We find him speaking plainly against this very thing. He says, "Ye have made the commandment of God of none effect by your tradition" (Matt. 15 : 6). "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5 : 17). He says, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be great in the kingdom of heaven" (Matt. 5 : 19). There is more about obeying the law in Christ's utterances than there is about faith. He did not condemn the scribes and Pharisees for obeying the law, but for violating it. He said, "Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the other undone" (Matt 23 : 23). That is, he inculcated obedience even to the smallest matters of the law.

Christ's reference to the law was, of course,

to the Jewish law, and this was largely a social law, a law of rest one day in seven, of land for all, of care for the poor and needy, against usury (interest), a law, largely as Canon Fremantle has shown, of right relations. "The law of moral and political relations," says Fremantle, "was the center of the theology of the Old Testament." It was this law which Christ so exalted, which he bade men both obey and preach. We see, therefore, what basis there is both in the Old Testament and the New for the exaltation of law as a means of reform, provided, of course, that we have a right law. We see, also, how far those are from Christ's teaching who think that the Old Testament laws of mercy and of justice have no force for us, and that, being "under grace," we are freed from obeying law.

MODERN EXPERIENCE is bringing us increasingly to the use of legislation as a means of reform. Our American theories, similar to our Protestant traditions, are somewhat against this. Our national tendency has been to minimize the function of the State. Our presumption has been against having recourse to law. America stands for individual action. Only what the individual can not do would we have the State do. This is our historic attitude. All the more striking is it that broadened experience is driving us more and more to increase of law. Yet take the subjects in reform we are to study the ensuing year, and notice how upon practically all of them the people who have studied them the most are demanding legislation as the way out. The rule of the people, woman's suffrage, white slavery, marriage and divorce, the prevention of propagation by defectives and degenerates, the housing question, child labor, industrial education, play problems, women's hours, work and wages, the unemployment question, temperance, the food question, the problems of the farm, commerce, the tariff, the control of trusts, protection from accidents, employers' liability, arbitration, the rest one day in seven, the conservation of natural resources, the parcel post, the telegraph, the telephone, municipal transit, the railways, shipping,—upon all this long list of subjects the advocates of reform are to-day demanding legislation. Our theories and traditions are against it. People not students of fact, and particularly conservatives, are continually deprecating what they term the modern craze for having recourse to

legislation. Yet the craze goes on, and upon all these subjects those who are the most careful students of the facts as to each are working the most strenuously for legislation. It is to a large extent fact against theory.

THE REASONS for the tendency are numerous. One is that to a considerable extent legislation means the whole community acting together, and many things that people acting separately cannot do the community acting together can. The opening and closing of stores are examples. If one store alone closes its doors several evenings a week while the others keep open, the store closed falls behind in the race to exist, but if all the stores are compelled to close, then no one suffers. It is found in the steel industry that one corporation alone introducing the eight-hour shift, and working only six days in seven, cannot stand the competition of firms which do not, but that if all do this, it can be done. So with child labor. If Southern cotton mills employ children, it makes it difficult, if not impossible, for mills in States not allowing this to compete against them. Hence the demand for Federal child-labor laws.

A second reason is that legislation and government represent all interests. Employers conducting their business without governmental regulation have been found to conduct it mainly with regard to profits and dividends, too often with little regard to the welfare or even the safety of their employees or for the interests of the community. Instances are extremely rare where firms have raised wages except at the demand of their employees, unless indeed when they have done so for fear their employees would organize and strike. Employers, however, must not be blamed too much for this, since often the competition of rivals compels them to produce as cheaply as they can, and therefore to get labor at the lowest price. But all the more the need for legislation. Experience teaches that employers cannot be trusted of themselves to introduce and maintain conditions for the protection and saving of life and limb, not always even for provisions of ordinary decency. The better firms may do both, and a tendency in this respect is now found in America, but bitter experience has shown that too many firms must be compelled by law to respect the life, the health, and even the morality of their employees. America leads the world in industrial accidents and occupational diseases exactly because she is

behind the civilized nations in most forms of industrial legislation.

On the other hand, those rare instances where an industry falls into the hands of labor-unions does not prove this a satisfactory solution of the difficulty. The average laborer is no more a philosopher and a saint than the average employer. He ordinarily has less education and has usually been less unjust only because he commonly has less opportunity. The much more common situations where important industries are conducted, and not seldom paralyzed, by the varying interests of employer and employees, show the necessity of the interests of the consumer being recognized, and this is rarely done and can very rarely be done except by governmental supervision and control.

A final reason for having recourse to reform by legislation is the increasing intricacy and complexity of human life. When one man made a shoe or one family raised and prepared its own food, and sometimes even the material for its clothing, life was simple and the individual largely his own master, but where it takes sixty-four people to manufacture a shoe, and an ordinary breakfast represents the commerce and cooperation of the whole world, there must be plan and order and regulation or a fatal chaos. The extension of legislation from this aspect is an endeavor at order in place of social chaos. Legislation, if truly democratic, is not a parental state telling its children how to live; it is the community agreeing together as to a course of action for the benefit of all.

January 11—The Limitations of Legislation

SCRIPTURAL BASIS: The whole Old Testament may be said to be one long proof or illustration of the limitations of legislation. In the Old Testament, we have seen, was enshrined the Hebrew law; but all Hebrew history and nearly every page of the Old Testament show that the law was not sufficient. It is indeed mainly to this fact that we owe the incarnation of Jesus Christ. "What the law could not do in that it was weak through the flesh," that Jesus Christ, we are told, came to fulfil. This does not mean, indeed, that the law availed nothing and was worth nothing. He who studies the moral and social conditions of the Children

of Israel as they emerged from slavery in Egypt, and again in the days of Christ, sees a marked moral advance. Polygamy had gone; the worst sexual evils were at least frowned upon by the public conscience, while in the earlier days of Israel they seem often to have had even religious sanction. Slavery if not abolished, was at least mitigated. The advance is often hidden from the reader of the Bible in English by translations which gloss over the plain speaking of the earlier books of the Old Testament. Yet all this marked moral advance, it is quite plain, is mainly due to the Old Testament law and the teaching of the law.

Nevertheless, equally plainly do we see in the Old Testament the limitations in legislation. Law could not save. Repeatedly, almost continually, do we read of Israel going astray. Of Jewish king after king do we read that he did evil in the sight of the Lord (1 Kings 22 : 52). From the days of Eli to the time of Malachi we read of evils in the Tabernacle or the Temple. History, prophecy, and psalm witness to the failure of the law to cleanse the soul. The simple truth is that the law did not work. But then it is not the function of law to work; the individual must work the law. Take a railway train. To have a railway, you need two things; first, the railway itself, the road-bed, the track, the train, the cars, the locomotives, the station—all that belongs to a railway. And then, secondly, you need motor power—steam, gas, electricity—what you will, something to move the cars along the track. This is what Christ gives. The Old Testament gives us the track, the social road-bed, the rails, the cars, the machinery—the track along which the world ought to move. But it did not give the power. This is what Jesus Christ came to give. He did not enact new legislation. He did not show the world a new track. But he came to give the world power to obey the law, to move along the right track. Now, take a train off the track. That is what much of the Church is to-day. It is full of power, full of the Spirit of God, but it is off the track of social justice which Jesus Christ said he came to establish. Hence it does not work. An engine off the track, full of power, spins its wheels around, but does not pull the train and often does positive harm. Is it not so with much Christianity? It spins its wheels around, but does not draw the world along. What we need is not less spiritual power, but

to get the Church back on the social track, to unite the law of brotherhood and the spirit of Jesus Christ. Then the Church can draw the world into the kingdom of God.

IN HISTORY: The classic treatise upon the limitations of legislation is Herbert Spencer's book, *The Sins of Legislation*. In this book he ransacks history and records with trenchant pen the failures of legislation. He shows, and shows truly, how in instance after instance some law designed and expected by its advocates to produce certain results has produced exactly opposite results. Or, as has been more frequently the case, while the law has been somewhat operative in the way for which it was designed, other and incidental and unexpected results have also been developed, so much more extensive and effective for evil than the law has been for good, that the advocates of the law have sometimes been the first to agitate for its repeal.

This has been true with laws of every kind and with laws of every race and of every age, showing that the tendency is not peculiar to any one field of legislation, any one race of people, nor to any particular era in the world's history. It is a limitation inherent in law itself. Human nature is so complex, human society so intricate, that no man nor set of men can determine just what effect any law can have. This is not to say that law has no function and cannot and should not be used. Only the extremest anarchist would declare that. Many laws have had marked beneficial effects, as we shall see in the next lesson. A larger number of laws have worked partly satisfactorily, tho possibly no law has wholly done so. All that the careful student of history can say is that the working of any given law cannot be wholly foreseen before its enactment, and that many well-intentioned laws have had most surprising and unexpected ill-results, while sometimes the ill laws of tyrants or of corrupt lawmakers have sometimes had unexpectedly good effects. Laws expected to free and protect the oppressed have often confirmed the masses in bondage. Many think the abolition of serfdom in England, and more recently in Russia, really robbed the serfs of what little protection and right to the use of the land they had without giving them anything in its place. Sumptuary laws intended to keep down the artizan class have notoriously failed, and often worked just the other way. In more modern times it may be said in general

of tariff legislation that protection has not protected, and that free trade has not made trade free.

January 18—The Possibilities of Legislation

SCRIPTURAL BASIS: The Bible has beautiful pictures of a time when "a king shall reign in righteousness" (Isa. 32 : 1) and all peoples shall obey the law of God (Isa. 11 : 5-9; Micah 4 : 3). It is not without significance that while the New Testament teaches of "the general assembly and church of the first-born" which are in heaven and on earth, and while our Lord certainly taught the fatherhood of God and the brotherhood of men, his favorite and characteristic conception of divine life is of a kingdom, with a King and a law. The gospel does not depend upon force and compulsion, but it does ask those who accept it to obey the law of him who is King of kings and Lord of lords (Rev. 19 : 16). There is therefore place in it for law and for laws. God largely leaves to man the construction of his kingdom on earth. We are to build the kingdom; our laws are to conform to his laws; the kingdoms of this world are not to be overthrown but "to become the kingdoms of our Lord" (Rev. 11 : 15). And when human laws do become the expression of the law of God, and when all men obey the laws, the ideal pictures of the righteous kingdom to be found in the Bible will be realized on earth.

ARGUMENT FROM HISTORY: It is not difficult to draw upon the future to show the possibilities of legislation. Such ideal pictures have been drawn by Plato in his *Republic*, Campanella in his *City of the Sun*. More in his *Utopia*, Bellamy in *Looking Backward*, H. G. Wells in his *New Worlds for Old*. Such imaginative sketches have their use in suggestiveness and inspiration, but they carry little argumentative weight. We propose in this lesson to show some of the possibilities of legislation by showing what laws have done from time to time. We will begin with very evil and cruel government and show what good even that accomplished.

No one would go to ancient Egypt as an example of good government. Yet social beginnings in Egypt show us forty-two more or less independent nomes, or cities, each with its local prince and local god or gods, and all in more or less constant warfare, a

competition of princes and of gods. Under such a condition there was little chance for the development of the arts of peace, tho this condition was perhaps better than the primitive state when there was no law and every man's hand was against his neighbor. But gradually the stronger nomes swallowed up the smaller, till finally the Pharaohs of Thebes wore the double crown of lords of Upper and Lower Egypt. Their rule was tyranny. Nevertheless, for the first time in history, it gave men opportunity to develop a great civilization. This has given us the great Hypostyle Hall and Karnak and the wonders of Egypt from the Pyramids to Abou Simbul. In the museums of Egypt you can see jeweled hawks less than half an inch in height, with dozens of microscopic stones fastened by invisible soldering, such as cannot be fashioned in Berlin, Paris, or New York. A civilization that could build the Pyramids and make such delicate jewelry was indeed a great civilization. Wendell Phillips called Egypt "the land of the lost arts." Wilkinson says that "the public schools of Egypt were open to all comers, and the son of the artisan sat on the same bench with the son of the noble, enjoyed the same education and had an equal opportunity of distinguishing himself" (*Story of Ancient Egypt*, p. 45). There is probably more illiteracy in the United States than there was beside the Nile in the days of Theban glory. Yet this civilization was only made possible when wars were put down by the strong hand of the law, even of despotic law.

Ancient Athens is famous for its great individualities. Galton, the great ethnologist and the father of eugenics, says that the average Athenian was in ability as much superior to the average Anglo-Saxon as this race is superior to the African negro. Symonds, the art authority, says the same. Why this great development of genius? Some say it was because of climate; but the climate is there to-day, with no such result. Others find the cause in race; but the same race—the Ionic—peopled other cities all the way from Trebizond, on the Black Sea, to Missaglia, the modern Marseilles in France; but only in Athens did it produce such results. Some say that slavery allowed the free citizen to devote himself to the higher pursuits, but every ancient city had slaves; only Athens a Socrates, Plato, Aristotle, Phidias, and the rest. It must be noted, too, that Athens

produced such genius only during the short period between the battles of Marathon, 490 B.C., and of Cheronæa, 338 B.C. Now what applied to those 152 years, and to no other period? A law was introduced under Pericles whereby every free citizen of Athens, in economic need, could do a little jury duty in the numerous Athenian courts and for this receive enough money to maintain himself and his family, "an income," says Mahaffy, "upon which most of the poorer citizens lived." What was the natural result? The free citizen was delivered from the necessity for worry for material existence. Freed from this, he could give himself to a competition for the arts, the sciences, and philosophy. It is the only time in the world's history when this was done by a city, and it produced the greatest individuality.

This is by no means to say that the Athenian State was any approximation to perfection. Athenian civilization was in many ways grossly immoral. No law of any kind can save a soul, a city, or a nation. We need the individual graces. Nevertheless, Athens shows the possibilities of legislation.

Turn to a medieval city. Ancient Nuremberg was a city of the burghers, but a city of law. According to the medieval conception God rules and owns the world, but gave Germany to the Kaisers to rule; the Kaisers, according to the theory, gave Nuremberg to the town council to govern; this council assigned to the various guilds the right to rule each its craft. The guilds did rule. Not for a moment did the Nurembergers believe in free trade, free competition, or the scramble to produce cheaply. Trade rules governed everything; the requisite quality and often the source of supply, the method of production, and the price of sale, all were under guild law. What was the result? The best workmanship and a prosperous city. Each apprentice was thoroughly taught his craft; then was given his "Wanderjahre," sometimes five or even seven years, during which he could travel and learn the best craft methods of other cities. Then he was compelled to produce a bit of master workmanship, and only then, as a master worker, was he allowed to vote in the guild and help enact laws for his craft. Everywhere was law.

Come to modern Germany. After the revolution of 1848 Bismarck was afraid of socialism. He first tried repression. Failing in this, he began the modern German method

of trying to defeat socialism by adopting some of the good things in its ideals and taking the wind out of its sails. To-day Germany insures millions and millions of her men and women from accident, disease, or old age. For the unemployed she has an elaborate system for finding work, or, failing in this, for providing for them in labor colonies. The Germanic system is very little paternal, because the insurance funds are managed not by the government, but in different forms, democratically, by representatives of the insured. The government simply binds together all into one effective whole. What is done with the enormous capital amassed in the funds? It is largely lent, at a low rate of interest, to workingmen's cooperative building societies to enable workingmen to build their own homes. Moreover, the German cities are buying up the land from the landlords and renting it to the people at cost. Frankfort owns 49 per cent. of the area of Frankfort. Berlin owns enough land in the suburbs to equal 240 per cent. of the city of Berlin. Ulm, an ancient city, was about to tear down its old ramparts and introduce improvements. Before a stone was turned she bought up all the land she could. Then she made improvements, and the profits in the rise of values went largely to the city and not to the landlords. The city is rich; taxes are low, hence manufacturers come in; work is abundant and the people prosper. Seventy-five per cent. of the people of Ulm have the city for their landlord. What is the result of Germany's doing things by law? German commerce is developing rapidly; German workmen are becoming the best in the world; German wages are rising faster than in any other country. The world is studying and copying Germany's legislation.

January 25—The Need for Cooperation in Obtaining Legislation

SCRIPTURAL BASIS: The Bible is full of teachings of the duty and privilege of Christian unity and effort of each for the common good. The conceptions of cooperation and of legislation, democratically enacted, belong to modern times, but the basis is in the Bible in the spirit of fraternity and of brotherly love. The Church may almost be

said to have begun in communism (Acts 2 : 41-47), but in this to have only carried out the spirit and method of Christ, who seems to have had but one purse (John 12 : 6). The epistles equally breathe the spirit of brotherhood and the necessity of uniting for common ends (Romans 12 : 4-10; Heb. 13 : 1). If one member suffer, says the apostle, all the members suffer with it (1 Cor. 12 : 26). All are to be one mind and act as brothers (1 Peter 1 : 22; 3 : 8).

THE NEED: It has been the argument of the preceding lessons that government is, or at least should be, the expression of the unity of a people. Legislation, similarly, is not, or should not be, the passage by rulers of certain laws for the people to obey. Legislation is, or should be, the agreement of the people, drafted by themselves or through their elected representatives, that certain things shall be done in a certain way. It must spring, therefore, from the cooperation and united action of the citizens. If legislation does not spring from the people, if they are not back of their laws, then the laws usually fail or work ill.

This is the theoretical basis of the need for cooperating in obtaining legislation. But experience teaches equally plainly. People are finding that we must cooperate if we are to obtain and to enforce proper laws. We are finding that a large share of our modern social problems cannot be worked out on a personal, parochial, denominational, or other sectarian basis. We are being forced to realize that we are all one. The forces which make for righteousness in a community are more in number and far mightier in power than the forces for evil, only the forces for righteousness must act and must act together. If we have bad laws, poor enforcement, corrupt administration, it is largely by the consent of the forces for good through indifference, apathy, or lack of unity. The last is the main cause. This united effort must be applied to concrete legislative measures. Legislation can by no means do all; yet legislation is the chief way by which the will of the whole community can be expressed.

Another need for cooperation in obtaining legislation is that one of our great evils in this country is that we have a surfeit of sporadic, disconnected, desultory, ineffective legislation. A legislator conceives an ideal or a notion. He drafts a bill embodying it. He secures votes for it by promising to vote for other similar-drafted bills. All are passed

with little thought, with no connection, with no proper provision for their passage, sometimes with little thought or even desire that they go into effect. Their purpose is simply to ventilate an idea, if not merely to attain a little notoriety for their authors, if not, as is too often the case, to be the occasion of legislative blackmail. A wide cooperation in obtaining legislation, perhaps obtaining similar legislation in different States, will deliver us from these multitudes of bills that are worthless, or worse than worthless. Of the need for legislation Canon Barnett, after long years of experience in East London, has written convincingly as follows:

"Individuals have given their money and their time; their failure is notorious, and societies have been formed to direct their efforts. The failure of these societies is not equally notorious, but few thinkers retain the hope that societies will reform society and make the conditions of living such that people will be able to grow in wisdom and in stature to the full height of their manhood. If it were a sight to make men and angels weep, to see one rich man struggling with the poverty of a street, making himself poor only to make others discontented paupers, it is as sad a sight to see societies hopelessly beaten and hardened into machines with no reach beyond their grasp. The deadness of these societies or their ill-directed efforts have roused, in the shape of charity organization workers, a most striking missionary enterprise. The history of the movement as a mission has yet to be written; the names of its martyrs stand in the list of the "unknown good," but the most earnest members of a charity organization society cannot hope that organized almsgiving will be powerful so to alter conditions as to make the life of the poor a life worth living. Societies which absorb much wealth, and which relieve their subscribers of their responsibility, are failing; it remains only to adopt the principle of the education act, of

the poor-law, and of other socialistic legislation, and call on society to do what societies fail to do. There is much which may be urged in favor of such a course. It is only society, or to use the title by which society expresses itself in towns, it is only town councils which can cover all the ground and see that each locality gets equal treatment. . . . The first need is better dwellings. . . . Insanity conditions and high rents are the points to which consideration must be directed. . . . Wise town councils, conscious of the mission they have inherited, could destroy every court and crowded alley, and put in their places healthy dwellings; they could make water so cheap, and bathing-places so common, that cleanliness should no longer be a hard virtue; they could open playgrounds and take away from a city the reproach of its gutter children; they could provide gardens, libraries, and conversation rooms; they could open picture-galleries and concerts; they could light and clean the streets of the poor quarters; they could give medicine to heal the sick, money to the old and poor, a training for the neglected, and a home for the friendless. The first practical work is to rouse the town councils to the sense of their powers; to make them feel that their reason of being is not political but social, that their duty is not to protect the pockets of the rich, but to save the people. . . . If it be urged that when town councils do for social reform all which can be done, the condition will still be unsatisfactory, I agree; . . . no social reform will be adequate which does not touch social relations, bind classes by friendship, and pass through the medium of friendship the spirit which inspires righteousness and devotion. If therefore the first practical work of reformers be to rouse town councils, their second is to associate volunteers who will work with the official bodies. . . . As a rule it may be laid down that the voluntary work is most effective which is in connection with official work."

◀ Studies in the Book ▶

LIFE OF CHRIST IN THE SYNOPTIC GOSPELS*

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January 4—Jesus and the Children

(Mark 9: 30-41; 10: 13-16)

In reading the life of a great man we might not be surprised to be told that he was fond of children, but it is surprising, in such brief biographies as the gospels, to find children repeatedly appearing in the life and words of Jesus. He watched them at their play (Matt. 11: 16-17); he took them in his arms; he was deeply interested in the way men treated them; he sometimes made their childlikeness an example, and sometimes their childishness a warning, to his followers. In the passage of Mark prescribed, there are four distinct sections in which the child is the subject, and our aim is to catch the mind of Christ in them.

I. The first is Mark 9: 32-37. The disciples had been quarreling as to which of them was greatest, and which therefore should have the highest place in the kingdom. The great one, they evidently thought, would be above all lowly services; he would never need to stoop, nor think of little things or insignificant people. To reprove them, Jesus stoops in their presence—stoops to lift a child and take him in his arms. The child here is not an example for the disciples to follow, but a type of the opportunities they are to use. They were carrying their heads too high to see children, but Jesus says they are to welcome them in his name. In other words, they are to be recognized and treated as his. Most people are naturally fond of children and treat them as their own; the Sunday-school teacher says "my class"; but Jesus says "Feed my lambs." To treat them as his is one way to become great. It brings an unimaginable reward. Into the heart into which the child enters as one of Christ's lambs Christ enters himself, and with Christ, the Father.

II. The second section is Mark 9: 38-42. John's conscience smote him as he listened to Jesus teaching humility and service by the illustration of the child, and he told how he and his fellow disciples had lately been arrogant to a man who used the name of Jesus, but did not associate with them. This also Jesus condemns. We are not to claim a monopoly of his name. He has "little ones," weak followers with much to learn, mere babes if you like: but when we meet with them, our one duty is not to hinder, but to help. No service done to Christ's little ones, because they are his, is overlooked—not even a cup of cold water; and no wrong done to them is overlooked either—how the wrath of the Lamb burns in verse 42! What infinite gain or loss there is as we treat Christ's little ones rightly or wrongly. The little ones are not necessarily children, but they include children.

III. The third section is Mark 10: 13-14. Here children are being brought to Jesus, and the disciples again behave in the wrong way. They try to prevent it, as if Jesus could not stoop to be troubled with children. But Jesus was indignant. "Allow the children to come to me," he cried, "don't hinder them." It is almost as if they would come of themselves, provided nobody blocked the way. And this is really what he means when he adds, "Of such is the kingdom of heaven." The disciples thought the kingdom was for the adult, those who were capable of reflection, and who would act from conscious motives. Jesus knows that conscious motives are often selfish, and that the kingdom is for those who are instinctively drawn to him, who go to him as a child goes when he holds out his hands and says Come! and who never think of what they are to get.

These three sections all take the child as an opportunity; altho in the last words of the third the child is beginning to be an example. This is what he is in the fourth section: Mark

*These studies follow the lesson topics and passages of the International Sunday-school series. Dr. Denney continues here the exposition which he carried through the year 1912.

10:15-16. Here Jesus says that whoever would enter the kingdom of God must receive it "as a little child." He must go to Jesus as a child goes, not seeking a high place, not thinking of himself at all, but yielding instinctively as to an irresistible charm. The feeling in his heart must be, Thou, O Christ, art all I want; more than all in thee I find. The heart of Jesus overflowed as he felt that the capacity for this lay in the little children, and he laid his hands on them and blest them fervently. There is no doubt that the word "blessed" in Mark 10:16 means as much as this, and that through the whole scene the emotion of Jesus, indignant or loving, imprest the spectators. There is no use for a heartless teacher.

January 11—The Mission of the Seventy

(Luke 10:1-24)

The mission of the seventy is recorded by Luke alone. They are sent to prepare for Jesus' coming, but are to be compared not with the messengers in Luke 9:52, but with the twelve, whose mission is told in Luke 9:1-6. It is often said that the number seventy (or seventy-two: see R. V. margin) answers to the number of nations in Genesis 10, and that the incident exhibits Jesus' interest in the Gentiles, as the sending of the twelve exhibits his interest in the Jews, but this is unlikely. The seventy as a matter of fact do not go to the Gentiles, and at the end of the gospel (24:47) the evangelizing of the Gentiles is expressly entrusted by Jesus to the twelve. The passage is too rich in matter for a single lesson, but can be reduced under two heads. I. The charge of Jesus to the seventy. II. His reception of them when they return.

I. The charge of Jesus. The permanent interest of this is the light it throws on the spirit in which evangelistic work is to be done. The preacher must be hopeful: "the harvest is plenteous." He is not sent to reap a barren field, nor to keep things going: God has much people, let him turn where he will. The preacher must count on antagonism: Christ's messenger is as a lamb among wolves. He must be disinterested and superior to comfort, a man with neither purse nor scrip nor a spare pair of shoes to ease his feet in walking. He must have a

sense of the urgency of his message: it is now or never, and there can be no dawdling with chance companions by the way (verse 4: compare 2 Kings 4:29). He must be courteous, not entering a house till he has greeted it in proper form. Such courtesy is never thrown away. If there is one in the house who is worthy of it—a son of peace—he will be blest accordingly; if there is not, the blessing will come back to him that offered it. Further, the preacher must be self-respecting. He is not to feel a beggar when he accepts hospitality; he is to take what is put before him, as a workman worthy of his hire. He is to care for the bodies as well as the souls of men: to heal the sick is a sacrament of the coming of God's kingdom (verse 9). Above all, he is to have an intense consciousness of the importance of his message and to leave no one in doubt about it. It is nothing less than a matter of life or death how men receive the glad tidings of the kingdom. They must not be allowed to think that it makes little difference whether they welcome Jesus or not. The preacher is not to let even the dust of the streets cling to him from a city which rejects Jesus. He is to warn men that, when the message of the kingdom comes to them, they are face to face with the supreme responsibility of life (verse 11). The sins of Sodom are not so fatal as the sin of refusing the gospel. In this connection Jesus pronounces woes on cities which had resisted his own appeal, and identifies his messengers with himself (verse 16). The passion of this whole section ought to be felt even by young readers.

II. Jesus' reception of the seventy when they return (verses 17-24). The best keyword for this passage is joy. It appears in various forms. There is the joy of success in work. The seventy had been able to do far more than they expected, and came back triumphant. "Even the demons submit to us in thy name." Jesus was not unsympathetic to this: on the contrary, their success had been greater than they knew; and in their healing of demoniacs he had seen Satan fall as in a lightning flash from heaven. But (2) there is a deeper and happier joy for disciples. It is to know, not what they have done for God, but what God has done for them: "rejoice rather that your names are written in heaven." There is an eternal love on high which loves you one by one, and has your names written before it; that is some-

thing to make the heart swell. (3) Then there is the joy of Jesus—something so extraordinary that Luke describes it in unexampled words: “in that hour Jesus exulted in the Holy Spirit.” It was with a divine rapture that he accepted that order of God in which the kingdom was shut to the wise and prudent, and opened to the babes—that is, to the little ones, his disciples, simple people, without claims and without prejudices. All that the Son can do for men in virtue of his peculiar relation to the Father is done for them. Finally (4) there is a joy of congratulation. Jesus thinks of the happiness of those who see and hear what has come into the world in him, and contrasts it with the unsatisfied yearnings of the best and greatest, of prophets and kings, in ancient days. The least in the kingdom of heaven is not only greater but happier far than they.

January 18—The Good Samaritan

(Luke 10 : 25-37)

The story of the Good Samaritan is as simple as the introduction to it is puzzling. In Matt. 22 : 35-40 and in Mark 12 : 28-34, just as here, a lawyer (or scribe) appears in conversation with Jesus. Matthew, like Luke, says he was “tempting” Jesus—that is, putting his competence as a teacher to the proof. But whereas in Matthew and Mark it is Jesus who combines the two great commandments of love to God and to our neighbor, and is congratulated by the scribe on his spiritual insight, in Luke it is the scribe who shows the insight and who is congratulated by Jesus. “He said to him, Thou hast rightly answered: this do and thou shalt live” (verse 28). Since Luke, in telling the story of Jesus’ last days in Jerusalem, omits any parallel to Matt. 22 : 35-40 and Mark 12 : 28-34, it seems pretty clear that he uses another version of that incident to introduce the story of the Good Samaritan, and not improbable that the connection between the incident and the story, which is a little artificial, is due to his own hand. It seems to be as follows. The lawyer who has asked Jesus what he must do to inherit eternal life has shown by his answer to Jesus’ question that he had really no need to ask. He knew that to love God with all our heart and strength and mind—with all our faculties

in all their intensity—and to love our neighbors as ourselves, was the way to eternal life. The wise answer that he gave made his question seem foolish; he had put himself in the wrong, so to speak, and now he wanted to put himself in the right, or as the A. V. has it, “to justify himself.” That is why he asks, And who is my neighbor? It is as much as to say, I have no difficulty at all about the requirement of love, but I should like to have a clear definition of the object of love. Who is the person whom I am to love as myself?

There is some insincerity in this, and the story gives no direct answer. It does not give any definition of neighbor. Every definition, the great philosopher Spinoza says, is a negation: to tell what persons are my neighbors can only be done by directly or indirectly implying that some other persons are not my neighbors, and have therefore no claim on the love to which the commandment refers. Nothing could be further from the intention of Jesus, and that is why the story ends, not with an answer, but with a new question addressed to the scribe: which of these three—the priest, the Levite, or the Samaritan—proved neighbor to him who fell among the thieves? It stuck in the scribe’s throat to say the Samaritan, and to admit that a man of another race, whom the Jews hated and despised, a heretic and a schismatic, was more like an heir of eternal life than the most respectable ecclesiastics of his own country, the accredited representatives of the true religion, but he could not get past the truth. “He that showed mercy unto him,” he replied. This is the answer Jesus wanted. The important thing is not to know out of a book of laws to whom any obligation is due, but to recognize our obligations to others when we meet them in the facts of life, and to fulfil them in that love which is due to our neighbor as to ourselves. The details in the story need no explanation. The choice of a Samaritan as the pattern of love has something peculiarly generous in it when we look back to chapter 9 : 52-53. The choice, not of ordinary Jews, but of a priest and a Levite, as types of inhumanity, reminds us once more that nothing excited the indignation of Jesus so much as inhumanity associated with religion: it was a misrepresentation, a slander of God the heavenly Father, which provoked both his anger and his scorn. It is to be noticed also that the only sin of the priest and the Levite was that they did

nothing. They were not companions of the thieves. So at the last judgment, according to Jesus, it is for doing nothing that men are damned. "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me. Depart from me, ye cursed." Tho we speak of this story as a parable, it is not a parable like the sower, the truth of which lies in the field of nature, while the application of it is to be made in the higher field of the spirit; it is an example, simply, and the truth and its application are in the same field. Hence, tho we may say that Jesus is the perfect illustration of the Good Samaritan, we must not turn the story into an allegory of his spiritual service to men; its lesson is contained in its closing words—Go you and do as the Samaritan did, and keep so doing. That is the way to love your neighbor as yourself and to inherit eternal life.

January 25—Serving Jesus

(Luke 8 : 1-3; 9 : 57-62; 10 : 38-42)

I. In Luke 8 : 1-3 we have the most vivid picture the gospels offer of the laborious and homeless life of Jesus. City by city and village by village he traverses the country, carrying everywhere the good news of the kingdom. Both men and women form his train—the men, those twelve whom he had called to be with him that he might prepare them to continue his work when he was taken away; the women, some of those whom he had healed. The men were poor, for they had left all to follow him, taking neither purse nor wallet; the women were better off—the wife of Herod's steward might be wealthy—and their gifts at least in part supported Jesus and the twelve. Their service was inspired by gratitude: its motive in the souls of the women was, What shall I render unto the Lord for all his benefits? Mary of Magdala had been cured of an aggravated form of insanity (from whom seven demons had gone forth), and in her case devotion to Jesus became a passion which gives her a place in the gospel story hardly inferior to that of the mother of Jesus herself. Of all services rendered to Jesus the one here described is the most natural and easy to understand.

II. Luke 9 : 57-62 also comes from the life of Jesus on the march. The service which is in view here is not like that of the woman but

like that of the twelve: it is to follow Jesus in the way of "publishing abroad the kingdom of God" (verse 60). The interest in the three cases is much the same: they are all concerned with the conditions of this service—with the privations it involved, with its urgency, with its demand for an undivided heart. The first man is a volunteer who offers his service unasked. Perhaps his was a shallow enthusiasm, ignorant of itself and of the requirements of the service. At all events, Jesus tells him plainly what it involves. To follow him wherever he goes is to face a homeless life, without even the shelter which the dumb creatures enjoy, the burrows of the foxes and the roosts of the birds. But it is to follow the Son of man, to be loyal to the King to whom the crown which is his by right is as yet denied; and in such loyalty there is something which appeals to every generous heart. "I do not," said Garibaldi to the Italian volunteers who fought for the liberation of their country, "offer you pay, provisions, and quarters; but hunger, thirst, forced marches, battles, and death." This is how Jesus speaks, and those who are able receive his words. The second man did not offer his service: he was called by Jesus, but asked for a brief delay. "Suffer me first to go and bury my father." It is most natural to suppose his father was dead at the time, so that his delay would only have been for hours at most; to interpret as if his father were an old man whose death in the course of nature could not be very distant is to make the man express himself very heartlessly, and to present a situation almost ludicrously out of keeping with the tension of the whole gospel history. Jesus was not an institution with which people could connect themselves now or at an indefinite date as suited them: no one could think so. His answer to the man's plea is inexorable in its sternness: Leave the dead to bury their own dead—the spiritually dead, like the rest of your family who have no interest in the kingdom of God, to bury the naturally dead, those from whose bodies the breath has departed. Nothing must compete with the kingdom; a man must turn his back on father and mother, son and daughter, for its sake; he must in Jesus's service, like Jesus himself, hate what in nature is most dear. The case of the third man, who wanted to say good-bye to his living friends, is similar, and there is the same peremptoriness in dealing with it. A man

who would serve Jesus while he is thinking of something else is like a man trying to plow and looking over his shoulder. He will never draw a straight furrow; Jesus has no use for such in his service.

III. With Luke 10 : 38-42 we are back to service of the first sort. The sisters of Bethany gave hospitality to Jesus, but while one gave him her house, the other gave him her soul. Martha supplied his bodily wants, with a needless fuss and self-absorption; Mary stilled the thirst of his soul for true disciples, by sitting at his feet and hearing his word. Both did him service, but Mary the greater, and from that service he would not have her taken away to help her bustling sister. The teacher should study the margin of the Revised Version. It seems quite probable that the whole answer of Jesus consisted of the words, Martha, Martha, Mary has chosen the good part and shall not be taken away from it.

*The Sinaitic Syriac Gospels**

Two Scotch ladies, residing at Cambridge, who have received high degrees from universities in Great Britain and on the continent, and have been called by a high authority "the most learned ladies in the world," made a remarkable journey in 1892, and one of them made a remarkable discovery in the St. Katharine Convent on Mount Sinai. These twin sisters, Mrs. Lewis and Mrs. Gibson, went on camels to this "Mount of God," and there Mrs. Lewis found the Sinai Syriac *Palimpsest* with which her name will always be associated.

With the assistance of Mrs. Gibson, photographs of these gospels were taken and conveyed to Cambridge where, after a partial examination, they were pronounced to be a second copy of the Curetonian Syriac gospels. Further examination proved this to be a mistake; but the *Palimpsest* was found to be older than the Cureton MS., and this, of course, added to the value of the discovery. On a subsequent visit the sisters, with the assistance of three professors of Cambridge University, deciphered and copied the gospels as far as possible; and subsequently Mrs. Lewis translated them into English.† Later

visits were made in order to settle some readings about which there was uncertainty, and to decipher, if possible, some passages which had been considered illegible.

This was a notable discovery, and its value for the history of the text of the gospels has impressed the foremost New Testament scholars of the day. This is by no means strange. The *Palimpsest* contains all four gospels, with the names of Matthew, Mark, Luke, or John at the top of almost every page. Its age is a point of prime importance. One indication of this is its relation to the *Diatessaron* composed from the four gospels in the period 150-172. It is said by Syriac scholars to contain a number of readings, or turns of expression, which are peculiar to this *Palimpsest*, and the natural inference is that Tatian, who was of Greek parentage but born in Assyria, composed the *Diatessaron* in its final form in Syriac from these Syriac gospels found in the *Palimpsest*. Prof. Adolf Harnack, in a notable article published in the *Preussische Jahrbücher*, May, 1898, after speaking of the discovery of the *Apology of Aristides* by Professor Rendel Harris, and of the *Diatessaron of Tatian*, says:

"But of still greater value was the find which we owe to a learned Scotch lady, Mrs. Lewis. . . . As the text is almost completely preserved,* this *Syrus Sinaiticus* is one of the most important witnesses; nay, it is extremely probable that it is the most important witness for our gospels."

A very elaborate and learned article in the *Church Quarterly Review* (London) for April, 1903, after considering the discussions of Hjelt, Gwilliam, Zahn, and Burkitt on the dates of the four oldest Syriac versions of the gospels, places them in the following order as to age:

1. The Lewis *Sinaitic Palimpsest*; 2. *Diatessaron*; 3. *Curetonian*; 4. *Peshito*. If the Lewis *Palimpsest* is older than the *Diatessaron*, Harnack is certainly right in his estimate of the value of this discovery; for it shows us all four gospels already translated into a different language from that in which they were written.

*Seventeen pages of what seems to have been a total of 301 pages of this manuscript were missing, and have never been recovered. The Lewis Sinaitic Syriac manuscript is thus found to contain all the four gospels except these seventeen pages, and such passages as Mark xvi, 9-20; John v, 4, and vii, 53-viii, 11, omissions found in the oldest Greek MSS. These omissions are regarded as among the evidences of the very early origin of this version.

*From the *Gunning Prize Essay* for 1912, by the Rev. Parks P. Flournoy, D.D.

†*A Translation of the Four Gospels from the Syriac of the Sinaitic Palimpsest* by Agnes Smith Lewis. London: C. J. Clay & Sons. 1896.

BOOKS FOR STUDENTS OF THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1914

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WITH but one or two exceptions the International Sunday-school Lessons for 1914 are taken from the first three gospels. The course continues that of 1912, in which the first half of Christ's life and ministry was studied. As the whole year is to be given to practically the second half of that ministry, there is furnished to the thoughtful student a fine opportunity for fairly close and continuous study of this portion of our Lord's ministry. It is the purpose of this article to suggest a short list of books that will be helpful to the average minister or the studious layman in meeting this opportunity. The intention is not to enumerate a large number of good books on this subject, but to give a selected list which shall include only those books which stand in the very front rank in their respective class.

1. HARMONY OF THE GOSPELS:

For locating any event or teaching in its relation to the rest of Christ's ministry, the student needs a Harmony of the Gospels. The best is that by Stevens and Burton (Charles Scribner's Sons, New York). The division of the material into periods and sections is based upon the lines of cleavage which are to be found in the gospels themselves. This is far superior to the old arrangement of material according to the passovers.

The *Harmony of the Gospels*, by J. A. Broadus (A. C. Armstrong & Son, New York), follows the same general plan, altho the periods are not so strikingly justified by reference to the gospels. Various footnotes are given which are of high value in tracing the progress of the ministry.

2. COMMENTARIES:

As the larger part of the lessons have reference to the teachings of Jesus, the student will find commentaries more necessary than usual. For the one who uses the Greek text, the following are to be recommended:

An Exegetical Commentary, Gospel according to St. Matthew, by Alfred Plummer, D.D. *International Critical Commentary, Gospel according to Mark*, by E. P. Gould, D.D. *International Critical Commentary, Gospel according to Luke*, by Alfred Plummer, D.D.

All these are published by Charles Scrib-

ner's Sons, New York. All three carry out what ought to be the prime purpose of a commentary, the setting forth of the meaning of the text. The volume on Matthew in the *International Critical Commentary* fails at this point, being devoted too exclusively to literary criticism. The principal need of the average student is to learn just what Jesus meant by what he said.

So also in the *Expositor's Greek Testament*, Vol. I, which covers the gospels (Dodd, Mead & Co., New York). The work upon the first three gospels is by A. B. Bruce, D.D., the most valuable part of whose life was spent in the study of these gospels. Comments are concise, but clear and weighty.

If one wishes a small commentary based upon the English text, he will find it in *The New Century Bible* (Henry Froude, New York). Each gospel has a volume to itself, and the volumes on Matthew, Mark, and Luke are, respectively, by W. F. Slater, S. D. F. Salmond, and W. F. Adeney. The introductions are particularly good for brief discussions, and the comments, tho necessarily very short, are excellent. This series, now complete for the New Testament, is rapidly superseding the older *Cambridge Bible for Schools and Colleges*, so long the standard for a small commentary.

3. THE TEACHING OF JESUS:

The Sunday-school lessons and the commentaries of course treat the teachings of Jesus in the order in which they lie in the gospels. If the student wishes to see the teachings of Jesus presented in a systematic form, he should have one of the modern works in which this is done. The standard work here is by H. H. Wendt, *The Teaching of Jesus* (Charles Scribner's Sons, New York, 2 vols.). Among small works the concise little volume by Geo. B. Stevens, *The Teaching of Jesus* (Macmillan & Co., New York), is of the highest value.

4. THE LIFE OF JESUS:

For relating both the teachings and the events to the whole life of Jesus, a standard Life of Christ is needed. Five such may be mentioned, of which the first two belong in the class of the more technical works; the last three are more popular.

B. Weiss, *The Life of Christ* (Charles Scribner's Sons, New York, 3 vols.); A. Edersheim, *The Life and Times of Jesus the Messiah* (Longmans, Green & Co., New York, 2 vols.); R. Rhees, *The Life of Jesus of Nazareth* (Charles Scribner's Sons, New York); David Smith, *The Days of His Flesh* (George H. Doran, New York); William Sunday, *Outlines of the Life of Christ* (Charles Scribner's Sons).

5. DICTIONARY OF THE BIBLE:

Many questions emerge in the course of one's study which require the particular treatment given them in a Bible dictionary. Among the one-volume Bible dictionaries none is

better than *A Standard Bible Dictionary*, edited by M. W. Jacobus, D.D., and published by Funk & Wagnalls, New York. The one-volume *Hastings' Bible Dictionary* (Charles Scribner's Sons, New York) is the only one which is anything like a rival in the point of contents, and the *Standard Dictionary* is manifestly superior to this in arrangement and consequent ease of consultation.

Half a dozen books selected from this list would bring one into contact with much of the latest and best thought on these themes. A year of study, with their aid, would prove a source of mighty power, both intellectual and spiritual.

SOME PROSE FICTION TOUCHING THE LIFE AND TIMES OF JESUS

The Rev. CLAYTON HAVERSTICK RANCK, Baltimore, Md.

MEN no longer need to make excuses for the historical novel. It can and does speak for itself. We often wish that it did not speak so badly, but it is here and is a positive force in the molding of ideas about the world's history as most men and women know it. Nor is this so new a truth as is often thought. As early as 1858 a writer in the *Dublin Review* (Dec., 1858, p. 328) said:

"An eminent writer on some occasion avowed an aversion to historical novels. He thought they almost always perverted historical truth. In this they indeed are no worse than most histories. And it is hard to say which are the most pernicious, histories which are novels, or novels which affect to be histories. On the whole, perhaps the latter work the most mischief if only for this reason, that they are more likely to be read."

Of course there is a positive word to be said, also, but it is not necessary here.

A number of years ago the writer compiled a list of the best American historic fiction. This was issued with brief notes and the public library numbers, and was distributed to the younger members of the church, many of whom made good use of it. It proved so successful that the larger task of compiling a similar list of prose fiction having to do with biblical scenes and times was attempted.

The sources for such works are much more numerous and at the same time less convenient of access than are those for the historic fiction of our own country. They

are not by the writers of any one nation, are not so generally modern, and are therefore mentioned in book notes; but especially serious is the obstacle that there seems to have been little or no compiling done in this line except by those who have covered the whole field of historic fiction. So the field is virgin soil, and this list must needs be quite incomplete altho it is the result of more than five years of gleaning in libraries, from librarians and library students, from persons who read literature of this sort, and in fact from almost every available source. Not less than one hundred and twenty-five titles have been found, of which number about one hundred have been examined.

These works are interesting from many angles. Their authors include the historical student, the biblical authority, the writer for children, the traveler, and men and women of letters, whose aims and objects are most diverse. This must be remembered in dealing with them, for it goes without saying that no great authors previously unknown have been unearthed by this study, and many of even the best works have none too great literary finish or are too highly interesting. They are for the most part, except those produced by the better-known literary writers, purpose novels, and to a great many of the authors Dr. Van Dyke's prayer that he might not add a moral to a tale would be applicable. Yet it must be remembered that perhaps a majority of readers approach stories of this

period with a desire for just this sort of treatment, in fact were they entirely purposeless this list would not have been compiled at all, since the very best things which may be said of them concern background furnished for the unimaginative student, and the facts and atmosphere for all readers.

Like workers with the brush, these men and women have for the most part been concerned with the more epochal periods and characters, but, like them again, they are not confined to these, and it would seem that, were one to know the entire field thoroughly, he would find that no character of any significance has been overlooked, and many which are but names even to the careful Bible readers are brought to the fore and given a hearing and their age and times exhibited. As was to be expected, New Testament characters have the larger lists, but the preference is not a very marked one, except of course that our Lord and the great apostle to the Gentiles are most frequently treated.

Because of the fact that for the coming year the International Sunday-school lessons will be taken from the synoptic gospels, this paper will be confined to the works treating of the life and times of Jesus, and of the period immediately preceding his generation.

Conybeare and Howson, in the *Life and Epistles of St. Paul* (q.v., p. 37), in speaking of the two Jewish parties, tell us that "We have no difficulty in recognizing the picture presented in a pleasing German fiction, which describes the debates and struggles of the two tendencies in this city, to be very correct." The "pleasing German fiction" referred to is F. A. Strauss' *Helon's Pilgrimage to Jerusalem*, which appeared in German in 1820 and in English under the shorter title, *Pilgrimage to Jerusalem*, four years later. For the student of the life of our Lord this work calls attention to two advantages to be got from placing the scene of a work of fiction in the generation preceding the coming of Christ. The backgrounds of the two generations would be almost entirely identical, since changes took place with great deliberateness in those early ages, and no confusion could arise in the minds of the readers because of familiarity with the names of the chief characters, thus leaving the author free at the same time to develop the story at will. Frederick Strauss has given us another work descriptive of this period, *The Glory of the House of Israel*,

but it is not so well known as the other. Charlotte Yonge's *Patriot of Palestine* is an attempt to give an accurate historical account of the second century before Christ, but this, like *Hebrew Heroes*, by Charlotte Tucker, is not particularly spirited. Dr. James M. Ludlow's *Deborah* is more readable than any of the others. Any one of these, however, will enable one to get the background in which New Testament history can be revealed more clearly than most readers will ever see it without such a preparation, dealing with the customs of the country and with life in the time of our Lord.

For the sake of simplicity we shall treat the works having to do more definitely with the life of Christ under three more or less arbitrary divisions. Those which treat of the entire life of Jesus; those which are built about one or more incidents in his life or have to do with those associated with him; and a few modern translations of classics apparently well known in their native land but not accessible to the writer.

Of those centering more definitely in the life of Jesus, the best known is *The Prince of the House of David*, by J. A. Ingraham. This work, while almost sixty years old, seems to have first place even at this late date. It is not a wonderful book, but as a series of letters purporting to be written by a contemporary it makes a strong appeal to juvenile readers. Another work issued in the same form is *Julian*, by William Ware, at one time editor of *The Christian Examiner*. This is heavy in places but very good for geography as known seventy years ago. The author confesses the modest and quite laudable ambition in respect to Scriptural antiquities—"no more has been attempted than not to do them violence."

Of the remaining stories concerned more definitely with the life of the Master, no one could desire a greater variety than is to be had. Louise Seymour Houghton shows us the nature of the Messianic hope held by the various classes from whom the first disciples were drawn in *Antipas, Son of Chuza, and Others Whom Jesus Loved*. William Forbes Cooley wrote a very literal story entitled *Emmanuel, the Story of the Messiah*, which tells of the inner life and friendship between Jesus and his disciples, which of course has the faults of the virtue of literalness, but it is good of its kind. *The Quiet King*, by C. A. Mason, like the former work

follows the Scriptural narrative with great exactness, and is really more of a series of studies replete with fine descriptions than a story. It is richly illustrated with reproductions of well-known paintings. The two remaining ones of this group are in better style than most of the others. We would expect nothing else from Irving Bacheller, and *Vergilius* does not disappoint. It tells of a Roman sent to Jerusalem where he hears of the expected one. But for one who finds pleasure in a style combining the strength of modern diction with the simple purity of the English of our King James version of the Bible, *Jesse ben David*, by J. M. Ludlow, will be found a great joy. In fact this work stands alone, for not only does it excel in the points named but it is also well printed, bound in good taste, and tastefully illustrated,—qualities one misses only too often, and for no justifiable reason, in works having to do with religious things. This work would be worth a minister's study if for no other reason than the style in which the Scriptural narratives are given, for there are few of us who may not profitably sit at this learned divine's feet in this matter. Robert Bird's *Jesus, the Carpenter of Nazareth*, is well spoken of for juvenile readers.

Of the works having to do with incidents in the life of characters associated with our Lord, Dr. Henry Van Dyke's *The Story of the Other Wise Man* is easily the most popular, and is so well known as not to call for comment on its excellence. Perhaps the next in order of popularity is Marie Corelli's *Barabbas*, a very different kind of work; in fact some critics use the word melodramatic in describing it. Yet with all its unscriptural materials and sex emphasis it has been widely read. It is not advised for the purposes under consideration here. Of the remaining works we are compelled to rely on the word of others, since none of them were available. Ernest A. Baker in the latest edition of his *Guide to the Best Fiction in English* gives considerable space to *A Son of Issachar* by Eldridge S. Brooks, calling it "a melodramatic romance with Judas Iscariot and the young man of Nain whom Christ raised from the dead as chief figures." The titles of *Come Forth*, by Elizabeth Stuart Phelps Ward, and *Asa of Bethlehem and His Household* are suggestive of treatment they have received at

the hands of their authors; the first-named being a tale of the resurrection and the other a Scriptural narrative introducing a number of unknown characters who are contemporaries of Jesus. A work now very little used, yet well spoken of by those who know it, is Edwin Abbott's *Philochristus*, a story written in the form of memoirs of a disciple of our Lord.

Surely this list gives a series of viewpoints sufficiently varied to suit any one, yet when one thinks of the many, many approaches which men make to their Lord, it would seem that more varieties of treatment will no doubt follow in abundance. The painters, with the time limitations which their art prescribes, have done equally well in the matter of variety.

In his 1913 edition Baker calls attention to four works by foreign authors, all of which are now to be had in English. They have the unique distinction of presenting as many differing notions as there are volumes. Peter K. Rosseger, a German writer of great renown (*The Chautauquan*, July, 1905, p. 420), has written *The Prisoner's Story of the Cross*; a Russian, L. N. Andreev, has composed a biblical trilogy, *Judas Iscariot*, *Eleazar* (Lazarus), and a Jerusalem merchant, *Ben Tobit*; José Marie Eça de Queiroz, a Portuguese, and the acclaimed founder of the realistic school of fiction of his native land, has produced *The Sweet Miracle*, "a fanciful story of the holy land and the days of Christ," and an unknown Italian of the fourteenth century has written *The Life of St. Mary Magdalene*, of which it is said that "its pure and fervent piety and its quaintness have the charm of the Preraphaelite painters."

We have said nothing of Mrs. Browning's *Seraphim*, of Longfellow's *Divine Tragedy*, of Klopstock's *Messiah*, of Samuel Wesley's *Life of Christ*, of Milton's *Paradise Regained*, and others, since they are not strictly within the limits of this paper; yet they, as well as a great and interesting list of oratorios and shorter poems, would be equally worthy of any one's study; in fact they would no doubt show a higher average of excellence than do the works of fiction herein named. The fact remains that there is much help to be got from these stories of biblical life, people, and customs for any one who will take the trouble to read them.

◀ Sermonic Literature ▶

CHRISTIANITY AND SCIENCE *

HENRY RUSSELL WAKEFIELD, D.D., Bishop of Birmingham, England

*Whence then cometh wisdom?
And where is the place of understanding?
God understandeth the way thereof,
And he knoweth the place thereof.*—Job
28 : 20, 23.

IN tendering to the British Association the welcome of the Anglican Church in this city, and in expressing an earnest hope that the deliberations of the present meetings may be helpful to the cause of science, I am speaking no mere formal words, but I am rather a grateful debtor making an honest acknowledgment of benefits received, which are ever helping me and my fellow workers in the labor to which we have devoted our lives.

We are constantly reminded of the fact that in past days there was active antagonism between the ecclesiastic and the scientist, tho from the ranks of the religious teachers have arisen more than one great scientific personality—indeed, Birmingham itself has furnished at least one notable example of this combination. It may be doubted whether it is useful, when a peace has been signed, to dwell too long upon the causes and episodes of the concluded war. It is probably best to let the lessons of the campaign teach both the contending parties how to work amicably and helpfully one toward the other in the future. At any rate, such is my own earnest desire, for I am conscious that I should be immeasurably poorer in my possibilities of helping humanity were I not able to use the results of the devoted energies of the men of science. How stupid is the suggestion that there must be a barrier between knowledge and belief! Even the most credulous only accepts that which he is persuaded he will one day know, even the most skeptical acknowledges that there are matters as to which he can not yet say that he has scientific certainty, which he nevertheless accepts, and upon which to some extent his life is based. I am speaking to-day to those to whom knowl-

edge is precious, and I desire not to thwart but to encourage your research and your inquiry, and to assure you that the Church of Christ regards your labor as having the inspiration, the power, and the favor of that great divine Being who has given to us all our duty in this career on earth, just as he will give it to us in the ages and in the worlds to which we are passing, with the advantage of the training of our "three-score years and ten" upon one of his smaller worlds.

What does knowledge mean? To know anything is to have a certainty of it derived from study. That study has been based upon some foundation accepted upon evidence—in other words, faith has had some place even in the realm of science. How small or how large a space may be occupied by faith varies, but it is as essential to the complete man as is inquiry. The more one considers knowledge the more does the need of faith appear. No man can say quite truthfully that to know in an objectless way is satisfying. I desire knowledge for certain definite ends, two of which are paramount in humanity, and are the great common ideals of the religious and of the scientific worker. These are, first, the understanding of the purposes of the great Architect of the universe; second, the promotion of human happiness and efficiency. I do not think that there is any field in which you wander, there is no study to which you are devoted, there is no great problem of which you have secured the solution or toward the demonstration of which you are doing your share which does not help, and help to your delight, to one or other of the two great objects of earthly life—the knowledge of God and the welfare of humanity. When we read the words of our great philosopher, "A man is but what he knoweth," or again, "The pleasures of the intellect are greater than the pleasures of the

* Sermon before the British Association for the Advancement of Science at its 1913 meeting. Used by permission of the bishop and the publishers of *The Guardian*.

affections," we are conscious that either the writer is trying to isolate himself from a sense of corporate responsibility, or he is reading into the word "know" and into the word "intellect" deeper meanings than the world generally ascribes to them. The search after knowledge is persevering because of the two objects I have named. The great God is infinite, therefore my search after him is continuous. I turn my gaze upon the twinkling spheres of the heavens, and as I understand the distance, construction, age, of any one of them a little better than did my inquiring forefathers, I yet realize that full knowledge is farther from me than it appeared to those of a past generation; but that full knowledge is to be had, not by me, not to-day, not possibly in as many eons ahead as the world has already known, but it is to be had. Or, again, I fix all my powers upon the human machine; I get to know the effect of heredity, environment, climate, education, upon it, and yet complete knowledge of how to help it to live fully, freely, perfectly, evades me. But that knowledge is to be had, and I do my share, faint yet pursuing, thankful to feel that in some far-off day the purpose of the Origin of all will be accomplished and that a creation will desire and will further the intention of the Creator. It is because of the attraction of these ends of knowledge that the student is insatiable.

Who would "scorn delights and live laborious days" even for the cold rewards of earth if no one were the better or the wiser?

"Fame is the spur which the clear spirit doth raise,

The last infirmity of noble minds. . . .

But the fair guerdon when we hope to find
And think to burst out into sudden blaze
Comes the blind Fury with the abhorred
shears

And slits the thin-spun life."

What is this fame? Not a few articles in the press; not even a page in the *Encyclopædia Britannica*, but the knowledge that some one lives better because we have lived, the knowledge that we have justified in some sense the ways of God to men. We fail, but we have helped. Surely I am not overstating the longings of the scientist in suggesting that he gives himself for such great ends. Hence the modesty of all who know and who inquire. Hence possibly the dogmatism of those who are ignorant, and who remain in ignorance

willingly. The modesty of the student comes from his knowledge. To him the vast untrodden area is perceptible. Nay more, he realizes that the earnest inquirers of past days have made their mistakes, and even as he corrects their errors he feels that he too may mislead a generation yet unborn. He goes slowly so as to go safely. These considerations trouble neither the ignorant nor the prejudiced. The one can not and the other will not inquire, weigh, consider.

May I give an illustration of the difference between the student and the unwise? When long years ago the young Jewish Carpenter began his ministry there were those who heard and those who listened. There were the many who took a passing interest in the novel yet ever old teachings of the Christ. Such people heard him, and having heard, "walked no more with him"; they took superficial view of him, and in danger "forsook him and fled." But by the cross, faithful to the end, were first the one who "kept all these sayings and pondered them in her heart," the first deep Christian student, and next was the disciple who went more deeply into the meaning of the Christ than any other, the student, the first chapter of whose gospel is the most scientific utterance of the early Church, whether it be actually his handiwork or only the basis of his constant teaching to his followers. True there was one other by the cross—the woman who was probably no very deep theologian, except in the sense that *pectus facit theologum*, the heart gives the real knowledge of the things of God. I am glad she was there because her presence reminds us that there are springs of knowledge which rise in the very center of our nature, and sometimes carry us to a truth toward which the cold calculation of a brain will never take us. Science must never forget that the affections will not be ruled out of human affairs. It is because in these present days there is a greater recognition of this fact among the learned than there ever was—that the religious teachers, who have perhaps overestimated the power of the heart, learn gladly from you who are holding the balance more fairly than once was the case between the intellect and the affections. It is glorious to be an inquirer, a student. I remember what a help was once given to me by a statement I found in the works of Lessing. It was to this effect—"Were God to come to me, holding in one hand the absolute truth, and in the other hand

simply a guide to the land of truth (a guide showing how difficult, how tiring the journey), and were to say to me 'Choose,' I would take the guide, and not the truth itself, because for God only is the absolute certainty, for me the labor, the toil, the delight of the search." Is not this the cry of a living, striving humanity? Even in "eureka" there is disappointment, for the struggle is over and the search is ended. It is only in the realization of the usefulness of our completed work that we can be satisfied when the labor is over.

How wonderful was the benefit to mankind of the science of the nineteenth century! The eighteenth closed with the world made greater and more worthy of its Creator. Herschel exposed to us such myriad realms, and told us of such magnificent distances, that the egotism of the inhabitant of the earth died, and there awoke in us the sense of the marvelous cosmos over which the divine Creator rules. We were shamed out of our self-importance. We love to think of the vast masses of creatures in all the worlds around, all as dear to the One who quickened them into life as the most responsive of our humanity. Happily there came to us through scientific discovery a proof of the care of our own world. Our Birmingham knew, tho he was badly treated by her, the man who at any rate shares in the unveiling of the truth through which men were led to examine and test the air from the lungs, and thereby eventually to benefit human health. It was also at the end of the eighteenth century that was dealt the fatal blow to the then most fell disease from which humanity was suffering. When the curtain rose upon the nineteenth century there began the great series of dramatic events which have been so effective in promoting human welfare. Of course these successes have been attained only in the face of difficulty. We have added, we are told, during the last century, an average of ten additional years to human life, but there have been many new foes to face, and we expect more every day. Still the scientist has fulfilled his purpose, and has successfully labored for the two great ends, the knowledge of God and the good of mankind. Perhaps what strikes the ordinary observer most are the great results attained by very young students. It is surely an encouragement to our students on the threshold of life to read how much was accomplished, how many new ideas were formulated, by men in their twenties. One

would be tempted to think that this means that the enthusiasm of youth makes daring were one not corrected by the knowledge of so many great ones ever juvenile in spirit tho their years may be many.

Let us take just one instance of the exposing of the greatness of the Creator, and one of the care for humanity, from the annals of the science of the last hundred years. Biology was so far in its infancy in 1800 that the various creatures of the earth were regarded as being, so to speak, in water-tight compartments, all unable to get into direct relationship one with the other. True it is that Kant and Buffon had conjectured as to the springing of all species from one common trunk, but it was not till well on in the nineteenth century that science moved effectively. Whatever religious teachers may have felt as to what is commonly styled evolution, fifty years ago, I venture to say that to-day there is no one who is not thankful for the great Creator's sake that the intertwining of his creatures has been accepted on scientific knowledge. Of course, all is not yet known, but there is enough satisfactorily established to make the lover of the Divine grateful for the revelation of himself and of his methods made clear to us through the great biologists of the last century. If we turn our thoughts to the care of the human machine, what a debt we owe to the late century! Scientific medicine has revolutionized the treatment of disease and has exposed its source. There is not one of us ignorant laymen who can not appreciate the significance of Pasteur laying bare the living micro-organism which is the foe to be grappled with in so many diseases, or of Lister's discovery of the necessity of keeping injured surfaces free from germs of decay. In one hospital with which I had close connection it was estimated that the effect of this latter piece of knowledge was to reduce mortality after operations in certain cases from 50 per cent. to somewhere about 3 per cent. You great scientists have the glory of these discoveries, but it is we clergy, as we pass from home to home in some of the poorer parts of our great cities, who can best realize how marvelously you have lessened the weight of human suffering and how you have added to the efficiency of the breadwinners of the mean streets, those toilers who are the greatest capital of the country. Time will not allow me to dwell upon the great advance in psychology and in the general study of the

brain. But close we our eyes to the present and let us picture 1800 and the treatment then meted out to the insane, the criminal, the child, and we do not seem to be in the same world as that of 1913. Surely in the great improvements of the last century the student will admit the inspiration of Christianity, the religious will confess that he would have bungled but for the aid of the man of science.

I have acknowledged ungrudgingly the indebtedness of the Church of Christ to the world's great students. I have confessed that a more winning Deity caring intensely for his creation is present to the mind and heart as the result of the discoveries of science. I rejoice that the dogmatism of the Church's narrow days is dead; but I demand from science that she shall consider whether she has not much to gain from religion. If it be true that the knowledge of God and the welfare of humanity are the ends we must all have before us, is not the Church of Christ the most potent factor to ensure these ideals being kept alive? Our faith rests upon the great foundation that the love of the divine for the human is illimitable. It proceeds to a revelation of the fact that the Deity so enters into relation with his creation that he must feel with them. He touches, in the person of the Christ, every phase of human experience, and he emphasizes the great truth that to help humanity one must labor for, suffer for, die in the cause of humanity. Tell me, you masters of learning, you devotees of science, have not you received at times your inspiration from that wonderful figure, so simple and yet so mysterious, about whom it is the glorious office of the religious teacher to tell the world? You have been impatient with some of us his exponents, you have found we carry our treasure carelessly; you have thought, perhaps, that churches have been sometimes more careful for their dignity than for their Chief. But has not the Christ been himself your guide? Have you ever found one word of his discouraging you in your great labors? Has he even been unsympathetic with those who are trying to make humanity understand the Divine, or to make men helpful one toward the other?

And now as to the future. We find ourselves, the scientist and the religious, understanding each other better than ever before. Stript, both of us, of overdogmatic assertion, confessing both of us to a reverent

agnosticism, we look out over the still unconquered worlds. We directly moral teachers feel sometimes sad as we contemplate the power and the forcefulness of the things which make for degeneracy; you long for some spiritual lever which shall impress men with the necessity of observing those things which make for fullest health. You are ever inquiring, ever experimenting. Allow us to share in that honorable endeavor. I protest against the notion that the Church is to be uninquiring and non-experimenting. The religious body which discourages inquiry must stagnate and must die. We have some bold spirits in our English Church who try to search not only the Scriptures, but all the deep things of God. It is remarkable to note that altho the numbers of such thinkers are small, and altho they have never had a strong support from the Church generally during their careers, still their teaching sinks in, and their eccentricity of to-day becomes the commonplace of to-morrow. Believe me, we are not unteachable. We may be reluctant sometimes to loosen our hold even upon an error which has been hallowed by tradition, but history shows that we are not overtentative of that which we have rather blindly accepted. At any rate, it remains true that no teaching of the universal Church has gone to the ground throughout the ages, tho it may have had to be widened and deepened through the knowledge you have given us. And as we inquire so will you be spiritual. That human being whom you study evades your accurate diagnosis. He will not be reduced to any mathematical definition. He has in him depths you can not fathom; there are byways along which, for the present at least, you can not travel. You yourselves can not by any brain effort fulfil all your longings, accomplish all your purposes.

We need you; you need us. It is not uninteresting to note that one of the questions which is agitating the religious mind finds place in this meeting of the British Association. The condition of the departed, their closeness to ourselves, the possibility of communication with them—these are subjects as to which there has been in more recent years much consideration within the religious bodies. Are these things going to be gradually unveiled by the aid of science and faith walking hand-in-hand? Whether that be so or not, it is a satisfaction to the followers of him who has told us so much of that spiritual kingdom,

so far in some senses, so near in others, to find that science no longer refuses to consider these matters within her purview. God help us all to do our part in solving in his time such problems. I have a feeling that the All Father suits his revelations to the age. We are told that materialism is rampant and is the danger of to-day. May it not be that the divine Ruler will apply the antidote of some spiritual manifestation to the world's sickness? Go forth, my masters, to your great work, strengthened by your gatherings this week, determined to be to this earth what God intended you to be. There is in us all the longing not to fall short of the divine purpose, and

yet we are not always alert and active. Many of you have already blest the world; go on to the end. Some see the dawn of their own day's labor, there stirs within them the knowledge of what their mission is to be. May they attain! We all have our part and lot in the world's progress. God expects and watches. He has pride in his child and that child's effort. What does it signify if the fool multitude of the moment cares not nor understands? God knows. Work out his purpose, and your life is one more revelation of the power and of the love of God. The truth is the all-important. Live we truly, and we add to the sum of the real and of the God-like in the world.

THE CHURCH AND RELIGIOUS EDUCATION

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Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth.—John 16:13.

THE subject before us is a matter of grave importance. It opens questions of fundamental meaning. For religious education is no simple affair of teaching a child to say the creed, the Lord's prayer, and the ten commandments. If it were there would be no problems connected with it worthy of a serious man's attention. We might well leave it to the traditional Sunday-school teacher who is fond of children and has a naive enthusiasm for serving the Church. But we cannot leave it thus, for religious education is only one way of stating the ideal of our responsibility toward the generation which is growing up. Upon us rests the burden of helping the boys and girls and little children of to-day to become religious men and women. It is a life problem; not a problem of instruction. It is the problem of calling out any nurturing until it becomes real—an attitude and spirit which shall dominate the whole of a man's life. Instruction is but a small part of it. It is the problem of making truth a living thing.

That is the real difficulty in the whole matter. How can one generation reveal the reality of religion to another? We can reveal its wonderful inner spirit only by some sort of expression. But any given expression is always inadequate and always becoming more so. If I should try to tell you of some heart-searching experience of God, my words would but faintly suggest it; they would body forth

utterly inadequately the meaning of it all to me; and to you, with every removal of your personalities from mine by age or training or surroundings, they would become increasingly meaningless. The red fire in the prophet's heart will not so much as warm the soul of one who hears him speak.

Before the great problem of making religion real, all the other problems seem minor and of easy solution. And so they are. They are not really problems. It is largely this matter of reality which makes them so. There is nothing brain-racking, nothing baffling and elusive about them. We feel that they must yield to devoted and earnest purpose. There is no eternal contradiction about them as there is in the problem of reality, for in that we but reflect the world problem of spirit and matter, of life and its form, of the never-ceasing necessity of expression, and the never-failing inadequacy of it.

Look at these subsidiary problems. There is no question whatever in connection with the importance of religious education. Every religious man recognizes it at once. For unity, for solidity, for high purpose, religion is necessary to life, and therefore its propagation is to religious men and women a supreme duty. Christian people have no doubt of it when you put it before them. It is a matter of rousing people, stirring their consciences, clearing their minds. Insistence, earnestness, faith can do that.

Nor can I feel that there is any problem in the relation of religious to secular education

which need be perpetually baffling. There are puzzling aspects of it; but the main lines of approach must be plain to any one who has sympathy with our modern democratic life. As religion is not a department of life, but a spirit which permeates life, so the duty of the Church must be to make every aspect of the national life religious; not to strive to make men religious by drawing them apart from it. It means that whatever useful part the church-school or church-college may play in the total national life, it offers no real solution of the problem of religious education. No system of segregation in properly labeled schools can do that. As the religious spirit must be brought into the common life, so the more formal aspects of religious training must be somehow coordinated with the secular training. Here is duty for the home; here is duty for the Sunday-school; here is duty for the Christian community in molding the work and life of the public schools and State universities. Plans like the North Dakota plan will be tried and some will succeed. Public-school studies will be modified. Home attitude will be changed. But these are details. The great principle is clear.

And as to the questions of text-books and methods of teacher—training, and church-school organization, it would be far from my thought for whom they have been a chief interest during many years of my ministry to depreciate them. But do you not see that they are matters which constitute definite problems for experts. The real difficulty in connection with them arises only when we come to the recognition of the character of the fundamental problem which we face. I have already touched it—I return now to its fuller consideration.

Religious education is nothing worthy of any intelligent man's interest, I repeat, unless it means the creation and culture of the religious attitude. The aim of the teacher of religion is to stir into activity that instinctive religious attitude which belongs to each one of us because we are children of God, to furnish its means of expression, to direct its conduct, guide its thought and fix its ideals so that it may become the dominant attitude of life. A man is not religious because he goes to church or believes certain orthodox doctrines, or keeps the ten commandments. He is only beginning to be religious. He becomes really religious only when he does all these things, and every other thing in life, because

he loves or fears God. He becomes a Christian only when every relation of life is molded by Christ; "For me to live is Christ." In some such fashion we may set our ideal. But the moment we strive to realize it we discover that we have come face to face with a most baffling and elusive situation. How are we to reach into the depths of these growing personalities around us? How are we to penetrate to the secret places of men's souls? How are we to make real to others what is real to us? We are absolutely bound to the medium of some sort of expression, and the outward form of life is always inadequate. As the awkwardness of the shy man so often hopelessly misrepresents the genuine courtesy of his heart, and yet his heart can be read only through his awkward manners, so the soul of religion is incessantly misrepresented by its organized forms, and yet helplessly bound to them. That is the material of our problem.

I want first to study it in relation to the Church as a whole, then as it appears for the individual teacher, and finally as the Church's problem and the teacher's coalesce. At any given moment the religious life of the Church is expressed necessarily in certain kinds of forms, such as organization for its work, ritual for its worship, and doctrine for its faith. The stronger the drive of life, the more need for expression, if we may use a phrase suggested by Bergson. The very test of the life of religion is its incessant seeking for new and adequate forms. These forms naturally are dependent upon social conditions in which they arise. The organization of the early Church falls into lines familiar through the government of the empire. The ritual quickly appropriates symbols and ceremonies in which the new converts are at home. It was inevitable that the early Church should have incorporated many elements from the worship of the mysteries. The vigor of its life required it. It laid hands upon any and every means for expressing the soul that was within it. The tendency to rich and full expression was a sign of life, not, as the Puritan avers, a sign of decay. In the same way as men began to think about their religion they found themselves bound to do their thinking in terms familiar to their age. Greek theologians thought in the Greek language and after the Greek fashion, and thus arose a great apparatus of forms which express the inner life of religion, and upon

which, therefore, religion must largely depend for the conveyance of its life. In other words, that generation or any other given generation finds itself fitted out with a great school equipment by means of which it is to convey to the next generation those influences which shall evoke into vigorous life its religious instinct.

There is the task, but now arises the difficulty. All forms tend to rigidity. The very drive of life which has created and used these forms has tended to fix them. The deeper the need out of which they arise, the more rigid they become. The tremendous doctrinal struggle of the Nicene period produces creedal statements which men inevitably think of as having a kind of eternal character. The form once created can hardly be altered. But in the meanwhile, life is changing. The entire social condition of the new generation is different from that of the old. Its wants are different. Its purposes are different. Its outlook upon life is different. It would naturally express its entire inner life in different forms. But its education lies in the hands of the generation which is before. The hand of the past is upon it. The forms of the past are given it. They are inadequate. They do not fit. They have no reality. The new generation passes them by. It can not understand. Either it ignores the whole matter and loses from its own life that great thing which had creative power in the life of its fathers, or it takes the old forms and struggles with them and wrests them to its own purposes.

The Nicene Creed is the glorious expression of an age of immense intellectual vitality. The men who sneer at the controversies over an iota have no historical imagination. The meaning of the achievements of one age can not be judged by the standards and purposes of another. Athanasius spoke of living questions to his own day. But, altho the Nicene Creed bodies forth a great reality, it does so in terms which belong to its own age. As the generations come and go those terms, majestic, rhythmical, emotion-stirring, become more and more a foreign language. The reality goes out of them. The new generation finds that they do not fit. If it holds them as symbols of a reality, it must apprehend that reality in a different way. The very form which so perfectly express the thought of the Nicene age is inadequate

to the next age. It is not a fit instrument of education; it may inspire but it can not teach.

In lesser ways illustrations crowd to mind: The Thirty-nine Articles spring from another age of controversy. They speak the language of the men of that age; they deal with things which those men counted vital. They were real to them. But note how our age treats them. Newman proves them capable of a medieval Catholic interpretation. His opponents assert them to be the bulwark of Reformation teaching. I, by patient study, recover much of the real meaning of the things they symbolized to their own age. You ignore them altogether. But such treatment points directly to one conclusion. For our age the Articles are dead. They have no reality; they simply hamper religion as it strives to convey its spirit to the generation that is to come. They torture our ingenuity. They have no carrying power. They can stir neither the imagination nor the wills of that generation which we so ardently long to touch with religion.

Now when any set of phrases which once had meaning has reached the plight of the Thirty-nine Articles, it has become from the point of view of religious education (mark you I am not speaking of that of the theologian) mere words. To exalt them, to hold to them, is, in Lord Bacon's phrase, to be worshiping an "idol of the forum." It is counting words sacred instead of things, and holding to formulas as if they were truth itself. The same thing is true in all the other corporate aspects of our religious life. I spoke of ceremonial in the early Church. Look at our own day. The older generation here thinks of vested choirs and colored stoles and processional crosses as somehow springing from the High-church revival. They have, many of them, regretted these new fashions and wondered why the new generation could not be satisfied with the staid simplicity of fifty years back. The fact is that the same thing must have happened quite regardless of the Oxford movement or High-church theology. The old usages adequately express the religious emotion of a relatively simple age. But the modern age is complex, is varied, is highly colored. It leans to gorgeousness and pageantry in all social life. There came a time when the staid simplicity of fifty years ago spoke an unknown language. It was not adequate.

Of course, ceremonial fashions change more easily than liturgical and doctrinal forms, but their changes illustrate quite as faithfully the fundamental problem with which we are dealing. The perfect expression of the life of one age is inadequate to the next. Yet forms are necessary; forms become fixt, and forms are all any given age possesses to make itself articulate to its successor. Thus the Church in each generation stands before her task with all her magnificent school-equipment of noble liturgy, profound theology, splendid ideals of conduct hampered and handicapped by the very equipment to the making of which her heart's devotion has gone, the equipment which she must have, and the only equipment which she can have. Even at best she is likely to be speaking a foreign language. And at worst the past has laid its dead hand upon her.

Precisely the same kind of difficulty arises when we turn from the corporate life of the Church to the task of the individual who represents the Church in this teaching work. Here we have first to deal with the baffling nature of personality. Since it is life we have to convey and not mere information about life, since it is an attitude which is to be developed and not a mind to be filled, the personality through whom the truth comes is of supreme importance. Unless there can be established that subtle sympathy which springs from some common way of reaching things, the task is almost hopeless. Imagine the ardent soul of a Zinzendorf or a Whitefield chained to the laborious and logical movements of the mind of a Bishop Butler. The very impressive strength of a personality will render it unfit to deal with certain kinds of souls. The strength which stimulates one beats another down. How bruised and battered many a child has felt emerging from the earnest and powerful teaching of a hopelessly diverse type of being. So there again the eternal problem arises, the spirit and its form; the common life in Christ which the ardent soul longs to transmit and the helplessness of that soul to escape the limits of its own personality.

Age, too, produces the same unfitness in the individual which we have traced in the larger corporate life. What do I know of the fantastic clothing in which this little child by my side sees all spiritual truth? And yet, unless I can somehow clothe what I would teach in similar fashion, I speak a

foreign language. There is no reality in what I say. And how shall the life within be suggested by unintelligible terms? The grown-ups in Kenneth Grahame's *Golden Age* live a far-away, unreal life, perfectly incomprehensible to the boys and girls who are absorbed in real things. When you are twenty-five years out of college, cross the campus and listen to the slang and look at the cut of the clothes and the style of the pipes! After all, these are not essential things, but vivid reminders of the nature of the task; of the appalling problem of transmitting a life—a real life—which you must inevitably clothe in forms which have but a semblance of reality to those to whom you would transmit it. It seems audacious to teach at all. That is the problem of the individual.

But it is when the individual's task and the Church's task coalesce, when we take the Church's problem out of the realm of social and historical psychology, and make it the practical problem of given individuals, parents, teachers, pastors, that we see how the whole matter becomes urgent; for it is at that point that we suddenly realize with startling vividness not only the difficulty of the problem, but the way in which we persistently ignore it.

We fight much of the time with weapons of a past age. We try to equip our children with armor and sword instead of khaki and repeating-rifle. Like David they "essay to go" and, finding the equipment cumbersome and ill-adapted, throw it aside, but not always, alas, in order to continue the fight with weapons which they can use.

To come to particulars in our own Church, let us look at some of this equipment. Take the Apostles' Creed. The Church gives it to us as the baptismal symbol—that is, as the expression of our fundamental loyalty to Christ. It is repeated over and over again in the services. It is taught in the catechism. It is professed at baptism and confirmation. It becomes peculiarly dear to us. Its phrases reach into our souls. The repetition of them touches the deepest emotions of loyalty and love. So far, so good; but now transport yourself into the position of one who wishes not to express but to transmit his faith. If any one came to you asking what is your faith, would you answer him in the words of the creed? Probably not, and why not? Because you would recognize instinctively

that it would convey no real idea to him at all of the meaning of your faith. The creed as it stands has a certain unreality for the modern child or the modern man. I am not speaking of its truth in the spiritual realities which it symbolizes, deep and eternal truths they are, but of the form. The creed has for its setting a world view which we no longer hold. It has an eschatological note quite foreign to this age of evolutionary thinking. It presents a different proportion of faith, if I may use the term; for there is no recognition in words of the life of service. When, then, any person, child or adult, comes to it with the prejudices of the modern age, thinking that it represents in some scientific way the meaning of Christianity, there must obviously be a sense of great unreality. It can not grip. It can not bring conviction. From the point of view of religious education it fails to give any adequate understanding of the life which it expresses or the truth which it symbolizes. I am not speaking at all of the spiritual truth of the creed, but pointing out its inadequacy as an educational instrument, and the obvious burden of interpretation which it fastens upon the Church.

The difficulty is acute again in forms, set forth for the definite purpose of teaching, such as the catechism. In the catechism we have not the full-bodied voice of praise or prayer like the liturgy. We have the thin voice of reflection and definition. This very characteristic makes it age rapidly. Few catechisms keep so steadfastly to the important things as ours. Some of its definitions are priceless. They have, it seems to me, an eternal reality. But yet as you look at it as school-equipment, how quickly you realize its inadequacy. It is seventeenth-century English in a seventeenth-century setting, and it is given a twentieth-century child to reveal to him the glory of Christ. If it were given to him as we give him the Bible, as we try to unfold to him from the New Testament the moving figure of the Savior, it were one thing, but it is not. He does not know it is seventeenth century. He supposes it is of to-day. He measures it by his school text-books. And I ask you the question, how much reality can it have for him? He must learn of a six-day creation, which his school books do not even take the trouble to deny. He must learn a long and complicated set of duties con-

ceived in a social atmosphere which ignores what we emphasize, the responsibility for effective service in society, and emphasizes what we ignore, class distinctions and the duty of submission. The American youth needs to grow in respect and reverence. My point is that when you tell him to "order himself lowly and reverently toward his betters," he may understand the words, but they do not grip him.

The wonderful simplicity of the Lord's Prayer is spoiled by an exposition which leaves out what you and I count its greatest treasures. The exposition is purely individualistic. It never mentions any social aspect of the prayer. Missions and the spread of the kingdom lie beyond its horizon. Finally we tell our boys and girls that they are children of God. We build all our newer lessons upon that fact, and then we insist on their learning that they "are born in sin and children of wrath." Is it any wonder that children are confused; that boys and girls become skeptical; that vast numbers grow up feeling that religion is quite foreign to life? We try to give to them a clothing for their religious thought and emotion, which is quite different from any other kind they wear. We say religion is for everyday life, and then try to send them to school in cottas.

I have spoken long and in detail of these aspects of the catechism because they are such perfect illustrations, not only of the whole process by which the flexible body of religion may become a hard shell, but of the difficulties which beset Church and teacher alike as we approach the great task of the transmission of life. The forms which convey it must have reality to those whose religious life is to be nurtured; but the very life process itself is continuously making those forms inadequate to the task. The school-equipment is always growing antiquated. What are we to do about it? It is a common problem to all religious bodies. Freedom of worship, freedom of creedal statement, do not help matters. They only change details.

What, then, is to be done? The first thing is to recognize our problem. The Church, in her corporate capacity, must see the facts—she must understand that her noble liturgy, her ancient creeds, her stately ceremonial, her historic polity—in short, all that which bodies forth the soul of her love

for Christ approaches most nearly to the ideal which the soul sets when conceived as the expression of mature life; but the moment the problem of education arises it is seen to be full of the danger of unreality. It is "speaking with tongues," which, St. Paul says, exalts the speaker, but is unintelligible to the hearer.

The recognition of the problem brings one face to face with the second demand which is its corollary. The Church must show a greater readiness to adapt herself to the conditions of the work. The need of the child, the need of the new generation, must count more than even the affection of the fathers for that which is to them perfect and satisfying. We must have a new point of view. Our business is not to raise a new generation to be like ourselves, but to fit them for the work of their own generation. This does not mean a mere modernism, a mere hurried yielding to every whim of the age, a mere attempt to keep even with every changing fashion. It means the recognition of the great principle of reality. Reality must control expression. We need, for example, not new phrasing, but real phrasing, whether old or new. "Love your enemies" is old, but still shocks and grips one. It has reality. "Submitting one's self to one's spiritual pastors and masters" is a more modern phrase, but for our purpose hopelessly antiquated. What we need is not the elimination of doctrine, but doctrine put in real contact with life. The Trinity taught in definition like an arithmetical puzzle leaves one hanging in the air. The Trinity, suggesting God's ways of approach to humanity, illumines all life. What we need is not to forget the virtues of past ages, but to present them in the form our own age can find real. We can not ignore our duty "in the state of life to which it has pleased God to call us," but that virtue can never become real to the modern unless it finds some social expression. Reality is a test of values. We must learn to keep first things first. The older generation must appeal to the younger through its sense of that which has real value. There is nothing that confuses youth more than the exaltation of the trivial. There is a kind of teaching all too frequently found which seems to make manners in church more important than morals outside. No one would seriously mean that; nor does any one seriously believe

that details of doctrinal definition or accuracy in Biblical history are more important than Christian living.

The educational leaders of to-day see this. The churches are slow to wake to it. Yet it is absolutely essential. We have glorious realities to bring into the lives of the boys and girls. The living, righteous God, the mastering power of Christ in the soul, the guiding, searching presence of the Spirit, the inspiration of Christian fellowship in the Church, the abundant richness of the sacraments, the stirring ideal of the kingdom realized in the brotherhood of humanity—these are great realities. We must keep fast to them. We must never lose the sense of them in the form in which we find them. The Prayer-book, putting the creed in worship, gives us the key. It is Christian experience which it suggests and symbolizes, not Christian theology which it defines. We must, if I may so put it, be careless of the form if so be that the life may be conveyed.

Finally, there is reality in faith. I mean the faith that God really lives and is revealed in humanity, faith in the present and the future as in the past. We need such a real and living faith that we shall not be afraid to take risks, to make ventures, to trust the Christ within. How often the churches stand hesitating before a forward step, lest somehow, if the old form goes, the Christ will be lost. But he will not. We may trust the guidance of the Spirit of truth. With such a real and living faith we shall find ourselves not much concerned with the past, the faith once delivered, but with the future, the faith to be delivered.

What, then, I plead for is that there shall take possession of the Christian consciousness (and with special stress I speak of that of our own Church) this forward look, this new emphasis, this test of all its life, not by the past but by the future; not by what expresses perfectly our own religious life, but by what will make religion real to the generation that is to come. We can never escape all the limitations which the very nature of life puts upon us, but if we see our difficulties, face our task, and burn with a great longing to fulfil it and a great faith that we can fulfil it, then in the power of Christ we shall kindle some living fire in the hearts of those who must look to us for the conveyance of the gift of religion.

RELIGIOUS EDUCATION IN AMERICA*

WILLIAM LAWRENCE, S. T., LL.D., Bishop of Massachusetts

This is the victory that overcometh the world, even our faith.—1 John 5 : 4.

[Bishop Lawrence prefaced his sermon with a review of the advances and changes produced during a single generation (1880-1913), including in his survey the growth of population in the United States, and the developments in pure and applied science, medicine, philosophy, and theology. These advances he described as "re-creation." He proceeded to state the attitude of the P. E. Church in view of its responsibilities under the conditions described in the land where Church and State are independent. He then continued as follows.]

My purpose is to consider one large and vital subject, and then suggest three visions that are floating before us all and beckoning us onward.

The large and vital subject is one that meets the quickest response from the people of this country—education. Under the conditions of this country, with the separation of Church and State, where does this church stand in the subject of education? We believe that education includes the whole child, youth, and man; that it involves his physical, intellectual, moral, and spiritual nature. We believe in education in its largest, richest significance. What the boy learns in school is of great importance, but it is only a part of his education; lessons, influence, forces pour into him from every quarter. We believe that the source and spring of character, which is the highest result of education, is faith in God as revealed in Christ. Religion is at the foundation of education first, last, and always; it gives vitality, depth, and harmony to the whole character. For such an education we believe that the American people of the twentieth century will stand.

But the question is asked from every quarter, How under our conditions of the separation of Church and State, children of all faiths and no faiths in the public and many of the private schools, can there be religious education? Let us face that question frankly; for one sometimes fears that there are good people who are afraid to meet the issue.

We must keep this point clear. Real religious education can be only through the guidance, instruction, and leadership of religious men and women. The neglect of this truth has been the undoing of much so-called religious instruction. While, therefore, the State through her teachers may implant certain principles of morality, and may even teach the history of religion or the literature of religion, she can not teach religion itself. So far as the teachers and scholars in our schools are religious and come from religious homes there will be an atmosphere of religion in the schoolroom. With, however, the variety of races, faiths, and no faiths represented in the children of our public schools, we may put the thought of definite teaching of the Christian faith in the schools out of our minds. It can not be done and it ought not to be attempted.

May it not be possible for the different denominations to send religious teachers to the schoolhouses and at certain hours under a voluntary system give the children, separated according to sects, their religious education? The question may be raised as to whether the State has a right to give the use of its schoolhouses for denominational religious teaching. Is it well for children melted together in a common citizenship to be separated then and there into sectarian folds? Such an experiment, occasionally possible perhaps, can not really meet the situation.

Shall we, then, turn our energies to the creation of parish and other church schools? We give high respect to those of the Roman Church who, true to their convictions on this point, create Church schools and pay for their administration, in addition to their taxes for the public schools. And in our own and other churches there are conditions where such schools are necessary and of great help. So long as the supporters of such schools do not import the outworn traditions of Europe and transgress the principles of this nation by asking for the support of their schools from public funds, they are doing a good, tho limited, work for the country and their churches. Limited, however, that work must be in quality and quantity; in quality, because

* Sermon preached at the General Convention of the Protestant Episcopal Church in New York City, Oct. 8, 1913. By permission of the author, reprinted from *The Churchman*.

children growing to manhood under one religious system and one roof must lack certain elements of thought and character essential to the largest citizenship; in quantity, because these schools can supply only a fraction of the education of the millions of youth in this country.

The fact is, that the great mass of children in this country are going to receive their general education in the public schools, or in private schools, where there can be but little or no definite religious instruction or leadership. We, as a people, believe in them; we are supporting them, and our children as a whole are going to them. This fact having sunk deeply into our minds, we again ask the question, How can there be religious education?

The children must get their definite religious education elsewhere. Why not? Why should we cling to the fetish that religion must be taught under the same roof or in the same room with geography and arithmetic? Is not this common notion due largely to the fact that in other days children used to be so taught and that we are afraid we can not get them taught at any other time or by other teachers? Just here is the weak point in our present frame of mind. We have not fully grasped the situation nor directed our thought and action along the path that must be taken.

If this country is to remain Christian, the people of the country must be shown how they can support our great and noble school system and at the same time bring up their children in the principles of Christian faith and character.

Turn your thoughts for a moment from children in the mass to one typical child. He is born of Christian parents; is baptized; is taught to pray, and is given the first principles of the Christ-child life. In Sunday-school his teacher, alert, sympathetic, intelligent, so correlates his religious instruction with the studies of his day school, with his social, athletic, and thoughtful interests, that the spiritual culture enters into the very texture of his thought and character. At home, in the day school, on the playground, at church, at the theater, religion is as natural and real as any other interest of his life because of the influences and atmosphere about him.

The youth is followed up into his high school or commercial activities by those who have a virile, intelligent, and vital grasp of the

faith, sympathetic with the turmoils of his doubts and passions. Can you doubt that when that boy enters manhood he will have gained such integrity of faith and character as no artificial or hot-house system could have offered him? "True," is the answer; but this demands of parents, teachers, and church more than we can hope or ask for. There is not the devotion, time, or ability to do this. If there were, the ideal is right.

Just here we strike the root of the difficulty—timidity, indifference, laziness, or lack of faith. This, then, is what I want to say with all the conviction at my command, that it is along this path that the Church must move. The Church of this day and country, recognizing the conditions of the day and country, must marshal to her service every instrumentality at hand—parents and the home, the press and literature, the playground, an hour of a week or Sunday, various forms of schools, correspondence, public worship, the pastoral work, the parish, the diocese, the department, everything, and in a large and statesmanlike way plan for and press through not one system, but many systems of religious education, yes, and spiritual culture without apparent system, that will reach and upbuild all sorts and conditions of children in Christian faith and character.

Look where you will, there is no other course practical and consistent. It is along the natural habits of life; it is spiritual; it is free; it creates strength as it goes; it knits youth and maturity together in a consistent development; it creates such toughness of moral and spiritual fiber as may stand the strain of later years. And, what is often the test of truth, it makes the heaviest demand upon the whole Church, every member of it, for thought, enterprise, and devotion.

May we follow this child up toward manhood? Taking this line of action with enthusiasm, patience, and force, the Church will realize that as the youth leaves home for the wider circles of life, modern thought and literature will open up many questions as to the faith which must be met intelligently. Men and women should be near them, able and ready "to shed light upon perplexing questions, to direct bewildered minds." The Christian people of this country, we of this Church, have not begun to awaken to the new conditions in the higher education of young men and women, or to thrust in spiritual forces where they are most needed and where

they will do the most effective service in leadership.

Let me suggest two illustrations: A generation ago, the endowed and denominational colleges and universities were the chief institutions of higher education in this country. They felt some responsibility for the religious life and thought of the students, altho it was feebly exprest in many places. To-day the State universities are growing apace; toward them, as well as toward the other universities, the ambitions of the ablest young men and women of the country turn. The students of this decade are, roughly speaking, to be the leaders of this land two decades hence. Here they are massed in groups of thousands. Do you know it—the college student body has in the last twenty-two years increased from 60,000 to 200,000? These young men and women are, most of them, from Christian homes, susceptible to religious influences, keen in a desire to do the best for themselves and the world, sensitive to truth, with faces not backward, but forward; they are meeting new thoughts and habits of life. Leadership—intellectual, moral, and spiritual—they need and welcome. If religious literature is to reach them, it must be fresh, vigorous, and thorough, wrought out by men who have thought deeply in theology and life. Has the Christian Church ever had a more inspiring challenge to high endeavor than this army of youth?

Again, there is perhaps no branch of public service in which the country takes more pride than in the *personnel* of its naval force. Its officers and men have intelligence, integrity of character, and high purpose. They are, however, living under artificial conditions and strict discipline, subject to peculiar temptations. It is due to these men and boys, who are developing in character, that the nation should offer them the best in moral and spiritual leadership, and appoint such officers, be they chaplains or lay workers, as will draw the strongest religious leaders into the service.

The ideal, therefore, that I want first to put before you is that of a church so roused by the opportunities of spiritual leadership in our day and nation that she will equip herself in a statesmanlike way with such intellectual, moral, and spiritual forces as will meet childhood and youth, manhood and womanhood, and lead them up into the highest realms of Christian character and service; inspiring

them to dream dreams and see visions of nobler and greater things to come.

With this ideal before us, other visions follow which beckon our thoughts out and beyond this nation and generation. Given a people thus educated, there will rise before them, as there is rising dimly before us, three visions.

1. Are we not as a people conscious of an increasing longing for a closer brotherhood of men? The shrinkage of the world through rapid transit, commerce, and literature, the sweeping waves of migration, the intermingling of peoples, have brought men together. Fresh interpretations of religions and a deeper knowledge of the incarnation have led to a fuller realization of the organic unity of mankind.

No sooner have we felt the joy of this than we start appalled at the masses of the peoples of other races: Is the world big enough for us all? Is there food enough? The instinct of self-preservation, race prejudice and antipathy, race timidity come to the surface, and the animal in us wrestles with the spiritual. Nevertheless, the ideal of brotherhood is insistent; literature, economy, statesmanship, philosophy, and religion hail it, tho from afar; while men tremble lest the firing of a chance shot may start a skirmish, a battle, a race war. It is a singular, a hazardous, a critical situation.

"Where stands the Church of Christ? There can be but one answer. Recognizing to the full the race instinct, the antipathies, the intricacies, and difficulties of the situation, the Church, aye, every Christian man and woman, stands firmly by the principle of St. Paul, that God "hath made of one blood all nations of men for to dwell on the face of the earth."

Nations and statesmen in their more exalted moments recognize this. Hence Christian missions have justified themselves and confounded their critics. While Christian peoples have entered other nations for conquest, commerce, exploitation, or travel, Christian missionaries have been quietly teaching, healing, comforting, helping, and uplifting the people. They have gone, not to get, but to give. To the trader, the Chinaman is a trader; to the missionary, the Chinaman is a brother. With the Christian faith always goes the sacredness of the individual, the integrity and the rights of man as man; hence civic freedom, self-government,

democracy. With the blessings of Christian hope the missionary has taken also the blessings of civic freedom. And in return, China, the government of the republic of China, asks for the prayers of the Christian people of America that God may guide her aright. Discount everything that the cynic may say, is not this beyond the wildest dream of faith or fanatic? Any man who has no use for missions is as much out of date as an old flint-lock gun. Life moves too rapidly in these days for us even to stop and look at him.

This country, absorbing peoples by the millions, has its enormous missionary problems and opportunities. Our first missionary work is to uphold Christian standards here. This can only be done by meeting also the people at their sources of supply in their native countries. If nations and races are to deal with each other, statesmen and people must have some common standards and ideals that they may understand each other. We are as nations, in spite of ourselves, becoming mutually dependent. Who can guess what wealth of thought, art, character, and religious temper the oriental may not fling back to enrich our occidental faith in an oriental Savior!

When, therefore, the Church plans for world-wide missions, she plans for the honor and spiritual wealth of this country, as well as for the welfare of distant people. Men everywhere are discovering that the Savior's command, "Go ye into all the world," has philosophy as well as religion in it. The greatest glory of the Church throughout the ages has been in the fact that, in spite of timidity and cynicism, her heroes have thrust her outposts to the ends of the world in the perfect confidence that this faith is the victory that overcometh the world.

2. This spirit of unification, pressing during the past generation into every interest of life and thought, has brought to the front another ideal of Christian faith which, in the noble struggle of the Reformation, for sacredness of the individual, the right of private judgment, for civic and religious liberty, have been pushed into the background.

However men may define the term, whatever the form of their ideal, every one dissatisfied with present conditions has before him hazy, distant, but real, a hope for unity. All deplore the wastefulness of division, the broken front before the common enemy, of

sin and paganism, the jealousies and bickerings of sectarianism, but the real sentiment for unity runs deeper. Christ's children in village, city, and nation should be praying, thinking, and working in a spirit which, being close to Christ, should bring all to a closer unity. So keen is this sentiment that the immediate danger to unity comes not from the indifferentist so much as from the enthusiast who, through some mechanical device, contract, or compression, would harness all Churches and Christians together; or would absorb them all into their own rigid fold. Church unity must reckon not only with the Latin and Slav as of old, but with the Teuton and Saxon, the Japanese and Chinese, and Christians of many races.

Until the warmth and glow of spring have come, it is worse than useless for skeleton trees and hardened buds to try to break forth into leaf and make the forest a harmony of color. The thought of Christian unity is so sublime and full of mystery that, except for a touch of action here or there upon the fringe, our chief work is to create an atmosphere.

Prayer for perfect unity such as God, not we, may plan is perhaps the most effective service now. Even Christ, at the very birth of the Church, is found praying for it, "that they may be one."

It is well, also, to appreciate such warmth of atmosphere as now exists. In the lives of the saints throughout the ages there is a common Christ; and in their presence the voice of division is hushed. Which of us asked whether Churchman, Methodist, or Liberal wrote the hymns of this morning? Religious literature is not branded with sectarian initials. Beneath prayer and song, and work, too, there is a common Christianity within and behind the churches, and frankness in recognising our differences reveals this the more clearly. When we join Christians of every name and no name in serving the community, healing the sick, lifting the downtrodden, bringing purity, righteousness, and peace, when we are doing together the very works that Christ did, we are in a real and living unity, and are creating a rarer atmosphere through which in God's good time (we know not when or how, surely not as any of us think or plan) will come the unity for which Christ prayed.

Two definite duties are ours: to live and work together in our own Church in the bond

of peace; and to keep our ideal of unity so high and large and flexible that God's spirit may dwell in it.

3. A third vision stands before this generation, that of society redeemed and purified by the power of Christ through his Church. Jesus, in the church of his own village of Nazareth, opened the book at the Prophet Isaiah, and read: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "This day is this Scripture fulfilled in your ears."

This day in this twentieth century, if the Church responds to the ideals of her children, this Scripture will continue to be fulfilled by the power of Christ. No true Christian can doubt that it is the Church's work to follow the steps of Christ as he healed, uplifted, and purified the people; aye, more, as he stood for social righteousness, for justice, and for the rights of the down-trodden as against the indifference or hardness of the men of power.

That there is rising up in this church a feeling—blind, ignorant, emotional, if you will, but earnest, true, and sympathetic—that the Church must reach out with a stronger hand, a warmer heart, and a firmer voice in behalf of social righteousness, is ground for hope. Every man and woman must rejoice in it. The only question of difference is as to how the Church shall do the work.

First, and without question, the Church through her worship and preaching is bound to send her children back to their homes, their private and public duties, with a conviction that as members of the Church they have some definite responsibilities for the community, and it is for them to discover what they are and to meet them. The Church can not be less than a source of inspiration and of impulse for action. In the broken bread and poured-out wine is the power of sacrifice.

Let it be known throughout the length and breadth of the Church that church membership involves of necessity a sense of responsibility for the welfare of the whole people. Let it be known that the condemnations of Christ fall not with the greatest severity upon the public sinner or the outcast,

but upon the respectable members of society and of the Church, who laid burdens, and would not lift a finger to lighten them, upon the useless, the selfish, the indifferent. "Inasmuch as ye did it not," "cast him out."

Let it be known throughout the Church that there are thousands of men and women who, because of the Church's lethargy in centuries past, as well as to-day, shun or hate the Church, but who adore the Christ, who are giving of their very life for their fellows, and putting us to shame. This country, with its spiritual liberty and no favors to any Church, gives us the chance to show those who come to us from other lands what a Christian Church may be.

Let the members of the Church appreciate more keenly that the masses of men, women, and children who are hidden in the intricate mechanisms of this industrial age in the mines, the mills, and workshops, out upon the prairies and the lonely valleys, are really men, women, and children for whom Christ gave his life.

It is most pathetic the way in which men and women, estranged from the Church, and bitter against society, turn to the Church when in a just and merciful man or a loving woman they really understand what the Christian Church is for.

I believe the strongest appeal that the Church can make to the people, the most effective call to the ablest young men to her ministry is by such devotion to the welfare of the people as will show them that the Church is alive to the spirit of her Master, Christ.

In the turmoil of industrialism, in the mingling of sin and righteousness, of lust and purity, of selfishness and self-sacrifice, of commercialism and sweet thoughtfulness, let the Church's voice be strong and full of hope. In the strong march of men throughout the world toward a finer civilization, a common justice, a better chance for everybody, and a purer brotherhood in the approach toward God's kingdom, let not vested interests or a selfish timidity check our step, but wherever the path of truth and justice points the way, let the Church and every member thereof march in the van.

Thus from the midst of a people educated, matured in Christian thought and character, these three visions rise and stand: a brotherhood of man, a united Church, and a redeemed society.

Two words more and I am done.

First, in the vast material resources of to-day and the intensity of life, the battle is being quickly fought out as to whether the material or the spiritual will dominate. Shall we run the course of other nations and fall under the impact of wealth; or shall we use our wealth for the uplifting of the people?

The answer is with the Christian Church. Have we, shall we have the faith in God so saturated with his Spirit that it will touch and kindle men's courage and drive through great obstacles; that it will make great ventures and appeal to men's imagination?

Will the Christians of this coming generation be so possessed of spiritual forces as to compel by a spiritual compulsion the powers of wealth, commerce, and statecraft to be the instruments of God's will, and so build up a civilization great, rich, and noble, spiritual? Faith, and faith only, can guide and master our resources and win the victory for the Spirit.

Second, the Spirit of Christ is here now, as in the councils of old, if in humility and faith we will receive him. With Christ here and each of us consecrated, we may act with courage. Our faces are forward: our work is for to-morrow, for the years so quick upon us.

THE OLD YEAR AND THE NEW

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Forgetting those things which are behind and reaching forth unto those things which are before.—Phil. 3:13.

PAUL is in the Mamertine prison, and at the very end of his dramatic career. With instant resolution he calls in all his reserve for one more splendid deed. He determines to write one more letter, to light one more torch to be handed forward by the leaders of a column marching through life's night. Paul looks joyfully forward because he can look peacefully back. His happy anticipations are based upon glorious recollections. Having lived well yesterday, he is willing that to-morrow should do its worst. Yesterday held fortitude and faith; yesterday held innumerable struggles and anguish unto death. The past that was a weight to other men was a wing for Paul. Life had been a fierce fight against sin on a far-off frontier, and now Paul had won his victory and was going home to his triumphal procession. Life had been a race, with many obstacles to be overcome, but now he had reached the goal and won his prize. Life was a school, with teachers of suffering and joy, of defeat and victory; and now he had come through all the storm and tumult, and had received his diploma from God. The season was winter; he was a prisoner in a damp cell; the cold was slowly chilling him to death; to-morrow held the executioner's ax, and yet his spirit rose triumphant into the realm of joy and victory. For his many and rich yesterdays made him certain of a glorious to-morrow.

I. Paul begins by forgetting that which is behind. His yesterday held one chapter that he wishes to forget. Its memory lay upon his heart like a black mark across the page of an open book. The later chapters in his autobiography were bright with golden deeds of courage and self-sacrifice, but this one chapter was stained with cowardice and cruelty. The murder of Stephen grew out of Paul's excessive ambition for place and honor. In our republic, membership in the cabinet confers a high form of honor and influence. In England, the cabinet member ranks higher than with us, because he has a position on the legislative floor, and can suggest and carry through new laws. But membership in the Jewish Sanhedrin carried with it judicial function as well as legislative. For this reason old men and mature alone were eligible. Having determined to break into this body, Paul found it necessary to buy his position through cruelty and crime. So he launched himself like a red-hot thunderbolt against the little Christian Church. The chains rattled, the swords slashed, the scourge hissed, the faggots burned, and the new faith was tried in a fiery furnace. When the smith's hammer falls the sparks fly in every direction; thus under the stroke of persecution, the disciples fled into every corner of the line. In his hatred and cruelty Saul breathed forth slaughter against the young disciples, and when at last the most gifted rabbi of his time went over to the new faith Paul awakened to discover that his garments were red with the

life-blood of a fellow creature. But a crime is like a millstone about a swimmer's neck. An evil deed is like a ball and chain tied to an athlete's leg. It is given to one black sin to ruin an entire career. Many a youth has made shipwreck of his life by one sin that society would not forgive and that the man himself can never forget. If memory blesses a good man it curses an evil one. Browning made the miser drown the young woman, but later memory sent the youth back to draw the body from the water by the long braids of hair. But to the end of his life Malvio could not drown the memory that cursed him. An evil deed in youth remembered in age is like a skeleton hidden in a closet, when any chance event may release the spring that opens the door to reveal the hidden deed. There must have been a thousand hours when Paul would have given his right arm to shut out the sight of that mob that stoned Stephen to death. For a bad man the past is a sepulcher filled with dead men's bones, a dungeon in which the transgressor is imprisoned, a trap that holds a soul vainly struggling for release. With such a black page in his autobiography a weaker man would have given up, feeling that it was hopeless to retrieve his mistake. But Paul was a giant. He determined that not even murder should ruin his life. He made confession, he pledged restitution, and determined to take Stephen's place and quadruple Stephen's work. What God had forgiven Paul determined to forget. He resolved not to be hindered or poisoned by the recollection of his ignoble deed. God forgives and casts man's sins into the depths of the sea. Being forgiven, Paul resolved to forget and to drown his yesterdays in the abyss of oblivion.

Having forgotten the black chapter in his life, Paul also resolves to forget the good he has achieved. History is full of the story of heroism, but history holds no chapter of bravery so bright as Paul's. Scholars often call the eleventh chapter of Hebrews the roll-call of heroes. One glorious name and deed after another is struck off as the harper strikes his notes. The heroes subdued kingdoms, stopt the mouths of lions, quenched the violence of fire, escaped the edge of the sword, turned to fight the armies of the aliens. They had trial of mockings and scourgings—yea, of bonds and imprisonments. But these brave deeds were distributed among a multitude of brave men. There were many

mountain-peaked souls. A thousand years of time rolled between this first glorious deed and the last hero. And yet Paul was so unique that in himself is gathered up all the achievements distributed among other heroes, so that you could substitute Paul's for all the other great names. Paul was stoned, Paul wandered about in sheepskins and goat-skins; Paul was destitute, afflicted, tormented; Paul wandered in deserts and in mountains, in dens and in caves of the earth; Paul was tried by the saw and the sword and the scourge—of whom the world was not worthy. But he is going to forget that his scars were his medals. It is not easy for a soldier of Waterloo to forget his Victoria cross. It is not easy for a man who has saved another's life to forget his medal of heroism. Yet Paul determines to minimize his brilliant achievements. Unlike the miser, he will not count his store of gold. He determines to make little of his brilliant deeds, and to eclipse them with heroism more glorious still. Doubtless Paul was a moral genius. Some are born with genius toward color, form, or music. Plato was a genius toward philosophy, Newton toward astronomy, Edison toward invention. Only once in ten thousand years is there born a man with moral genius like Paul. He had the spiritual imagination that perceives things invisible, unseen by other eyes, and never heard by other ears. Paul had the genius of seeing God and of being able to realize the Invisible One to others, so that God seemed near and dear to men. But having called the roll of his sufferings and martyrdoms, Paul determines to count them as nothing. Like Miltiades, he hurls his helmet into the thick of the enemy and fights his way forward to recover it again. Yonder rose the steep hills of difficulty, and on the heights stood he whose name is above every name, the great Martyr and Savior, and counting all his other brave deeds as nothing, Paul started anew up the mount, while he exclaimed: "I count not myself to have achieved, but I press forward toward the mark of the high calling in Christ Jesus."

Standing on the tableland midway between the old year and the new, consider that every strong, rich, influential character is rooted in the past. Every day is only a point where a multitude of noble yesterdays have poured out all their treasure. The power of the Mississippi is in the number of streams and rivulets, the number of sum-

mer's rains and winter's snows, that lie behind the river's current and crowd it forward. The measure of that historic vine in Santa Barbara is in the number of rich summers and winters that slowly builded the boughs and trunk. The culture of Sir William Jones means seventy years in the library, with the accumulation of ten languages and thirty dialects. The bid of some Rothschild or Morgan startles the street because it has back of it a billion dollars to lend momentum and weight. Civilization itself is a granary in which ten thousand yesterdays have stored its tools, its arts, its knowledge, its laws, its literature. The people that has no history remains in perpetual childhood. The man that has not knowledge of history remains a child forever. Wealth means the accumulation of property, culture means the accumulation of knowledge, civilization means an accumulation of institutions, with great events and great men. A successful old age means that childhood, youth, and maturity have come like harvesters to empty all their golden sheaves down at the feet of the husbandman. Yesterdays, many and good, are pledges of to-morrows peaceful and happy. Contrariwise, bad yesterdays bring ill tidings for the morrow. There may be some juice of the poppy that stills the headache, but there is no river of Lethe to drown evil recollections. An evil deed can be repented of, but its history is written in indelible ink and can not be erased. The foolish man trifles with to-day and writes a bad record and blinds his eyes to the consequences; the wise man tries to store up many useful yesterdays, knowing that with this treasure of influence behind him he has nothing to fear from to-morrow. Life, therefore, should march a solid column of days. Thoughts should be organized into regiments. Happy the youth who turns with hope toward the future because he remembers with gratitude his past.

II. But if the soul's hidings of power are in its yesterdays, the point where life realizes itself is in a to-day manifest in deeds. What memory does for the past, what hope does for the future, reason and will do for the present. But nothing is harder than to convince men that now is the accepted time, and that to-day is the day of culture, success, and salvation. Our world is filled with noble men and splendid women who will die unfulfilled prophecies. Each morning they delude themselves with the thought that when a few

more days have passed and the future has come, that they are going to do some splendid deed for their fellow men. To-morrow they will endow a school or hospital, to-morrow they will enrich a library or church, to-morrow they will search out some boy or girl to educate—that the youth may sing for you, or plead for you, may carve for you, or paint for you. Recently you heard Mrs. Alice Stebbins Wells, who is the first woman policeman in the world, plead for the women and children in great cities. How clear she made it that four-fifths of society are women and children. What poverty, what trouble, what untoward conditions in tenement and garret! What wrongs women and children suffer. Strange that she is the first woman policeman, but more strange if she is not followed by thousands who understand the woman's needs before the law! It seems but yesterday that Alice Stebbins joined Plymouth Church and that I urged her to go to Harvard Theological Seminary and to prepare herself for work among women in great churches. One morning, after one such plea, my old friend, John Arbuckle, waited and gave me a check of \$400 to assist in educating a young woman along these lines, and I could not but think at the time, while I listened to one of the world's most useful women, and the leader of a great reform, that my old friend's investment in youth had been returned to him a thousandfold. For unto him who gives shall be given; good measure, prest down, shaken together, and running over shall God give into the man's hands.

III. But men are not saved alone by memory of the past nor safeguarded by intellect and work in the present; man's real life is in the future. Too much living in the past paralyzes the nerve of activity; too much living in the present brings the horizon too close and narrows the outlook; man's real life is in the future, where lie the moist furrows waiting for the seed. Yonder behind the horizon lies your true life. There are no failures that are irretrievable. Under God all mistakes can be corrected. When Seneca said that sins could be repented of but not blotted out, the Roman teacher erred in his judgment. To-day there is a new chemistry in the world. Science adds a drop to the liquor, and lo, black becomes white, carbon becomes diamond, red clay becomes ruby, and stenchful odors take on the sweetest perfume. Surgeons have dis-

covered antiseptics. The physician handles disease with impunity, because he can thrust his hand into a bath of listerine that slays every germ. Shakespeare thought that the multitudinous seas could not wash clean Lady Macbeth's little red hand, but despite that word, there is a divine alchemy. What man can not do, God achieves. He blots out all man's sins. Therefore, no youth has any right to allow former words to embarrass and destroy him. How many men exclaim: "I might have been a scholar, but I played the truant, and refused to go to college; now that it is too late I have wakened up to realize that I threw away a great career." How many men, as merchants, bemoan yesterday's blunders, saying that if they had not made this sale, or gone into this business, or taken on that partner, they would have been able to ride out the financial panic and have secured a great fortune. But these "ifs" and regrets are useless. The overruling providence of God takes account of man's ignorance, of man's errors, and overrules them, with reference to higher ends. Every man should feel that yesterday's mistakes are like the bow bent to hurl the arrow the farthest forward. No man has ever done enough for society. No matter how hard you may have worked, or what position you may have achieved, or what manifold influences you may have wrought, it still remains that your true life is in the future. To-morrow holds the valleys and the hillsides, to be turned into pastures and meadows. To-morrow holds the conflict and battle to be turned into victory. To-morrow holds the desert that you can transform into a garden. To-morrow will bring you little children whom you can educate and feed and clothe and transform into brave men and beautiful women. Let it be your ideal, therefore, to die in the harness. Last November a gardener found his peach-trees had bloomed anew, and in the garden he picked ripe strawberries. That plant and tree were toiling up to the very edge of winter. Oh, beautiful illustration of the brave men that work right up to the moment when the signal of release comes. There is only one place for a man to die, and that is in the thick of the fight. There is only one way for a man to be carried home, and that is upon his shield. If the sword is too short, young man, add a step to its length. Be not like

these rivers that die out in the sand and disappear in aridness when the course is half run. Take rather as your models these mountain streams that run full-breasted to the sea, and turn mill-wheels at the last moment before they leap into the ocean.

The New Year's time also brings to every old man the realization that the secret of eternal youth is in being reborn every New Year's Day. Some men talk about having done enough for their generation and plan for a quiet evening hour before the sunset gun doth boom. They argue that a man needs the tranquil mood at the close of life's day to prepare for the realm immortal. But heaven is too busy helping the poor and weak to be interested in the home-coming of men who have forgotten their fellows in their thought of themselves. The true man is the man who never drops his sword; never withdraws from the battle; and falls in the thick of the fight. No man can earn retirement that he may rest and enjoy himself—time for that beyond. No man ever achieved culture enough. Therefore this year open new books, search out new fields of study. No merchant has ever achieved wealth enough. If you have abundance for your family and yourself, begin to invest and to save for the poor and lay up treasures in heaven. Money is kept bright by using, and so are men's faculties. At the very end, when his hand could scarcely hold a pen, Tennyson attempted new poems. When Gladstone was no longer equal to the nervous strength of creating new essays and arguments, the old man took Butler's Analogy and wrote a commentary thereupon. Every hour of the new year must be filled, every three months must hold some new achievement, every day some new furrow must be opened and seed sown for the happiness and good fortune of others. This year, therefore, broaden your horizon. Sweep away all barriers. Repair your old friendships and make new ones. If you are young, search out mature men, and through conversation harvest their wisdom. If you are old, find out some ambitious youth, and put your stamp upon him, and make yourself unconsciously immortal by handing forward your ideals through him. So when life is over shall you have a great multitude come out to meet and greet you, and give you an abundant entrance, bringing you home with trumpets and banners.

For some of us, last week held one event—the death of Charles, our colored janitor. When I think of Charles's handicaps and the friendships he conquered, and of our gifts and opportunities through ancestry and early education, I am ashamed for myself and in part for you. Back of us stands a long line of ancestors, teachers, friends with the angels of culture and fortune. Charles's father is a white man, still to be found in his old age in the hotels of New York. About 1870 he took his string of horses to Southern cities, just as in the summer he made the round of the races in Northern towns. In Charleston, this gambler met the young quadroon and lived with her during the winter for ten years. When Charles was 9 years old the man wrote advising the young woman to find some colored man and marry, and with the letter sent a sum of money. This man had often spoken of having been for a time in Harvard College, and so Charles's mother took the money and started for Boston. How pathetic the scene—of her arrival at the wharf, only to be told that Harvard was not in Boston. Holding the little girl by the left hand and Charles by the right, this colored woman walked to Cambridge. At last she stood in front of Harvard College, but her statement that she wanted Charles to enter that university brought a pitying smile to the lips of some and tears to the eyes of one, whom the little boy could never forget. This man explained to the colored woman that Harvard College was founded for young men, and told her that her boy must first learn to read and write, that there were free public schools, and in that mood of sympathy he found a room and gave the colored woman a chance to wash and cook. Soon the boy and girl started to the public school, but in that damp, cutting climate the east wind soon chilled the little girl to death. Then, when two or three winters had passed, Charles's mother was ill, and one night she wakened up the boy to make him kneel down and say his prayers, after which he slept to waken and find a cold, silent form beside him. Charles fled into the night in peril. There was one man who ran a bootblackening-stand. He was generally drunk, so Charles shined the boots, while the man stood above and cursed him. The boy had a hungry mind, and was so faithful to his work that constantly he was climbing. One day a man stopped him and spoke in admiration of his health and beauty. The next day

he came to Charles saying he had bet a hundred dollars that Charles could knock out the favorite boxer down at Nantasket Beach. Charles did not want to box or fight, and knew nothing about the science, but the man insisted that he had risked \$100, and Charles had such a sense of loyalty to the new friend that he stood up and did his best. He knocked out the champion in five minutes and incidentally broke his arm; not because he was a fighter, but because he was loyal.

Then a man imprinted with this loyalty offered Charles a chance in his machine-shop, and this colored boy was so accurate, thorough, and faithful that the company began to send him to different cities. He set up each great machine and saw that it worked properly, and so for years he traveled up and down this land. One day I asked Charles to come to Plymouth and be our janitor. He said that he had often as a child heard his mother speak of Plymouth Church and Mr. Beecher. So for seven years he served Plymouth, as Jacob served for Rachel, and the seven years seemed but seven days for the love he had for you men and women. Last winter, during zero weather, Charles was here until 2 o'clock in the morning tending the furnaces of this church. How thorough his work—he could not abide a speck of dust on the pews! How faithful to the societies! How loyal to the trustees! How kind and gentle to our little children! Everybody knew Charles. Never was man so proud of his work. Plymouth was to him as beautiful as a king's palace, and Charles wore his position as a king wears his crown. His name should have been Loyalty. On his tomb I shall inscribe these words: "He was faithful unto death." He would have died for me, and I loved him. Scores and scores of times I have come in from Paterson and Plainfield, the Oranges, from Stamford and Greenwich, and the cities of the Hudson River Valley; towns where I lectured at night and reached the ferry or depot at 12 o'clock, but always Charles was waiting in the depot. At last I forbade him sitting up so late, and would not tell him on what train I would return, but he would question my secretary or some member of the family and find out. One night at 12:30 or 1 I found Charles waiting for my train, and said: "Charles, it is enough that this public life should kill one man, and I can not have you slain. This must not happen again." And he made answer: "Doctor, I went to bed at 9

o'clock, but I could not sleep. It is no use, I can not sleep until I see you safe home and lock the door behind you and see you go upstairs." Deserted by his father, orphaned by his mother's death, buffeted about by fate and circumstances, a newsboy and bootblack and milk boy, porter in hotels, lured into the sparring-ring thronged by gamblers, drunkards, evil men and women, all trying to destroy him, this colored man rose superior to all temptation, and was fidelity itself. You and I have known other faithful men and women, but have you ever known a man that made as much out of his one talent as Charles? Sitting beside him as he was dying last Christmas night, Charles suddenly said: "Doctor, if you build the church house next to Plymouth Church, I hope there will be two or three rooms for me, and then on rainy Sundays and rainy Friday nights, for the people that come many miles, I can prepare a cup of coffee." And then wistfully the dying boy said: "You see, I want to die in Plymouth Church." Perhaps you and I will never see Charles again, he will be so near God's throne that there will be no telescope with which you and I can see him, so far will he be removed. Yet he groaned inly, while he taught us peace, and with his broken heart, died while we were smiling.

O! all ye young hearts! The New Year and the coming era offers an arena to you, more beautiful and rich than was ever spread out before this colored man. Act now with instant resolution! Make faithfulness to be the motto with your coming career. If the torch has fallen from your hand, leap forward and relight it from the altars of God. Act with instant and decisive energy. Gather up all the evil of your life—all envy and hatred, all selfishness and greed, all appetite and passion,

and, as the husbandman burns the thistles and the weeds, destroy the evil from your life. Let nothing wicked in thought or purpose escape the destroying hand. Look upon your soul as a mansion, and if there are dark rooms in the cellar, light a torch and search out every corner, and drag from its hiding-place the evil that crawls like vermin through the secret places of the soul. If dust has accumulated over the windows of faith, cleanse away the spider's web, that once more the faces of angels and seraphs may shine forth. Dig up each evil thing, as the gardener digs up poison-ivy; care for the flowers of faith and love, as the gardener cares for the lilies and the roses. Turn to those who are nearest to you in friendship or business, and give vows to them and to God. Remember that whatever concerns your fellows vitally concerns you. Give yourself like a prince; break the alabaster box of love above the head of those that are dear to you. Next year give no blows, but heal the wounds that others have made! Be over against your fellows that are poor and weak like a sword and a shield lifted above the bleeding soldier! At best, the New Year will be short, all too short for your occupation, your friendship, your art, your industry, your service. Guard each hour, therefore, like a ruby drop, and make the most of it. When the New Year's night comes, do not greet it with revelry, gluttony, and drunkenness, but alone, and upon your knees in the dark, with your God, open your heart to receive the New Year, and surrender yourself unto Christ, as you whisper: "Forgetting the things that are behind, with all forgiven sins, and yesterday's virtues, I reach forward unto the things that are before, to the things of truth and beauty, of justice and purity and loyalty, for man's sake, and for God's sake."

THEMES AND TEXTS

From the Rev. SAMUEL W. FINDLEY, Urbana, Ill.

Means and Ends and Life's Ambition. "The devil . . . said unto him, All these things will I give thee, if thou wilt . . . worship me. Then saith Jesus, . . . Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4:8-10.

Glorifying the Commonplace. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matt. 25:40.

A Man and His Brother's Burden. "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens."—Ex. 2:11.

The Eccentricity of Christianity. "And he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."—Cor. 5:15.

God's Providence in God's Place. "And I have commanded the ravens to feed thee there."—I Kings 17:4.

Finding God Unexpectedly. "And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not."—Gen. 28:16.

The Supreme Attraction of the Church. "It was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door."—Mark 2:1, 2.

A Day's Journey on Supposition. "But supposing him to be in the company, they went a day's journey."—Luke 2:44.

The Tragedy of Success. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"—Matt. 16:26.

OUTLINES

The Treasuries of the Snow

Hast thou entered the treasuries of the snow?—
Job 38 : 22.

POSSIBLY this journey may be taken more pleasantly during the summer season than during the chill and slush of the winter. But at any time our adversities can not equal those portrayed of Job, whose afflictions seem to have given him a clearer conception of Almighty.

I. A Creator with a sense of the beautiful; which city life may not always appreciate, since "God made the country, . . . man the town," and we have not all the opportunity to see

"Every pine and fir and hemlock
Wears ermine too deep for an earl
And the poorest twig on the elm-tree
Is ridged inch deep in pearl."

1. Beauty in detail—"lace work" patterns in frost. 2. Orderly beauty; hexagons always, portraying "type life; what is man?" 3. Gentleness, "How silently, how silently, the wondrous gift is given."

II. With a beneficent saving plan. 1. Purifying, as snow does atmosphere. 2. Preventive, in disease. 3. Nurture, as "snow blanket" for wheat. 4. Distributive as reserve funds in mountain moisture.

The Church That Had Heavenly Music

From you sounded out the word of the Lord.—
1 Thess. 1 : 8.

HERE is testimony as to the first church that had "good music." Yet there was neither pipe-organ nor vested choir; only the "word of the Lord" as phrased in the gospel.

I. Truly heavenly—because carrying the thoughts and harmonies revealed by the angel choir at Bethlehem, God's "good will" and "peace" among men.

"Oh, 'twas love, 'twas wondrous love,
The love of God to me:
It brought my Savior from above
To die on Calvary."

II. To-day's mission of the Church—not original harmonies, but "echo" (literally) the message from above. All can do that, if not qualified to originate. One "Hallelujah Chorus" author, but ten thousand repeaters.

III. Conditions—1. Attention to inner call

of the spirit. 2. Receptivity, for which preparation should be made and sympathy cultivated. Approach the church, which is the "soul's whispering-gallery," not with criticism but with reverence. 3. Respond to the central theme, not some subordinate note, thus adding to the world symphony—

"Our echoes roll from soul to soul
And grow forever and forever."

The Supreme Quest

For the Son of man is come to seek and to save that which is lost.—Luke 19 : 10.

WHAT the Jews looked for in the Christ, and what he showed himself to be (case of Zacchæus).

I. That the Son of God should come suggests an important mission; a personal example for us.

II. This twofold calling inheres in the Christian life as essential to one's own salvation and to the kingdom's growth.

III. The whole text suggests the need of a Christ love for peoples' souls.

IV. "To seek" suggests going after people, selecting out the unsaved.

V. "To save" suggests bringing to a definite experience of salvation.

One Shadow With Real Potency

That . . . his shadow might overshadow some of them.—Acts 5 : 15.

SHADOWS are rarely mentioned in history; but this one is recognized because of its potency. There is another, more common, tho often overlooked—influence like a shadow.

I. In attending every life—even a post or tree has it. Hence it is a false humility that says, "My influence does not count." For this reason, Jesus said, "Confess me before men." He recognized a talent every man possesses.

II. Unconscious—hence need of right kind. "Wordless sermons." Not every disciple expected to preach; but "Let your light shine" is for all.

III. Often longer than original—projected farther. Stanley came upon Livingstone's shadow in Africa. Beecher Memorial Building just erected. Influence more practically helpful than Peter's shadow.

Ein Feste Burg

This I know, that God is for me.—Ps. 56:9.

I. HERE we have the secret of all true confidence—"God is for me" always and everywhere.

II. The assurance of all true success. If God is for me I can not fail, however weak I am or however strong my foes.

III. A guaranty of mercy. God is not against, but for, the man. Proved by providence, creation, revelation.

Present Implications of Discipleship

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.—John 3:2.

I. THE present privilege of the believer. In the previous verse the emphasis is on the word "sons"; here it is on the word "now."

II. The hidden glory of the believer. "It does not yet appear what we shall be." 1. To ourselves. 2. To the world.

III. The inspiring hope of the believer. "We shall be like him": 1. In nature. 2. In character. 3. In purity. 4. In glory.

CHURCH YEAR OUTLINES

The Visit of the Magi

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.—Matt. 2:1-12.

I. PICTURE the different scenes in this dramatic event. 1. Arrival of the Magi at Jerusalem, verses 1, 2. 2. Herod's inquiry of the scribes, verses 3-6. 3. Herod's command to the wise men, verses 7, 8. 4. The coming of the wise men to Bethlehem and their worship of the child Jesus, verses 9-11. 5. Their departure for their own country, verse 12.

II. Explain who these strangers were. Distinguish sharply between what is said about them in tradition and what is actually known concerning them.

III. Show how they were guided from their home to Jesus. Was this a miracle or were they guided by God's use of some unusual appearance in the heavens? If the latter, show how God used what they had to bring

them to something better, as he often guides men in his providence.

IV. Significance of the event. The first indication of the coming of the Gentiles to Jesus to worship him as their king. Cf. Haggai 2:7. Show how this is illustrative and predictive of the whole future course of Christianity.

Jesus' First Miracle

And the third day there was a marriage in Cana of Galilee, &c.—John 2:1-11.

I. THE event. 1. Show how it lies in relation to the other events in the beginning of Jesus' public ministry. 2. Explain the conversation between Jesus and his mother, verses 3-5. What did Mary expect? What was Jesus' attitude toward her wish? 3. Point out the definiteness in details in the description of what actually occurred, verses 7-10.

II. Its significance. 1. In relation to social life. Show how Christianity may enter into and bless man's social life and especially marriage. 2. In relation to the disciples present. It increased their faith in him as the Messiah, a faith which was just budding, John 1:35-51. 3. In relation to temperance. The question was not raised then, as it would have drawn attention away from his main work. 4. In relation to Jesus' own ministry. It was a very quiet and unostentatious way of beginning that wonderful ministry. It showed how his work would have to do with men in their ordinary needs.

The Centurion and the Nobleman

And when Jesus entered into Capernaum, there came unto him a centurion, &c.—Matt. 8:5-13. *And there was a certain nobleman, whose son was sick at Capernaum, &c.*—John 4:46-54.

I. SHOW the resemblances between the two incidents and then the difference.

II. The centurion. 1. His progress through humility to a higher degree of faith. 2. The height of his faith. Jesus' commendation.

III. The nobleman. The strength and the weakness of his faith.

IV. Lessons. 1. He who prays for blessings for others will receive blessings himself. 2. Jesus honors the strong faith. 3. Jesus strengthens the weak faith. 4. Faith is often found where it is least expected.

ILLUSTRATIONS

Recognizing Merit

A. T. Stewart was shown one day by one of his confidential employees an amusing caricature of himself done in pencil.

"Good, good!" he laughed, "that is excellent. Who did it?"

"A young salesman at the linen-counter. He scratched it off as you passed the other morning. I managed to get it from him and now he's scared stiff for fear you'll see it," was the laughing reply.

"Scared stiff, is he?" said Mr. Stewart, with a twinkle in his eye. "Just send him to me, will you?"

A little later a slim youth entered Mr. Stewart's private office and said he understood he had been sent for. "Yes," said Mr. Stewart gravely, and, holding up the sketch, asked: "Did you do this?"

The lad grew pale and stammered: "I—I beg your pardon, sir—it was only a bit of fun—I meant no offense."

"That's all very well, but you'll have to give up your job here."

The youth humbly protested, when Mr. Stewart burst out laughing, and said: "Don't say any more, my boy. I'm only joking. Your sketch is excellent, and as it would be a sin to keep a man of your artistic talent behind a linen-counter I propose to supply you with the means to study art."

Mr. Stewart's proposition was gratefully accepted, and it was thus that John R. Rogers, the sculptor, began his artistic career. —*The New York Press*.

Superficial Appearances

The girl who is operating a typewriter does not appear to be doing very heavy physical labor as compared with the brawny individual in a stokehold who is shoveling coal into a hungry furnace, but this is one of the many instances in which superficial appearances are deceptive, as a comparison of the force expended by the two will show.

The stoker may be credited with handling one ton of coal per hour, or eight tons per day plus the weight of his shovel. Adding the shovel to his 17,960 pounds of coal, he expends about 20,000 pounds of energy.

For each key struck on the typewriter there is an expenditure of something over three ounces of energy, or, say one pound to the average word. A fair operator will average

1,500 words an hour, or, in eight hours, 12,000 words—12,000 pounds of energy. To throw over the carriage for each new line requires, on an average, three pounds of force. Twelve thousand words will make a thousand lines, so there are 3,000 pounds of energy to be added to the 12,000, making 15,000 pounds of energy expended—which compares pretty well with the stoker's 20,000, all things considered. A really fast operator would push the expenditure of energy up to 25,000 pounds or more.—*Harper's Weekly*.

Overweight

Dragged down by a string of fish weighing forty-one pounds, which he had tied about his neck, Henry C. Titman, eighteen years old, was drowned the other day in Paulins Kill, near Newton, N. J. The young man and Edward and Lester Huff had been fishing all day, and, returning home, they undertook to swim 150 feet to the opposite shore. Titman, being the best swimmer, proposed to carry the fish over, and foolishly tied them about his neck. As they went into the water, he said: "This has been a lucky day for us. This is such a fine catch." The fish were too heavy for him. When about half way over, he suddenly sank, and before his companions could get to him, he had drowned. Many men overweight themselves with devotion to the things of this world and drown their own souls in the depths of materialism. The apostle describes the drowning of the soul with material weights.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6 : 9).—*The Christian Herald*.

Academic Genius

The futility of measuring genius in an academy could not better be shown than in the story of Kelvin's unsuccessful effort to be senior wrangler. The *pièce de résistance* of his examination was, by a mistake of the examiners, a problem Kelvin had himself invented. The successful candidate had previously read Kelvin's solution, remembered it by heart, and dashed it down rapidly upon the paper. But Kelvin himself had utterly forgotten his own work, and had painfully to reconstruct his original solution from first principles. Kelvin, of course, was beaten.

Vocational Training

In 1744, at the conclusion of a treaty of peace between Virginia and the "Six Nations," the commissioners on the part of Virginia informed the Indians that there was a fund at Williamsburg for educating Indian youths, and proposed to them that if they would send six of their young men there they would be taken care of and educated in the learning of the white people. On the next day the Indians returned with the following answer:

"We are convinced that you mean to do us good, and we thank you heartily; but you who are wise must know that different nations must have different conceptions of things; and you will not take it amiss if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly; were therefore neither fit for hunters, warriors, nor counselors. They were, therefore, totally good for nothing. We are, however, not the less obliged for your kind offer, tho we decline to accept it; and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons we will take great care of their education, instruct them in all we know and make men of them." (Franklin's *Autobiography*).—*St. Louis Christian Advocate*.

Knowledge at a Low Level

Knowledge sometimes may be an evil. It is always such when its possessor does not apply it to good uses. I once knew a man in New York City who had a mania for attending auctions and buying up all sorts of rubbish. It mattered little what it might be so long as it was going at a cheap rate, for he would bid and buy it in when it could not possibly be of any use to him. He owned a tract of land on Long Island, and it was covered over with this class of purchases. You would have been astonished if you could have seen that collection of old junk. There were old Broadway omnibuses rotting to the ground, old lamp-posts, old gas-pipe, broken

slabs of paving-stone, almost anything that had been knocked down by the auctioneer for little or nothing, but which was not worth the cartage. The more that man had of that class of property the worse he was off. And it is much the same when a man makes a curiosity-shop of his mind when he gathers this and that scrap of information, but has no solid purpose for its disposition. Knowledge needs to be sifted and classified and employed, for otherwise it fills the intellect as full of confusion as some old garret.—*Religion in College Life*, by MARTYN SUMMERBELL.

The Shorter Course

When James A. Garfield, who afterward became president of the United States, was president of Hiram College in Ohio, a man brought his son for entrance as student, for whom he desired a shorter course than the regular one.

"The boy will never take all that in," the father said. "He wants to get through by a shorter route. Can you arrange it?"

"Oh, yes," replied the president of Hiram College. "I can arrange for it. Your son can take the shorter course. It all depends on what you want to make of him. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash he requires only two months."—*Young Christian Worker*.

Estimating Comparative Worth

Professor Ritchey, of the Yerkes Observatory, entertains the hope that the known universe can be increased more than three hundredfold by the construction of an enormous photographic telescope of the reflector type. One would suppose that all governments and all mankind would come forward eagerly thus to extend man's knowledge of the universe in which he lives and of which he is a part. As usual, the difficulty is with the expense. Yet Professor Ritchey estimates that this would be only about one-thirtieth that of constructing a single battle-ship of the "dreadnought" type. How much more important is knowledge than warfare! And how much more important still is the diffusion of the knowledge of God and salvation among men, than the diffusion of knowledge of distant worlds or even of the universe as a whole!—FREDERIC CAMPBELL.

◀ Preachers Exchanging Views ▶

Must We Be Born Again?

Editor of THE HOMILETIC REVIEW:

Mr. Bergstresser asks "W. C. S." how he will answer Paul in Ephesians, "we were by nature children of wrath," or John, "Children of God," and "Children of the devil." As he evidently takes the Bible literally I should like to ask him how his texts agree with the Bible teaching, "All souls are mine, saith the Lord." "In the beginning God created," not God and the devil; or, as he quotes Paul, "As in Adam all die, even so in Christ shall all (not a few be born again) be made alive," or the teaching of Paul to the heathen, "He made of one every nation of men for to dwell on the face of the earth, . . . that they should seek after God, . . . in him we live, and move, and have our being." "For we are all his offspring." Being then the offspring of God, how can we be "children of the devil," Mr. Bergstresser? In conclusion Mr. B. says, "I suppose, according to your correspondent, these 'children of the devil' are at the same time children of God, having been born of God, but the poor sinners don't know it." That's God's truth, brother! only substitute evil for devil, and your supposition becomes exact. Of two children born of earthly parentage—one may be devilish or evil in habit and thought, the other, angelic, but they are both the children of one father—tho you seem unable to grasp that fact! Is it not extraordinary that you never hear the parsons refer to the responsibility of God? Are they afraid to look him in the face? Why are we here at all? Who thought us into being? Who put into us the propensities we possess? What choice have we in regard to our advent into the world? Many of us, had we choice, and could we see the earth-life's sorrows before us should we materialize, would utterly refuse to come! but the Father's command was "Be fruitful and multiply," so he is responsible for us, and we need not fear—he is Love, and we are parts of himself, spiritually—every one of us—and in his good time every child of his will come home even tho with only the plea, "Father, I have

sinned," "make me as one of thy hired servants." Mr. B. quotes "Whosoever is born of God doth not commit sin." If he can point out any man sinless in thought, word, or deed, I will go and worship that man, for he will be Christ come in the flesh again! Evidently your correspondent thinks "a human child (should) act and cry like a cat or a dog" until he is born again! How does Mr. B. reconcile his idea of the devil with the Bible teaching in 2 Tim. 2 : 25, upon which the revised version has at last cast, but only here in the margin, the light of true interpretation: "If peradventure, God may give them repentance unto the knowledge of the truth; and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant" (marginal reference, "by the devil") "unto the will of God"? Even Augustine, in spite of his early training in the theory of dualism, "recognized this deep ultimate truth—that it is only indirectly, as the Lord's servant, that the devil could make any one captive. "The devil," he says, "nothing does, nothing can do, unless either sent or permitted." Again he says, "The temptations of the devil God applies to the good of his saints." Again, "The devil, by afflicting, trains us, by raging against us, secures and brightens our crown." In conclusion I want to thank "W. C. S." for his splendid illuminating letter. Thank God for such men as he.

JOSEPH H. MOORE.

Sewickley, Pa.

Sin as Imperfection

Editor of THE HOMILETIC REVIEW:

Old-time theologians seemed much confused concerning the concept of sin. It was regarded sometimes as a substance, sometimes as a positive quantity, again as a negative quantity. Generally it was considered as doing the wrong thing while knowing the right, thus leaving the actor without excuse. No doubt such ideas had considerably to do with formulations of a doctrine of atonement. Modern theologians and philosophers, in reviewing the subject of

sin, are arriving at entirely different conclusions. To quote a prominent psychologist on the mental state of a would-be suicide, "The unfortunate has reviewed all the possibilities of his situation, he finds none offer him any hope, suicide then becomes to him his only escape. After that he could no more avoid suicide than a more fortunate man could yield himself to it." Here sin is not doing the wrong thing while knowing what is right, but doing the best one knows while laboring under delusion, error, ignorance. Will any one say this is contrary to Scripture? Do not the various words of Scripture which we commonly translate sin, or transgression, mean missing the mark, departing from a line, disobeying a command? Could not all such failures arise from a moral obtuseness or ignorance of ideals, of God? So Pfeiderer and Dr. Tenant interpret sin. Nor is this moral obtuseness reprehensible because it is possibly inherited. Inherited or original sin, in the sense of inherited tendency, there is, but inherited guiltiness, in the sense of an inherited moral debt, attaching to one even in the cradle, is unthinkable.

But what does this conception of sin make of the mission of Christ? That of a teacher. Moral and spiritual ignorance is dispelled by moral knowledge. Hence his names, "Light of the world," "God manifest in the flesh," "the image of God." But did Christ not come to make satisfaction for our sins? A satisfactorial or a substitutional theory of the atonement is seen to be impossible, since God would not demand satisfaction for human imperfection. Let the death of Christ be the climax of all he came to do for us, it still possesses educative force. It teaches the practicability of all Christ taught. It stills the skeptic's jibe that it is impossible in the midst of agony to call God Father. It answers those who ridicule the turning of the other cheek and the blessing of one's enemies by a prayer from the cross, "Father, forgive." Moreover, Christ's death teaches us his sin-

cerity and earnestness. For he could have avoided this awful death by a simple denial of his Messiahship. And when we link this sincerity and earnestness with all the miraculous in Christ's life, and especially with the miraculous sequel to the crucifixion, the resurrection, what person has not striking proof enough that here was one who could say, "We speak that we do know, and testify that we have seen." Such a view of the cross makes us exclaim, "Truly, this man was the Son of God."

This idea of sin as moral imperfection also lets in light on the subject of future punishment. Such punishment there will be, for it is everywhere evident even in this life. But it will be corrective, never retributive. For it is preposterous to think that God would "get even with us" because we once walked in darkness. Besides it will be a temporary, not an everlasting punishment. For what soul can be so densely stupid that in the course of ages light will not break in on it? And God's love is surely so undaunted that divine aid will never be lacking to bring that soul to the light. If eternal life means a blessedness independent of time, place, or outer circumstance, may eternal punishment not mean a misery also independent of time, place, or circumstance? This does not necessarily make it everlasting punishment. We catch a glimpse of God's method from Saint Peter's allusion to Christ preaching to "the spirits that are in prison." It is in the life beyond as in this life, gospel teaching combined with lessons of experience, corrective punishment, until the process is complete. We can not nowadays read a book on political science, economy, sociology, or criminology without noticing how everywhere punishment is regarded as corrective. Yet we consider God more harsh than man. The time is coming when retribution will be regarded as a barbarism in theology as in science.

P. D. J.

◀ Notes on Recent Books ▶

Anthony Trollope, His Public Services, Private Friends, and Literary Originals. By T. H. S. ESCOTT. John Lane, London and New York, 1913. 8½ x 5½ in. xvi-351 pp. \$3.50 net.

The author of this volume is a London journalist of high standing, successor to John Morley as editor of *The Fortnightly Review*, and a writer of note on literary and historical subjects. He began to treat of Trollope as early as 1873. By his discussion he so pleased the novelist that the latter became extensively and continuously confidential, affording by his communications the basis, in a series of memoranda, of the volume here issued. Mr. Escott, therefore, comes to his task equipped with seasoned experience and a close sympathy with his subject. The result is an unusually fresh, readable, and meaty book. From the opening sentence interest is aroused in a vigorous and productive personality. The selection of materials is judicious, exclusive of the inconsequential, inclusive of the essential, so that it may well take rank with Trollope's own *Autobiography*.

The preacher may ask, however,—What has the story of a dead novelist, even a successful one, to do with me and my work? Let the answer be suggested by Professor George Saintsbury, who accounts for the popularity of the novel as follows:

"The very central cause and essence . . . is the human delight in humanity—the pleasure of seeing the men and women of long past ages living, acting, and speaking as they might have done, those of the present living, acting, speaking as they do—but in each case with the portrayal not as a mere copy of particulars, but influenced with that spirit of the universal which is the secret and the charm of art."—*The Channels of English Literature*.

In the book before us is the tale of a human life, abounding in ideals that were worked out through sheer doggedness of effort. It is the story of an official who took a considerable part in the development of the postal service of his day, and through his "by-products" of novels delighted thousands with the portrayal of "living, acting, speaking" characters of his times. We make his acquaintance as the son of a brilliant lawyer-father, who failed because of his irascibility,

and of a novelist mother, who succeeded by reason of innate talent united with extraordinary industry, and inspired her son with some of her own visions. We learn how this youth with a trend toward moody introspection conquered the inclination by a sense of large service possible in a humble situation, and by fidelity won a high place of honor and reward. Here was a boy who as a postal clerk, a mere cog in a vast machine that was then just building, caught from an early "dry-as-dust" postal record a vision of honorable and productive industry—and made the vision a reality. And he becomes a man with a quick interest in humanity, keen powers of observation, constructive ability unusually cultivated and developed, and a mastery of English well worth emulating. Lesson after lesson is implicit in the volume, and inspiration runs between the lines. Here too, incidentally, one shakes hands with Lord Shaftesbury, the philanthropist; Benjamin Jowett, the don and exegete, Frederick William Faber, the mystic; William Ewart Gladstone, the scholar-statesman, and a hundred other men of mark.

It is a matter of indifference if one does not agree with Trollope either as official, man of letters, or high-church partizan, one may still learn useful lessons from his excellences, his faults, and his foibles. The preacher will preach better sermons and the pastor shepherd better his flock if he read, note, and digest this life of a famous English writer of books of entertainment.

The Meaning of Evolution. By SAMUEL CHRISTIAN SCHMUCKER, Ph.D., Professor of Biological Sciences in the Westchester State Normal School, Westchester, Pa. The Macmillan Co., New York, 1913. 7½ x 5½ in. 298 pp. \$1.50.

There has long been a need of a treatise that would explain the meaning of the evolutionary theory and present its more significant facts and conclusions in a scientific and yet popular manner. The educated public able to appreciate such a book is rapidly increasing, and its interest in the problems of evolution is becoming more and more manifest. As yet there is little popular scientific literature along this line that quite

meets the need. The present book, however, comes the nearest to doing so of any book with which the reviewer is acquainted. Professor Schmucker is evidently a man qualified by both training, experience, and point of view for the task he has performed. In the range and quality of his knowledge, in his keen discernment of essentials, in his sympathy with the common understanding of men, and in his simple, and yet exact style of presentation, he has given to current popular scientific literature a noteworthy book. After a brief Foreword, which is a masterpiece of inviting explanation of the theme he is undertaking, he takes his readers through the following chapters, each as understandable and informing as the Foreword is pleasing:—Evolution before Darwin, Darwin and Wallace, The Underlying Idea, Adaptation for the Individual, Adaptation for the Species, Life in the Past, How the Mammals Developed, The Story of the Horse, Evolution Since Darwin, The Future Evolution of Man, and Science and the Book. It would be hard to find a treatise upon scientific subjects that will do more good among the educated, and yet non-scientific, men and women than will this. To religious workers especially is it to be commended, for it will inform them and it will likewise help them to think out their problems along lines which modern science is more and more clearly indicating.

Constructive Natural Theology. By NEWMAN SMYTH. Charles Scribner's Sons, New York, 1913. 7½ x 5 in. 123 pp. Price \$1 net.

The author of this book is already well known as an able interpreter of the religious implications of science. He is indeed one of the pioneers in this class of thinkers. The present volume well sustains the reputation he has already made. It is a clear and instructive presentation of well-selected scientific facts in the light of their possible use in constructing a new natural theology. Dr. Smyth believes that "only a theology fairly won from nature and experience can command the modern mind," and his book has been written to suggest the broad lines of inquiry and activity that shall provide a natural theology adapted to the modern mind. The following chapter headings will indicate the direction of his thought: Scientific Materials for Theology, The Method and Problems, Christ as Final Fact of Nature,

and Scientific Spirituality. For Dr. Smyth the materials of science are also the materials of religion. God's universe under the guise of what we call nature is not set over against the universe of spirit. The methods of studying the former and the facts and principles derived from such a study should be utilized for religious purposes. Science does not despiritualize the human mind. It contributes to its spiritualization, when properly conceived and employed. The author's chapter on scientific spirituality is one of the most discerning bits of exposition that has been written along these lines. "Scientific spirituality," says Dr. Smyth, "may not indeed be clothed outwardly in such religious habit as we might deem desirable; but who shall say that it is not worthy, and great shall be its reward? Its presence among us may enhance our religious conception of the worth of life here and hereafter."

An Introduction to Philosophy. By O. O. FLETCHER. The Macmillan Co., New York. 5¼ x 7½ inches. xvii-420 pp. \$1.60 net.

This book owes its origin to the requirements of the classroom; it consists of two parts: first, historical with a survey of ancient and modern philosophies, the second, critical and constructive, devoted to epistemology and a study of the categories and reality, closing with a section on human freedom and the existence of God. Within a little over one hundred pages the author presents the salient features by which the great thinkers and schools of thought have been characterized; the general reader will find here material enough for his purpose, while the special student will derive many a suggestion for further inquiry. The point of view of the constructive part is that of "objective idealism." Reality is conceived of as an active being capable of expressing itself; it is therefore being with meaning. This implies an intelligent perceiver or a rational subject developed in and through experience as related to an object. Reality is accordingly regarded as "cognizable and immanently active." Objective reality expresses itself in modes which are not alien to the modes in which the mind acts; the world comes to expression in consciousness. Aside from this point of view several features are of particular interest—the treatment of experience, causality, and finality; of value also is the discussion of the "self" and "freedom." One

wishes that more consideration had been given a personal idealism, and in view of the wide and eager interest in the philosophy of Bergson, James, and Schiller, it seems a trifle summary to dismiss pragmatism with two sentences. The value of the book is enhanced by an appendix with references to books for supplementary reading in connection with successive chapters. Ministers who have not already worked through such a book as this ought to do so, if for no other reason than to get a conception of the chief problems of thought for the sake of the people who must listen to their sermons. Among books of this kind Professor Fletcher's is to be strongly commended.

Modern Cities: Progress of the Awakening for their Betterment Here and in Europe. By HORATIO M. POLLOCK, Ph.D., and WILLIAM S. MORGAN, Ph.D. Funk & Wagnalls Co., New York and London, 1913. \$1.50 net.

The authors of this book have done a valuable service to the community by presenting the most salient features of what a modern city is and ought to be. Having had a large experience in city betterment in this country, they supplemented their knowledge by trips abroad, and visited the cities best known for their modern enterprise in rendering service to the poor as well as to the rich through better housing conditions, more parks, better laid out and more beautiful streets. They also studied the government of these cities, since that is an essential feature of city betterment.

The modern city differs essentially from that of antiquity through its size, hence the authors rightly claim that it should be properly planned as a whole if possible, just as Washington, D. C., was by L'Enfant. Even where this is not possible, as in the case of older cities, their newer parts—and what city is there without them?—may be properly planned. The authors cite Leipsic, Paris, and Vienna to prove that even cities handicapped heavily by reason of their old fortifications have nevertheless succeeded in beautifying both the older and newer parts. Next to streets in importance are the public squares and parks, and the museums of art, then the buildings. Similarity of style is desirable, altho uniformity is not. From a properly planned to a properly governed city, there is only one step, and we are next introduced to a discussion of European methods of

electing and appointing city officials. The method of employing experts is universal abroad, while it is exceptional here. The city well planned and well governed will be healthy and tend to increase the happiness of its citizens, while the waste of human lives through excessive mortality is avoided. Moral evils are bound to decrease in such a city since a healthy and contented people will seek wholesome instead of poisonous recreations.

Genetics: An Introduction to the Study of Heredity. By HERBERT EUGENE WALTER, Assistant Professor of Biology at Brown University. The Macmillan Co., New York, 1913. 272 pp. \$1.25.

The author is an accomplished biologist, and has succeeded in writing a book which is popular altho scientific, since he felt that the large number of people who are now interested in genetics and eugenics lack the time and knowledge to wrestle with mere technical details. This is a distinct service rendered to many people.

In the introduction he treats of the triangle of life and defines heredity. Then follows a discussion of the carriers of heredity with the different theories on this topic. The subject of variation is taken up next, and mutation is given a fair discussion. The following topics are treated successively: The Inheritance of Acquired Characteristics; the Pure Line of Heredity; Segregation and Dominance; Reversion to Old Types and the Making of New Ones; Blending Inheritance; Determination of Sex; the Application of these Various Principles to Man; and, finally, Human Conservation.

The last two chapters are rich in valuable suggestions to eugenics. The author admits that the factors of heredity as they operate in the animal realm are modified in the case of man owing to a partial control through education and environment. They act, nevertheless, in a large measure in the same manner; mental and moral traits, for instance, behave like physical ones. The author believes, however, and gives reasons for his faith, that numerous defects in the human family may be eradicated, or at least improved. In order to give a better exposition to his theories, he pleads for a larger number of facts to make sure that we shall not commit ourselves to any public policy which might be disastrous to the community. Some things he considers settled, tho, for instance, the

necessity for more discriminating marriage and immigration laws, the desirability of an educated sentiment and the segregation of defectives, and drastic measures upon confirmed criminals, idiots, imbeciles, and rapists; since none of these classes is capable of propagating healthy offspring. In the way of positive measures, the author advocates the desirability of conserving and improving healthy germplasm, subsidies to the fit, and improving the stock by dietetics.

"Who shall sit in judgment?" is the question which Professor Walter asks in closing his interesting discussion. He answers his own question by urging caution; but, with more facts at our command, he is confident that through eugenics lies the path to human improvement.

The Fate of Empires. By A. J. HUBBARD. Longmans, Green & Co., New York and London, 1913. 220 pp. \$1.90.

According to his own statement, Mr. Hubbard is building on the foundation of Mr. Benjamin Kidd's "Social Evolution," altho he treats the whole subject from a different point of view.

"Is a permanent civilization possible?" is the initial inquiry. That depends on the forces which are operative in a society. But history takes account only of the results of these forces, since they can be discovered only when the whole of organic evolution is reviewed. In doing this, two forces are found to be operative—instinct and reason; the former operating in a race, tending toward propagation; the latter in society, tending toward competition with contemporaries. Instinct sacrifices the individual ruthlessly for the race, while society tries to subdue him to its own ends. We have, consequently, an antagonism between the part and the whole in each case. How is it to be removed? Neither reason nor instinct is able to do so; since reason demands the abolition of competition, and that would land us in the bogs of socialism with its mediocrity and consequent death of society; while instinct sacrifices the individual to the race, and thus keeps development on a low plane.

We must find, therefore, a new supra-rational sanction in the religious motive. This motive raises propagation and competition to a higher level; since it makes the individual a member of a family which extends backward as well as forward and gives

him thus an interest in the future of the race, it furnishes at the same time an interest in society, since the family can exist only under its sanction. The individual will, consequently, continue to compete with his fellow men, but not to the extent of destroying society whose sanction is necessary for the family. In other words, the individual will be interested in the propagation of the race through his family bonds, and thus act as a free man, while competition will be regulated by law so as to vouchsafe to each man room for the development of his powers. This is, briefly, the reasoning of Mr. Hubbard. In part two he tries to illustrate his principles in history, chiefly in Rome and China.

The family under the older republic was agnatic, *i.e.*, it took pride in descendants as well as ancestors, and Rome was strong as long as that interest continued. When in the later republic and the empire, the individual considered himself in opposition to the race, and adoption or childlessness took the place of propagation in many cases, Rome was doomed, because a ruthless competition for lust and pleasure wore out the individual or brought him in opposition to society, and the dissolution of the Roman state became only a question of time.

In China the family has always maintained its virility owing to religious sanction. The race is thus continued, but China has been unprogressive owing to the overemphasis of the family and its partial opposition to the State, which led to a neglect of science and of social duty in the larger sense. In other words, competition between families was not regulated by law. The perfect religious sanction will remove these shortcomings by raising the family and the individual to the higher level of a world-purpose, *i.e.*, by showing us that we are intended for eternity rather than for a short life on earth.

Between Eras: From Capitalism to Democracy. By ALBION D. SMALL. Intercollegiate Press, Kansas City, Mo. 1913. 431 pp.

This book consists of a cycle of conversations in the form of a symposium by Professor Small, head of the department of Sociology at the University of Chicago. The author does not propose any new theory for the solution of our social problems, but he tries to show that a policy of "live-and-help-live" would be better for both the individual and

the race than one of "live-and-let-live." The latter is negative, the former positive and demands a better development and more exertion, hence has greater attractiveness for energetic men

The book is divided into twenty-six chapters, each of which takes up some special phase of the process which leads up to the policy advocated. The principal need is for an ascending scale of wants in the right direction, and the discussion is developed by various types of people, *e.g.*, the mediator, the misfit, the prophet, the philanthropist, the "safe and sane," the insurgent, the unconvinced, the moralist, the pillars of society, the renegade, the sentimentalist, the novice, the sociologist, the degenerate, and others. A few quotations will give a better idea of the book's method than a discussion. "Action and happiness in action, and richer life for everybody as the result of action, were the literal terms of [the mediator's] theology." The moralist: "The key to the social struggle in its present stage is the question:—Shall the social aim be to use men for the sake of capital, or the use of capital for the sake of men?" The degenerate: "The one credit to the orgy was a currish sense of accountability."

The Religious Life of the Anglo-Saxon Race.
By M. V. B. KNOX. Sherman, French & Co., Boston, 1913. 8 x 5½ in. 536 pp. \$2 net.

This is not another church history. The title is true to the contents, which deal with religion rather than with mere ecclesiasticism or mere politics, tho these are necessarily noticed in their interplay with religion. The work is unusual in that it makes no claim to original research and is destitute of foot-notes and of references to documents, yet is not unscholarly. It is a straightforward narrative, beginning with the work of Gregory the Great and Augustine of Canterbury, and coming down to the end of the nineteenth century, following the English race to America, Australia, New Zealand, South Africa, and the Philippines. The story is well told, interestingly put, and clear in its arrangement. The reader would have been helped had titles been given to the chapters and a table of contents been furnished. Yet even the church historian can find value in it—in its catholicity of spirit, and in its emphasis on the human interest.

The Fear of Living. By HENRY BORDEAUX.
Translated by Ruth Helen Davis. Dutton & Co., New York, 1913. xlii-384 pp. \$1.20.

This book is a treatise in the form of a novel, and a sermon on a most important subject. We are concerned with this aspect rather than with the novel. What, then, is the Fear of Living?

It manifests itself in various forms, but it always has one common characteristic—the lack of positive wholesome exertion and assertion in social activity. The various fears of living may be grouped under four heads: The fear of living a positive life, preferring mediocrity; the fear of living an orderly life; the fear of having to face pain and disagreeable things, finally, the fear of doing something positive and wholesome for some one else, lest one lose something of the good things. It is impossible to follow the author into all the various details, but a few leading ideas must be brought out.

The world of to-day is curst with a love of ease and peace; "no risk, no hazard," is our motto. What does this imply? "Responsibility is always risky, because we never know how the matter is likely to come out—hence we shun responsibility. Matrimony is often a hazard, hence the world of to-day is full of old maids and bachelors. You never know what may become of children, hence it is better to have none. Moreover, life in its different aspects is more or less uncertain, hence we try to fortify ourselves in every possible way to avoid risks—we have insurance companies for fire, hail, accident, poverty, old age, sickness, unemployment, life, and death. What does all this mean, but a dread of some untoward circumstance disturbing our ease and peace?

If we have to work, we try to have a "safe" position—with a company that is large, influential, and powerful. Many men would rather be clerks in a large corporation than start a business of their own, and live in fear of possible failure, no matter how remote that possibility. It is this lack of self-reliance which has sent millions of people into the ranks of socialism, because we are promised a safe living for a fair amount of work without worry on our part.

Other people fear the well-ordered life. Philistinism to them is worse than crime, hence they plunge into all kinds of dissipation, sensational exploits, even crime, thinking all the time only how to indulge themselves with

rare and strongly flavored sensations. Still others are afraid of the least pain experienced either by themselves or their fellow men—hence they resort to all kinds of subterfuges—lies, prevarications, excuses, and so forth. But common to most men is the fear of exerting ourselves for others, since somehow we are afraid that such exertion would subtract from what we have.

Yet that is the only life worth living—a life full of wholesome, strenuous, useful work for ourselves as well as others. Our powers grow and increase that way only, and in no other manner. Such a life requires courage and determination—but it is certainly worth while, because the only life worthy of human beings.

Preaching and Pastoral Care. By the Rt. Rev. A. C. A. HALL, Bishop of Vermont. Longmans, Green & Co., New York, 1913. 7½ x 5 in. viii-154 pp. \$1.

The author modestly characterizes the content of this little volume as "hints, fragmentary and slight." Inasmuch as the work does not pretend to be a systematic and full treatise on homiletics or pastoral theology, and was originally prepared in the form of lectures designed to be delivered in summer schools for clergymen, and at pre-lenten conferences, there is some justification for the author's description of it. Nevertheless there are features of Bishop Hall's treatment of the subject which take the volume clearly out of the class of trite and desultory dissertations, and give it genuine value. For ministers and students of the Episcopal communion in particular, what the bishop says on the subject of confession, both in theory and in practise, must be of special interest and helpfulness.

Westminster New Testament. Romans and Galatians, by Rev. W. D. MACKENZIE, D.D., President of Hartford Theological Seminary. Fleming H. Revell, New York; Melrose, London.

It was a stroke of editorial genius which determined the selection of President Mackenzie as the commentator on these particular epistles; and tho the volume has been delayed by the writer's illness and professional duties, it was worth waiting for. These epistles demand for their adequate interpretation philosophical and theological grasp as well as sympathy with the practical aims of Paul, and these indispensable qualifications

are well blended in Dr. Mackenzie. The introductions are clear and forceful, the comment is full of insight, and the volume, as a whole, is not unworthy of the two epistles which bear so unmistakably the stamp of the great mind of Paul.

The Twelve Prophets. A Version in the Various Poetical Measures of the Original. By BERNHARD DUHM, D.D. Authorized Translation by Dr. A. Duff. A. & C. Black. 3s. 6d. net.

One is accustomed to look for more brilliancy than caution in Professor Duhm's work, and this book is no exception to the rule. Few English-speaking scholars would accept his confident assertion that the Minor Prophets covered a period of 600 years—from 750 to 130 B.C.; nor would they accept more than one-half of his conjectural emendations as anything but subjective. Yet to the discriminating reader this translation, which is prefaced by a valuable introduction and supplemented by notes from the pen of the translator, is full of significance and value.

Books Received

The Christian Reconstruction of Modern Life. By CHARLES HENRY DICKINSON. Macmillan Company, New York, 1913. 7½ x 5 in. 327 pp. \$1.50 net.

Bible Gleanings for Daily Strength. By HARRIET N. MANSFIELD. Ball Publishing Co., Boston, 1913. 5½ x 3½ in. 187 pp. 50 cents net.

The Message of David Swing and His Generation. Addresses and papers. With an introductory memorial address by NEWELL DWIGHT HILLIS. Fleming H. Revell Co., New York, 1913. 7 x 4¾ in. 300 pp. \$1.20 net.

Lyrics and Dramas. By STEPHEN PHILLIPS. John Lane Co., New York, 1913. 7¼ x 4¾ in. 179 pp. \$1.25 net.

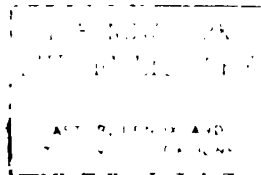
Lectures and Orations. By HENRY WARD BEECHER. Edited by Newell Dwight Hillis. Fleming H. Revell Co., New York, 1913. 7¼ x 4¾ in. 330 pp. \$1.20 net.

The Life of Fuller Purpose. Addresses delivered at the Young Women's Conference, Northfield, 1913. By J. STUART HOLDEN, M.A. Fleming H. Revell Co., New York, 1913. 7½ x 5 in. 122 pp. 75 cents.

Minions of the Moon. A little book of song and story. By MADISON CAWEIN. Stewart & Kidd Co., Cincinnati, Ohio, 1913. 7¾ x 5¾ in. 131 pp.

Melchizedek, or The Exaltation of the Son of Man. By G. W. REASER. Sherman, French & Co., Boston, 1913. 7½ x 5 in. 185 pp. \$1.25 net.

Printed in the United States of America.



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GREAT ROMAN ROAD, LINED WITH PILLARS, LEADING TO THE ANCIENT
CITY OF SAMARIA

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MOST ANCIENT WALLS OF JERICHO

(See page 94)

THE HOMILETIC REVIEW

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◀ Editorial Comment ▶

FOR several years the reading public has been more or less interested in the educational work of Dr. Maria Montessori, carried on in Rome, in the *Casa dei Bambini* (House of Childhood). This interest was first stimulated by magazine articles, notably those published in **The Montessori Method** *McClure's Magazine*, and by the reports brought back from Rome by those who had studied with Dr. Montessori. Two years ago Dr. Montessori's book, *Il Metodo della Pedagogia Scientifica* was translated into English by Anne E. George, an American student of the Montessori method, since which time we have had an authoritative exposition of Dr. Montessori's theories and results thus far achieved. Now comes Dr. Montessori herself into our midst, adding to all that has already been said and written about the Montessori method the oral testimony and rare personal charm of the originator and founder of the movement. The result is that popular interest in Dr. Montessori and her work is at its height, and everybody is trying to find out just what her method means for childhood and education.

The Montessori method has been called "Auto-education." The author herself calls it "the pedagogical method of observation," which has for its basis the liberty of the child, and finds this liberty best exemplified in activity. "Discipline," says Dr. Montessori, "must come through liberty." But "discipline itself must necessarily be active. We do not consider an individual disciplined only when he has been rendered as artificially silent as a mute and as immovable as a paralytic. He is an individual annihilated, not disciplined." However, "The liberty of the child should have as its limit the collective interest; as its form, what we universally consider good breeding. We must, therefore, check in the child whatever offends or annoys others, or whatever tends toward rough or ill-bred acts."

The spirit of the Montessori method, therefore, is the free, spontaneously acting child, in the midst of a natural social group of his peers, living out his life untrammelled except as affecting the welfare of others. The training that harmonizes with this spirit is essentially accomplished through a constant and complete use of sense-activities and the motor responses corresponding therewith. The author's ideas of sense-training were derived largely from the work of Seguin with defective children, and have been incorporated into her method with a completeness that constitutes, perhaps, the most distinctive feature of her work. In exhaustive detail are devised means for training the child's tactile, thermic, and baric senses; its stereognostic sense; its senses of taste and smell; its sense of vision, including the chromatic sense; and its sense of hearing, including the tone-sense. Equally thorough and systematic is the training of the child's physical control. Free gymnastics are employed for

general bodily control, accompanied by respiratory gymnastics; labial, dental, and lingual gymnastics; together with every form of hand-exercises, in drawing, writing, sewing, and constructive work. The idea in all such sense- and motor-training is to give the child the basic material of intelligence, put him in control of himself, and thus develop a complete, self-determining personality.

Dr. Montessori manifestly builds upon the educational foundations laid by many predecessors. In her emphasis upon liberty of action, she employs Froebel's well-known principle of "self-activity." In her emphasis upon sense-training, she employs Pestalozzi's principle of *Anschauungsunterricht*. And so with respect to other principles incorporated into the Montessori method. What she has done beyond any previous educator is to work out the scientific details of what has been implicit in all educational reform from Rabelais' time down to the present. This she is preeminently fitted to do through her medical and anthropological training and special studies of defective intelligence under the stimulus of the Seguins and Itard. This scientific foundation for her work with children is one of the best elements in the movement Dr. Montessori is inaugurating, and, more than any other, is likely to insure its acceptance by rational educators, and its general adoption in forms modified to suit the diverse conditions of the educational world.

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THE Lord High Chancellor of England, drawing a \$50,000 salary, has recently stated that \$25,000 is sufficient compensation for any public official, himself not excepted. The recent president of the New Haven Railroad Company has also named that sum as the value of the services required of such an office. Quite a jump down, this, from the \$135,000 salary drawn some years since by the president of a life-insurance company before reformers applied the pruning-knife. So was Governor Glynn's cut of \$80,000 from the claims for legal services in the Sulzer trial. We are witnessing a return toward the ethical ideal of the just balance between the buyer and the seller of the services whose exchange between man and man knits men together for mutual benefit. The fundamental principles of the just balance, on which the Old Testament lays great stress, may be stated thus: First, it is a balance of service given with an equivalent service in return, the dollar paid for the service being an order in blank for whatever sort of service a dollar will procure. Second, expressing value in terms of money, the just price of a service given depends on what it has cost the giver to fit and maintain himself in fitness and readiness for it, to compensate for risks in giving it, and to insure him against disability by sickness and age. More than the equivalent of this cost-value is not a just balance. Third, the benefit-value to the receiver of the service also demands a just return. Money is no fit measure of this, else the cart-men were just who demanded a dollar a minute for salvage service when Baltimore was burning. What sum can measure the benefit-value of a life-saving service? Its just compensation is in terms of honor and gratitude, and the satisfaction of the receiver of these intangible rewards. Of higher value than money, because less perishable and fleeting, these are the true measure of benefit-values incommensurable in money. Not for money does the soldier face the cannon or the physician brave the pestilence, but for what they value more. In a society more humanized than ours the social honor and fame which outshine the glitter of gold will be the coveted prizes of a competition which prefers to private emolument the augmenting of the common good.

EVEN tho its products be long in ripening, this conference has broken fresh ground in the movement toward church union on the mission-field. It has

**The Kikuyu
Conference and
Anglican Laymen**

already resulted in a temporary federation of missionary societies, and the establishment of one united Protestant Church of East Africa and Uganda is merely a question of time. How long that time will be will depend entirely upon the "Anglo-Catholic" section of the Anglican Church.

Already the bishop of Zanzibar, representing the Society for the Propagation of the Gospel, has published an "open letter" and appealed to the English episcopate against what is to him the disloyalty of his brother bishops. The bone of contention is, of course, the united communion which closed the conference. Upon this subject the London *Guardian* is worth quoting.

"These corporate communions have happened before; witness the historic case of the New Testament Revision Committee in Westminster Abbey in 1870. If on special occasions non-conformists communicate in the Church of England, we can not, without lack of charity, repel them, and an historical event like the Kikuyu Conference must be judged upon its own merits. But to encourage the non-conformist who is intending to remain outside the church to approach our altars as a matter of course would indeed, as we said last week, involve a principle which the church can not concede."

There is little doubt that this represents the attitude of a considerable majority of the Anglican clergy. On the other hand, there is every indication that the bulk of the Anglican laity are of a different mind. In a significant letter to *The Times*, Sir Arthur Hirtzel, the secretary of the Political Department of the India Office, asserts his belief that the practical purpose of the recent awakening among laymen of zeal for foreign missions is to insist that in the mission-field a basis of unity and cooperation must be found. The clergy are apt to magnify differences; it remains for the laity to press for such unity while never forcing the pace.

Worth noting in this connection is the attitude of the Committee of the Church Missionary Society in its resolutions passed, one in 1910 and one since the Kikuyu Conference. The authorities of the African missions are "encouraged to do what in them lies to foster the spirit of unity, and to advance measures of cooperation" in "such steps as the missions concerned might rightly take with any necessary sanction upon the part of the Church authorities."

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FROM time to time the different bodies of the Christian Church issue statements of their belief, revised up to the present state of knowledge and interest.

**A New Statement
of Belief**

They serve as rallying points, as flags do to the members of a regiment. They are symbols, not of uniformity of belief, but of unity of purpose. History shows that they may be put to wrong use; often they become merely innocuous, because nobody pays any particular attention to them; and yet we could not very well dispense with such working platforms, if they are only to proclaim where we stand and what our business is.

The following is the text of the platform for the Congregationalism of to-day, given in the preamble of the new constitution adopted at the Kansas City Council in October. It sets forth matters of faith, polity, and fellowship.

FAITH: We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united

in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

POLITY: We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, State, and national bodies, for counsel and cooperation in matters of common concern.

THE WIDER FELLOWSHIP: While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

A notable platform—both for what it omits; the dozen and more doctrines over which theologians have spilt much good ink and bad blood; and for what it emphasizes; the points that instantly win the assent of millions of Christians of practically all denominations. As an irenicon it will no doubt help much to foster the spirit of brotherhood among the churches.

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It is a long step down from Raffael's splendid cartoons of New Testament scenes, now reproduced by the engraver's art, to the cartoons of contemporary events and persons in our newspapers. While they often serve to

Cartoons point a moral or adorn a tale, they are also effective carriers of **and** calumny or insult. Wit and art are basely prostituted when the **Lampoons** cartoon thus becomes a lampoon, and perverts illustration into vilification. It was a thoughtless choice that selected the offensive title of *The Harvard Lampoon*. Hardly a week passes without a cartoonist's invasion of the right of human personality to decent respect. To let it pass with indifference to the offense it gives to our fellow men tends to dull the moral sensitiveness into callousness to other wrongs. The boundary-lines between right and wrong in this region of social relations have been blurred, and need to be redrawn distinctly. First, the public right to criticize the public's servant is indisputable. It is a duty also, since judicious criticism promotes better service. Second, in such criticism ridicule may be employed as legitimately as logic, and sometimes even more effectively. Even in mathematics a proposition is sometimes demonstrated by showing that its contrary is absurd. Of this sort is a cartoon depicting a man attempting to ride two horses galloping in opposite directions. Third, the fundamental moral law of good will draws the line beyond which ridicule is culpable and immoral. The grotesque cartoon which puts the head of a public man on the body of a jackass is not ridiculous but improper. The burlesque caricature which distorts the features of a well-known face is simply coarse mockery, resented as such by any one who applies to it the rule, "Put yourself in his place." The victims of such treatment may get hardened to it, as they do to the mendacity of yellow journals, to which it is allied. But none who is intent on moral culture will suffer himself to regard personal vilifying with aught but disgust. That such lampooning is especially demoralizing to young people, too prone to disregard personal rights, is evident. The Mosaic law, which modern practise lags behind, respected even the personality of criminals by limiting the number of lashes laid on them, "lest thy brother should seem vile unto thee."

THE State of North Dakota is the first to restore the book which Huxley, tho an agnostic, called "our great English epic" to its proper place in the curriculum of the public schools. Before us lies its official "Syllabus for Bible Study." The great literature of which no intelligent person can afford to be ignorant is here placed alongside of the modern literature which it permeates. It is offered to the youth of the State as one of the elective studies to be seriously pursued by all who choose to take it, and to count like all the rest with equal credit to those who pass examination on it. That the examination is strict and thorough, copies of the papers presented this year give proof. The opportunity thus offered is well safeguarded from objections. The work done is to be done at home. Parents and church-teachers are there free to advise and direct, as they desire, to suitable books. The State prescribes none, and regards all versions of the Bible as equally sufficient for its purpose, that the student shall know the Bible history, the stories of its great characters, its noble style, its influential ideas and ideals that have modeled our civilization. Through the lack of such knowledge in many of his hearers the preacher's work is heavily handicapped by the need of imparting the knowledge which it is his mission to apply. To the Sunday-school as well as to the pulpit North Dakota has given help of which use has been promptly made. Through its monthly journal, *Live Wires*, reprinting and widely circulating the official syllabus, with helpful notes and a list of reference-books, the Sunday-school Association at Fargo is doing a publicity work that has resulted in organizing classes throughout the State, and in arousing keen interest in many other States.

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JUDGE PHELAN, of Michigan, believes that clergymen are justified in staging burlesque shows if that will insure a "full house." "These men are just preparing to meet their Master. They can say to him, 'I did my best to fill my church and carry out my chosen work!'" The clergyman who seeks to fill his church with some startling drawing card not only gets the opportunity to talk to those of his own faith, but to persons of other faiths."

There are all kinds of people in this busy world of ours, and these people have all kinds of needs. And the Church must minister to all these people if it would justify its claim to catholicity. There is a place for the ritualist, for the rationalist, for the poet, for the business man, for the conservative, for the progressive. "What kind of a church would our church be, if all its members were just like me?" the jingle asks. For one thing, a rather monotonous affair! The Church must be as interesting as humanity, as life itself. The institutional church is one practical answer to the demands of this situation. The Salvation Army is another. Every denomination is started by some unsatisfied want. Wise people prefer to go slowly, but no doubt the future church will embody features which would shock our respectable nerves. When we get excited over those unconventional innovations it is well to remember that the Apostle Paul felt free to introduce practises into early Christianity which scandalized many of the conservative brethren, but justified themselves in the end. No man is bound to go where he does not feel at home, and there is no disputing about tastes. But it will take a lot of tact, of courage, and of disinfectants and deodorizers before the present-day burlesque will be adapted to the business of preaching a helpful gospel.

MOST RECENT EXCAVATIONS IN PALESTINE

Professor CAMDEN M. COBERN, D.D., Litt.D., Allegheny College, Meadville, Pa.

THE discoveries during the last dozen years in the Holy Land are so epoch-making in their testimony concerning the historic and social conditions during Bible times that they deserve to be put on the same level

Mosque of Omar—hoping to find in the vaults of the old Hebrew temple the treasures of Solomon. But it is more likely due to lack of funds. Why men with money to invest for the furtherance of scientific knowledge do not

EARLIEST PREHISTORIC CAVES AND CUP-MARKS AT GEZER.

with the better known excavations in Egypt and Babylonia. Even the last half-dozen years—with which this paper is exclusively concerned—have made possible such new insight into the life of Palestine during the monarchy, and even earlier, that the time seems almost ripe for an archeological commentary on the historic narratives of Scripture.

Yet nothing has been discovered comparable to what might have been realized if the societies at work there had been adequately supported. Not even one town at the present moment is in progress of excavation. This may be due partly to the fanatical anger of the Moslems over Captain Walker's secret attempt, three years ago, to excavate under the sacred stone in the

make it possible for excavations in the Holy Land to be conducted in a thorough and exhaustive fashion is an unfathomable mystery. No soil in the world, not even that of Egypt, offers a treasure-trove more valuable from the Biblical point of view than that to be found here. No possible discoveries concerning early Cretan or Babylonian or Ethiopian history and no excavation elsewhere of artistic creations or written records could equal such discoveries when made in the birth-land of Judaism and Christianity—preeminently the land of the Bible.

During our recent journey through the ancient home of the Philistines and Edomites and farther south, going to Kadesh-barnea—where the Israelites spent thirty-eight of the "forty" years

of the wanderings—our party examined many ruined towns of pre-Roman origin which have never been excavated, and would surely yield important information concerning periods contemporary with those from which our Bible records came and concerning which the Bible narratives speak. Why has no expedition, protected by some government, settled at

Kadesh to excavate the plain where the Israelites camped for a generation, and if possible to locate the grave of Miriam? To be sure, our party was, so far as known, only the sixth in some seven centuries which had been able to reach the spot, and the Bedouin are dangerous; but if a party were large enough and had some great government behind it, it could transport sufficient food and build a fort and do the work right.

Dibon, the capital of King Mesha, mentioned in the Bible, remains unexcavated, tho every visitor can perceive vast fortifications and can even yet locate the mound marking the site of the ancient temple of Chemosh—from which the famous Moabite stone was taken, in which Mesha mentions Omri and tells how he won his freedom from Israel after Ahab's death. Even

HUMAN REMAINS FOUND UNDER CORNERS OF HOUSES AND FOUNDATION WALLS AT GEZER.

Beersheba, one of the oldest and most famous of Bible cities, has only been scratched on the surface; while at Askelon—celebrated not only in Bible records but in Egyptian texts of the Mosaic era—we saw the mighty walls of a great and unread past piled up all around us in stupendous ruins.

The very latest excavation in Palestine (1911-1912) was that conducted by Dr. Donald McKenzie at 'Ain Shems' ("Well of the Sun"), the site of the ancient Beth-Shemesh ("House of the Sun"), and this was almost stopt through lack of funds. Because of his extensive Cretan studies, Doctor McKenzie was specially fitted to excavate in Philistine territory, because Philistines and Cretans were both of the same old Greek stock; but before the city could be opened to view the money gave out, and the Palestine Ex-

ploration Fund had to stop the work. He went to Athens, and while in a restaurant there—as I was told by Mr. Beaumont, his draftsman—a Jew sitting at a near-by table heard him tell of the piteous condition in which the excavations had been left, and immediately passed to him \$500! Because of this

LAMPS IN BOWLS, WHICH TOOK THE PLACE
GENERALLY OF LIVING HUMAN SACRIFICES
SHORTLY AFTER THE ISRAELITES CONQUERED
GEEZER.

help the excavations continued, and Beth-Shemesh began to tell its romantic story. He uncovered a walled and fortified city which had been besieged, probably by Sennacherib: "the breaches in the bastions, repeatedly repaired, bulging walls propt up again in evident haste, all told a story in which the burning of the city was the final *dénouement*" (*Palestine Exploration Fund Quarterly Reports*, July and Oct., 1912). He found the ancient high place with its five pillars lying on their sides and broken as if purposely smashed. The bases of the pillars were flat, the tops were rounded, and the marks of tools could still be seen upon them, tho the "Lord of day was now looking down upon his forgotten sanctuary for the first time since the day of wrath and anger," when Sennacherib's army destroyed it. More wonderful was the discovery of the very walls captured by the Hebrews -with bronze arrows still sticking in them as they had been shot there by the attacking party -and it was noticeable that after this era Beth-Shemesh ceased to be a fortress but continued its history as an "unfenced" city of Judah. In the pre-Israelite city were some beautiful jars and vases of

the Ægean type showing artistic skill, elegance of style, and a peculiar fineness of execution. In the Israelite city were found various short Hebrew inscriptions dating from the time of the monarchy. The Hebrew domination—as was proved by the pottery—continued until the captivity, when the city was abandoned and not rebuilt until the fifth century A.D., when a Byzantine church was erected upon what was evidently considered sacred soil. Even up to the present day a certain spot by the side of the ancient road has been counted "holy" by the natives, and almost under this spot, close to the most ancient high place of the Philistines, a huge boulder was found which Dr. McKenzie thinks may be the rock in the field of "Joshua the Beth-Shemite," at the place where the ark stopt (1 Sam. 6 : 14). It is just at the junction of the roads coming from Gaza and Ekron in Philistia and leading up to Jerusalem. At any rate, something even more surprising was found when they searched underneath the high place. "What revealed itself to our astonished eyes after a little clearing was a burial cave with all the paraphernalia of the cult of the dead then in position as they had been left thousands of years ago," before the Hebrews entered Canaan. A shaft through the rock led also to a subterranean chamber and to the "intra-mural water-supply of Beth-Shemesh," showing a skill and foresight almost unbelievable. One thing seems positively settled by this excavation, viz., that this could never have been a town of anything like 50,000 inhabitants. Consequently the numbers reported as being slain through looking into the ark (1 Sam. 6 : 19) must either have been an exaggeration or else show a corruption in the present text, or may give support to the contention of Petrie and Hoskins that the Hebrew term "thousand" ought to be translated "family"—as it is sometimes translated in the

Bible margin; so that instead of 50,000 being killed the account would declare that seventy men were killed, and this resulted in the wiping out of fifty families (cf. Hoskins *From the Nile to Nebo*, pp. 163-188).

The excavation of Jericho (1908-9) by Dra. Sellin, Watzinger, and Lange-negger, under the auspices of the German Oriental Society, was undertaken with strong hope; for it was the first extensive digging to be tried in East Palestine. Some 200 fellaheen were put to work and the "finds" repaid well the effort. Such fortifications I have never seen, not even in Egypt. This frontier fort of Palestine, which was captured by the Israelites, was as worthy to be called impregnable in that era as Gibraltar is to-day. The powerful ramparts still stand in some places nearly thirty feet high. There is nothing now to be seen in Palestine comparable in extent and impressiveness to these triple bulwarks which enclosed the citadel and much of the town when Joshua and his stout-hearted followers stormed it. The fragments of the walls which fell that memorable day can still be examined and strike all military engineers with admiration, since no modern military architect, however brilliant, could do much better even now, with the same materials. It is awe-inspiring also to look upon the fine pottery made and used here in pre-Israelite time and at specimens of finer imported pottery which the fashionable residents of this old Canaanite city were using at the time the city was destroyed. Some of the buildings uncovered were very large, one of them, eighty feet long by sixty

feet wide—proving that palaces or government buildings were here built, in the days of the exodus, or earlier, on a scale corresponding to that used in Egypt and Babylon. Altho so close to the border, no Babylonian dominance was discernible in the art or architecture. It was the Syrian

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RUINS OF FORTIFICATIONS OF ANCIENT JERICHO.

style of buildings, such as those found at Sendjirli, which were fashionable, while Egyptian influence, tho not as marked as in cities farther west, was far more noticeable in the charms, &c., than Babylonian influence. As a whole the pottery of the exodus period was nearly equal in excellence to that of Egypt, and some of the decorative figures were particularly admirable. One of the most striking discoveries was that of a number of writing-tablets, all prepared for use, but not yet written upon. Whether this unused stationery

represents private material or a public shop cannot be known. In any case it gives loud testimony to the literary character of that pre-Israelite civilization which gave way before the onslaught of the nomads who rushed upon them from the Moabite table-lands. The only Hebrew inscriptions found were those on jar handles which had belonged to wine jars dedicated with their contents to Jehovah—*i.e.*, to the temple—at a period following the Babylonian captivity. Of course at Jericho, as everywhere else in Palestine, charms and amulets and heathen pictures showing the prevalence of the abominable Baal and Astarte worship were to found at all periods previous to the monarchy.

The most extensive excavations ever attempted in Palestine were finished in 1909 at Gezer, where for some seven seasons Dr. R. A. S. Macalister, under the auspices of the Palestine Exploration Fund, had been tearing down the ancient "tell" and reading the strange romantic story of the old city's life from the ruined walls and scraps of pottery (see *Gezer*, 3 vols., 1910-12). The life of this settlement, which lies about twenty miles west-northwest from Jerusalem, reaches back clear to the troglodite era, 3000-2500 B.C. Those earliest inhabitants of the Holy Land cooked their food, and instead of burying their dead, burned the bodies whole in crematories, one of which, with the human ashes covering the floor many inches deep, has been preserved. They had no metals nor potter's wheel, and their jars and vases, tho showing pathetic attempts at artistic decorations, are quite rude. A new population took possession of Gezer a short time before Abraham passed by its gates (2000 B.C.). They were a heavier people than the cave-dwellers and taller. They used bronze tools and the potter's wheel and made better pottery. They buried their dead, tho this was done in caves

and rather carelessly. They surrounded the city with a heavy stone wall, possessed at least one extensive palace, and carried on some engineering works—building vast reservoirs and drilling a tunnel through the solid rock, in order to get access to water inside the city walls—which are a wonder to all who have examined them. When one sees the strength of this ancient civilization, he understands more fully the value of the "promise" given to Abraham at Bethel, within a few miles of Gezer, that this rich country should one day belong wholly to him and to his seed. One single reservoir at Gezer built at this era would hold 60,000 gallons, and the dress of the inhabitants as revealed on the monuments proves a remarkable development in social life. Shortly after Abraham's time the foreign trade begins and reaches its climax. The weapons and cooking utensils of bronze and the Hyksos and Egyptian scarabs and the Cretan and Ægean art all prove the luxury of this era. Scribes' implements also now begin to appear and are constantly found from this time on at every level. In the third Semitic city, which includes the exodus era and the beginning of the monarchy (1400-1000 B.C.), iron tools are for the first time found and seals begin to be common. The finest palace ever built in Gezer dates from this era, with walls from three to nine feet thick, and constructed with rare architectural symmetry. This, Dr. Macalister thinks, must have belonged to King Horam, who joined with the king of Lachish against Joshua (Josh. 10:33). The most curious discovery of all was made in connection with the old heathen high place which had always been counted sacred till about the time of the Hebrew invasion, when Gezer begins to get suddenly larger and the new members of the population encroach upon the high place with their buildings. These intruders were probably

Israelites, as the new pottery and new ideas in architecture as well as their lack of reverence for the ancient sacred enclosure indicate. At this era the worship of the goddess of lust, Astarte, reaches its climax of popularity, gradually disappearing in the next period, proving the success of the crusade led against this enticing cult by the prophets. The pottery and art decorations were not as rich or fine or beautiful after the Hebrews began to dominate the city, showing that their superiority to the Canaanites was not in material civilization but in religion. During the era when the Hebrew prophets were writing their great works few indications of literary interest are found at Gezer, tho *styli* were common and a few specimens of fine work (notably the so-called "zodiacal tablet") have been saved from the wreckage of centuries. A number of business tablets date from the seventh century before Christ—when Manasseh was king of Judah and Micah, who lived in a neighboring town to Gezer, was writing his prophecies. In one of these a Hebrew business man, Nathaniah, sells a field; but as his seal bears a lunar emblem he may not have been very true to his own religion. In one of the bills of sales it is contracted that the slaves purchased shall be guaranteed for a hundred days not to have an attack of any disease showing latent physical defect. The owners and witnesses stamp their documents with their seals just as they do even yet in Egypt. A good many seals were found at Gezer, twenty-eight coming from this period (1000–550 B.C.), during which all of the prophets from Amos and Isaiah to Jeremiah and Zephaniah were prophesying and the Hebrew kings, from David to Jehoiachin, were reigning. Since the excavations ceased many other seals have been found by the natives; one of these has upon it an engraved, not molded, design, in a beautiful palmetto pattern and reads

in ancient Hebrew characters, "Of Shebaniah." Professor Nöldeke translates this name as meaning "Yahweh has brought me back" (*Palestine Exploration Fund, Quarterly Report*, July, 1913). Several of the signets have Egyptian designs upon them tho the names are always in old Hebrew characters.

The excavations at Samaria, conducted by Prof. Geo. A. Reisner and Prof. D. G. Lyon, of Harvard, in 1908–1909, yielded some results of surprising interest. Not only was the city, so well known to Jesus and his disciples, laid bare with its splendid streets and palaces and statues and places of Roman worship; but a totally new epoch began in Palestine discovery when they uncovered the ruins of the palace of Ahab and under it the palace of Omri—built while Elijah was alive! To the surprise of all it was found that these palaces—the first Hebrew mansions ever seen by the modern world—were in every respect equal to those used by their royal contemporaries in Egypt. In size, in materials, in beauty of decoration, in mason work, in everything connected with these constructions they were so majestic and royal that "it compelled a new estimate of the architectural resources of the kingdom of Israel." And far greater than this discovery was that which was made in this very palace or in a building adjoining, when many times as many ancient Hebrew inscriptions were uncovered as had ever before been gathered by all the archeologists of modern times. Between seventy and eighty of these records and memorials, written in ancient Hebrew, of much the same type as the letters on the Moabite stone (850 B.C.) were brought to light—records which almost certainly had been written during the lifetime of Elijah and had been lying under the earth during all these centuries to come forth at last in our day, proving the

literary ability of that generation of Hebrews which was contemporary with Jezebel and the fierce Northern prophet. The Hebrew scribes, as proved by these inscriptions, could use their pens as well then as at any era afterward, not excepting even the days of Isaiah or Nehemiah. As Professor Lyon puts it: "The graceful curves give evidence of skill which comes only from long practise." These inscriptions are not on jar handles, but are business records

—the first of this kind ever found in Palestine. The discovery is so thrilling that we may well close this brief and fragmentary discussion of the most recent excavations in Palestine with the final statement that of the thirty Hebrew proper names brought to light in these inscriptions and written during the reign of Ahab (875-853 B.C.), a little less than a century after the Temple was built, all but three have Biblical equivalents!

THE ETHNIC SCRIPTURES

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IN the series of six articles on ethnic scriptures of which this is the first, it is the hope of the writer to bring forward matters that will prove quick with present human interest to students of religion and not without bearing upon present faith. The historic study of religion is comparatively new. In many departments the data in hand are recent discoveries, and fresh facts of prime value are continually coming to light. Reinterpretations are being given, and reconstructions upon a firmer footing are the order of the day. Possibly we may share in the advantage accruing from these conditions.

But beyond this consideration is one of supreme importance. We are the children of the past, inheritors of all that lies behind us. We, like the apostle to the gentiles, are debtors to Jew and to Greek, and through them to Egyptian, Babylonian, and Persian. Not a strand in the texture of our own faith but had its origin in a past we dare not say how distant. Men of like passion with ourselves, in their conscious and their instinctive needs, have ever sought after God if haply they might find him. Looked at from this standpoint, history is all holy ground. We may well in reverence put off our shoes as we approach the place—temple, tomb, shrine, or cave—where the scriptures of this race or that were inscribed. We shall do well to remember also that the viewpoint is daily becoming more largely racial, less narrowly tribal or national. No longer irrelevant are the things Plato or Confucius or Zoroaster taught. They were men, human beings, solving and living problems, and what their solutions were has not only interest but per-

tinence to our own inquiries. Threads that seem at first a mere tangle may prove to be the warp in the texture of our own faith.

To the student of any body of ethnic writings which corresponds at all to the Scriptures of Jews and Christians, not the first, indeed perhaps the ultimate, conviction will be—this breathes forth the soul of the people. Yet mature reflection would show this to be the most natural expectation, for if anything is to become permanently the possession of a nation, it is that which expresses its fundamental desires, loves, and aspirations. That nations differ in "genius" (that is to say, in the character of their aptitudes, and therefore of their aims, likings, and achievements), is a commonplace. There is possible no confounding of, say, the German and the French "genius" of to-day; Greece left on history a mark altogether different from that of Rome; no skilled reader of literature could confound the spirit of India with that of China, or mistake a passage from the Finnish Kalevala for a deliverance of the Persian Zoroaster. Each of the literatures named has an aroma all its own, a flavor quite distinctive. Put in other words, each had a message no other could as fully give, a contribution it alone could make.

Herein is in part the justification for our study. For aroma and flavor are not the essentials, they are symptomatic and indicate qualities which supply either grace or utility. The distinctiveness of a literature (or a religion) is not an accident, it is an essential; it arises from some quality in the texture of the fabric. Each great literature and religion

had a view of some truth peculiarly its own, presented a facet of light reflected by no other in so distinctive a manner. To change the figure, its chant is set to some dominant key which brings out in high relief its central theme or motif. That our own religion presents these in one superb harmony is no reason why we should not listen to each distinctive part. By so doing we may catch its emphasis and the more completely estimate the grandeur of the oratorio that embodies the purest strains, as well as gain the accent of the different voices.

It may be objected that these literatures speak a strange tongue; that they are novel, repulsive, unpalatable to our taste; that we know, understand, and like what we have. Leave us, say the objectors, to feed on our accustomed food. We have Moses and the prophets, David and Solomon, Jesus and Paul, John and James. What need we more? And yet, what finer thing has been said or more inspired with a fine sense of human values than the oft-quoted saying of the Latin poet: "I am a man, and I regard nothing that is human as foreign to my interests." Moses drew from the sources of his times,

and refined the idea of creation; Jesus fired with emotion the thoughts of rabbis who lived before him; Paul quoted Aratus and Cleanthes and Epimenides; Jude cited non-canonical pseudoeigraphic literature. If we, in fact, are not content with Moses, Isaiah, Jesus, Paul, and John, and read Chaucer, Spenser, Shakespeare, Milton, Browning, and Tennyson—not because they say anything new, but because they set to new measures age-old truths—why may we not listen to other literatures, if perchance we may learn there also old truths in a key new to us, chanted in strains that emphasize the value of what we already possess? It is granted that our own religion is the noblest, most complete, most satisfying, the supreme jewel of them all. Every other religion has lived because it, too, had some jewel of truth, less brightly polished, less nobly set, and less fairly won, it may be, but yet a jewel whose gleam was that of truth. Concede that that truth was partial, with a single facet, yet in the life of each of the peoples to whom these literatures were precious the truth they possess was influential and useful, making life a fairer and a better possession.

I. EGYPT—PYRAMID TEXTS AND BOOK OF THE DEAD (THE FUTURE LIFE)*

AMONG the bodies of religious literature selected for discussion in this series, that of Egypt naturally comes first. The dominating reasons for beginning with the written treasures of the Nileland are two: (1) the all-pervading and ever-persisting naïveté of thoroughly animistic thought expressed in concrete terms combined with an utter lack of metaphysical subtlety; (2) its emphasis upon one of the most precious tenets in our own faith, belief in the future life. The first fact noted sets forth the elementary character Egyptian religion continued to possess

even till Persian times (after 500 B.C.). It joins on to the religion of primitive peoples, and furnishes a transition to the more developed faiths. Among its salient characteristics are the existence of the baldest contradictions side by side and apparently without recognition; a peculiar henotheism that permits the attribution of supremacy now to this deity and now to that,—so that, for instance, the work of creation is credited to each of a number of gods; transcendent belief in the power of magic, which is efficacious even against the gods, and in particular a constant

* For the benefit of those who may wish to use these studies as a basis for classroom work, selected bibliographies will be furnished.

EGYPT.—On PT consult: J. H. Breasted, *Development of Religion and Thought in Ancient Egypt*, New York, 1912 (the best in any language, gives translations of many parts); K. Sethe, *Die altägyptischen Pyramidentexte*, Leipzig, 1908-10 (hieroglyphic text only); G. Maspero, *Les Inscriptions des pyramides de Saqqarah*, Paris, 1894 (the original publication, still of use); E. A. T. W. Budge, *Osiris and the Egyptian Resurrection*, 2 vols., London, 1911 (contains very extensive translations, especially at end of Vol. II.).

On BD consult the translations by P. Le P. Renouf and E. Naville, London, 1893-1904; C. H. S. Davis, New York, 1894; and Budge, 3 vols., London, 1901, all of which contain introductions and explanatory notes; also A. Wiedemann, *Religion of the Ancient Egyptians*, pp. 244ff., London and New York, 1897.

reliance upon the "word of power," an utterance once announced being irrevocable; especially strange to moderns is the conviction that even a mortal by the appropriate means of knowledge and magic can overawe deity and compel compliance with his own wishes. A child in religion the Egyptian always was, thinking ever in the concrete, almost never in the abstract. It is as if his religious development received a check in the elementary stage, so that it was difficult for him to attain, for example, a lofty viewpoint of the attributes of the gods. And it is to be remembered that a people's religion can never outrun its conception of its gods. The development of Egyptian religion, such as it was through millenniums, consisted to a considerable extent in the sloughing off of the crude savageries inherited from the predynastic period, and in that respect no different from what we are experiencing to-day. Egyptian philosophy and theology as revealed in the Pyramid Texts and the Book of the Dead is surpassed in profundity and logical power and continuity by that of savages whose material civilization was inferior by many degrees. This is, then, the first reason for beginning with Egypt—the elementary character of the religion and the literature.

The mention of "Pyramid Texts" and "Book of the Dead" * (the two sets of writings with which we shall concern ourselves) brings out the second reason for treating this literature first. A prime concern of the Egyptians was the future life, belief in which is the earliest article of faith to which history testifies. The literature of the Nileland that best deserves the title "Scriptures" are mortuary; their use was in the tomb. The Egyptian's intensest convictions, his most ardent hopes, found expression chiefly for use in the place of burial—graven or

painted on chamber wall of pyramid-sepulcher, written on mummy-case or coffin, or inscribed on papyrus roll and wrapt with the mummy in its final swathings. "The care of the dead . . . is the earliest ritual. This ritual of the dead developed the nearest approach to a Bible in Egypt, creating a literature describing a kind of 'pilgrim's progress' through the scenes of the next world." *

The earliest body of consecutive Egyptian writings are PT, found in the five small pyramids of the fifth and sixth dynasties (about 2625–2470 B.C.†), namely, the pyramids of Unis of the fifth dynasty, and of Teti, Pepi I., Mernere, and Pepi II. of the sixth, located at Sakkara. These texts were first made known, tho in imperfect form, through Maspero, 1882–94, since whose time repeated and more thorough study has brought a perfected reading and a more secure rendering. It should, however, be constantly borne in mind that complete understanding of these writings (and of BD) has not been attained nor is likely to be. Even tho the inscriptions be read correctly and translated exactly and completely (so far as lexicon and grammar are concerned), there will ever remain, in all probability, much that is obscure and unintelligible. References abound to myths and deities and alleged events the significance of which can only be guessed. The case is much as would be that of a reader of Milton's *Paradise Lost*, who not only knew nothing of classical and Hebrew history and mythology, but for whom nearly the whole mass of pre-Miltonian mythology, legend, and history had been blotted out. And yet the texts are correctly read and, for the most part, exactly translated.

The material of PT consists of sections or "utterances" headed by the

* J. E. Carpenter, *Comparative Religion*, p. 90, cf. pp. 237–8.

† Breasted's dates are used throughout. Petrie's reckoning adds over a thousand years to the age of these documents.

* Hereafter for brevity's sake to be cited respectively as PT and BD.

command: "Utter the word." Of these utterances there are 714, sufficing in the original to cover 1051 quarto pages. The contents may be comprehended under the description of ancient ritual of worship, including hymns, fragments of early myths, funeral and sacrificial ritual, which includes and, at least in part, as we shall see, is identifiable with magical charms, intended to ward off from the deceased hunger, thirst, and noisome animals and insects, and petitions in behalf of the deceased king. The lack of orderly arrangement and a number of other factors make evident that the inscriptions were copied from a number of preexisting collections, probably contained in books which were copied one after the other without orderly arrangement of the parts in which each possess the same character.

Thus the pyramid of Unis contains 228 utterances, many of them repeated in one or all of the other four pyramids, while others occurring in these four but not found in the Unis collection bring the total number of utterances to 714.* While each pyramid text begins with the funerary and sacrificial ritual, there is no grouping of like material in one connected whole, but the different kinds of matter are scattered throughout the inscriptions. It is as if one were to compile a book of worship by simply binding together or copying in succession Anglican, Lutheran, Reformed, Presbyterian, and other books of prayer without editing or bringing related parts—*e.g.*, the morning service—into connection.

While the continuous use of these writings as a whole or in any considerable part can not be proved, portions recur at intervals throughout the centuries. Selections were used for mortuary purposes in the "middle kingdom" (2160–1788 B.C.), they reappear under the twenty-sixth dynasty

(663–525 B.C.), selections are found in BD, and they occur on papyri of the Greco-Roman time. This recurrent use shows that they existed outside the pyramids from which our knowledge of them is derived. And it becomes clear that while in PT they are royal in their purpose, they were later in part adopted and adapted by the nobility and then diverted to an even more popular usage.

The other body of Egyptian documents with which we are concerned is BD. Of its Egyptian name (which is derived from the caption of one of its principal chapters) three translations are given: "Book of Coming Out from the Day," "Book of Coming Forth by Day," and "Book of Ascending by Day." The last is preferable. No known exemplar of this work is complete. The most extensive copy (the "Turin Papyrus") contains 165 chapters. But in other manuscripts other chapters are given which bring the number recovered up to at least 190. Even of the copies known there are several "recensions," each differing from the other in a number of particulars. "It is not a literary whole, with beginning, middle, and end; it is a mere unmethodical collection of religious compositions (chapters), as independent of each other as the Hebrew Psalms" (P. Le Page Renouf). Indeed these chapters show evidence of origin in different theological environments, and suggest the stress of theological battle. They belong to no single epoch, but originated, in some cases, millenniums apart. The copies extant (and they are numerous) were derived mainly from mummies or other places of deposit in the tomb. Each may with some approach to truth be called a more or less abridged abstract of the entire possible ritual of the dead. Some of the copies are very large, the Papyrus of Ani consisting of a roll seventy-eight feet in length. Others contain only a few chapters.

* Breasted, *Development of Religion, &c.*, p. 93; Chantepie de la Saussaye, *Religionsgeschichte*, I., 178.

The contents reproduce PT in idea, substance, and purpose, occasionally use the very words; but in general the matter is not reproduced from the older body. One may not say, for instance, that PT is the "earliest recension" of BD. Yet that parts of BD are of great age is clear. One caption to chap. 74 states that the section was "found" in a shrine in the reign of a king of the first dynasty (c. 3300 B.C.). Several chapters have annotations that affirm their "discovery" under King Menkaure (c. 2774 B.C.). Chap. 17 was a favorite in the feudal age (2160-1788). In some of the earliest copies known there are words and expressions already unfamiliar to the copyists because obsolete—unmistakable evidence of a high antiquity. But the indications are that during this entire period chapters were being composed and were coming into circulation.

The materials are quite parallel to those of PT. Here, too, are ritual, evidently going back to early funerary formulas; charms believed potent to ward off all sorts of evils, chapters informing the deceased of the difficulties to be met and how they might be overcome in the journey to the regions of the blessed; hymns to various deities; cosmogonies and theogonies; and petitions or adjurations to various deities to render help to the deceased in the various emergencies of his passage.

It is in the use to which both these sets of writings were put, the end for which to all appearances they were composed and compiled, that they stand out from all other writings to which the title "Scriptures" can be applied. Briefly, PT were inscribed in the tombs of the kings "to insure to the king felicity in the hereafter."* The purpose of BD was similarly to secure to the soul of the deceased, whether king, noble, or peasant, safe

transit to the realms of the blest. How such results were thought to be achieved depends upon an animistic conception that as applied to these writings has been understood only in part.

The Bible student will recall that in Gen. 1 each separate operation of creative activity is preceded by the words, "And God said." The command immediately follows: "Let the waters under the heavens be gathered . . ." and then the result is stated, "and it was so." The utterance of the command is clearly represented as the agency by which creation was wrought. Compare Ps. 33 : 9—"He spake, and it became; he commanded, and it stood fast." A similarly illuminating passage is Gen. 27, where Jacob steals the blessing intended for his elder brother. When Esau returns with the venison, Isaac, having once blest Jacob, can only say, "Yea, he shall be blest" (*i.e.*, the blessing which I intended for Esau having been given to Jacob, having gone forth, can not be recalled, tho it was not my will). Again, when Balak, king of Moab, sent for Balaam to curse Israel, he is represented as declaring: "I know that he whom thou blessest is blest, and he whom thou cursest is curst" (Num. 22 : 6). The salient conception of the whole Balaam episode is the irrevocability of the word that once has issued from the mouth. It is this which causes Balak to summon the prophet, and this fills the measure of his disappointment.

Identical instances of the power of the uttered word could be cited from many different regions. In a Brahmanic commentary on the ritual of sacrifice it is laid down as a principle that if during the ceremony the officiant even by misdirection pronounce a curse (instead of a blessing) upon the person who is to be the beneficiary, the curse remains indelible, no matter what the intention of the officiating priest; no power on earth, in the air, or in heaven or hell can effect a change. Once more,

* Breasted, *Development of Religion, &c.*, pp. 88, 91, 92.

one of the Egyptian cosmogonies represents the creating deity, still non-existent, as first forming his own mouth by which he calls himself and then the world into being.

Throughout the examples cited (which could be almost indefinitely extended) there is the conception of what students have tacitly agreed to call "the word of power," a phrase derived from the texts themselves. As is said in connection with an entirely different region and relationship, "In the uttered word there lay a secret spell or energy, which gave to the act of worship its efficacy, and without which the sacrifice was incomplete and valueless." * Moreover, once an utterance is put forth, purposely or by accident, it can not be revoked, its effects are inescapable. Automatically it produces the effect its sense conveys. And yet, with a lapse of strictly logical perception not unusual with animists, results are thought to be secured, at least in part, by repetition. If one pronouncement is good, two are better, and twice two still more assured. If, then, "words of power" be accumulated from all possible sources, the desired result (in the case of the Egyptian deceased, his future felicity) is the more sure. And it must especially be noted that effects are thought to be wrought altogether aside from the words that are used. The *Abrasax* or *Abraxas* of Gnostic gems and the *Abracadabra* of medieval charms are as good examples of this as the incoherent mumblings of Indian medicine-man or Mongolian shaman. So that a composition which in one connection may have a very definite sense, in another may be used purely as a magic spell. How often the words of the Lord's Prayer were used in the dark ages with magical intent none may know. Failure to recognize this fact has led even the best Egyptologists astray.

This line of evidence becomes luminous when we look into the texts we are considering. Dr. Breasted remarks: * "The chief and dominant note . . . is insistent, even passionate protest against death. . . . Over and over again we hear the indomitable assurance that the dead lives. 'King Teti has not died . . . he has become a glorious one in the horizon.' 'King Unis, thou didst not depart dead, thou didst depart living.' . . . 'Thou diest not.' . . . 'He dies not; this King Pepi lives forever,' " &c. Such repeated asseverations are hardly "protests" against death, they are words of power believed potent to realize their content.

The atmosphere in which the contents of these writings exist is redolent of magic, and that magic resides in the uttered word. "King Pepi is a magician, . . . is one who is possess of magic." He carries his charm "in his belly" as he "ascends and lifts himself to the sky." And the charm is in some cases specifically directed—indeed, directs itself—against the deities (who are presumedly or possibly hostile to the newcomer). †

It is strange, but a fact, that prayer and hymns to deities are embodied in a ritual which contains menaces against these same deities. They become in some cases explicit charms. So in the case before us, the atmosphere of the writings, the purpose, and the whole manner of thought favor the idea of magical intent. We certainly do not have to wait "a thousand years" for "the triumph of magic," ‡ it is already here. The mental plane of PT is animistic to the core. Magic and animism are closely intertwined.

Primitive peoples regard all beings as acting upon motives like their own. The gods, like men, are subject to intercession, cajolery, deceit, bluff, the power of superior knowledge. Espe-

* A. S. Geden, *Studies in the Religions of the East*, p. 235, Kelley, London, 1913.

* *Development of Religion, &c.*, p. 91.

† Breasted, p. 95.

‡ Breasted, p. 96.

cially are all existences in the hands of him who knows their secret name.* For this secret name is a part of the self, nay, is the self, and he who knows it can render him subservient. So by the Egyptian animist the great gods are menaced, with the repeated affirmation (should they resist the deceased's advance): "I know thy name; I am not ignorant of thy name." With the divulgement of their names, for example, the guardians of the ferry-boat across the Egyptian Styx are threatened, if they release not their charge that the deceased may cross therein. Or the oar itself is called by name and commanded to perform its duty, and obeys.

Yet the uncertainty of all flesh concerning the future life, which only faith and hope remove, breathes out implicitly in the litanies of the texts. The ferry-boat somehow may fail! Then with "passionate" assertion the king is declared to cross on the primitive goatskins rafted together, or he ascends to heaven borne on the incense-smoke, or climbs the ladder of sun-rays, or flies with falcon-wings or feathers of the goose. Or again, gods and men are adjured to lift him to the sky, or earth herself raises him till he steps into the portals of the celestial regions.

How elementary were the ideas of Egyptians in the dynasties immediately following those which built those wonders of the world, the pyramids of Gizeh, can be seen from pyramid utterance 273.† Here "the gods are hunted down, lassoed, bound, and slaughtered like wild cattle, that the king may devour their substance . . . in the belief that he might thus absorb and appropriate their qualities and powers" (Breasted, p. 129). A part of the translation of this passage runs thus:

* Cf. Rev. 2 : 17; 19 : 12.

† Translated in part in Breasted, *ut sup.*, pp. 127-129.

"(Unis) rises up in the form of a great god. . . . He eats men, he feeds on the gods, he is the lord to whom tributes are brought, he weighs the gifts. Am-Rehan, who seizes the hair on top of the head, ropes them together for him. Tchesser-tep inspects them and drives them to him. Her-Thertu binds them, Khenan cuts their throats, and draws out their entrails. . . . Sheshmu cuts them in pieces, and cooks them in his fiery caldrons. (Unis) eats their words of power, he swallows their spirits. The great ones among them are for his food in the morning, their middle [-sized] ones are for his food in the evening, and the small ones are for his food in the night. The old ones, male and female, are for his caldrons. . . . He is God, the first-born of the first-born. . . . He feeds upon their lungs, he is satisfied to live on breasts. . . . He eats the wisdom of every god, his period of life is eternity, his limit is everlastingness in this form of his."—(Budge, *Osiris*, i. 120, 121.)

And in the approach to the final home every step of the progress of the deceased is attended by the use of the magic of knowledge, overcoming every obstacle that rears itself across his path.

Thus savage in substance, the literature is also primitive in form. Notice in the following from PT (c. 3300 B.C.) the simplicity of bare iteration—the deceased king is address:

He who cometh cometh to thee, thou movest not.
Thy mother cometh to thee, thou movest not.
Uut cometh to thee, thou movest not.
Khnem-et-urt cometh to thee, thou movest not.
She breatheth on thee, she addresseth thee with words of power, thou movest.

Or this:

He is with you, O gods, ye are with him, O gods.
He lives with you, O gods, ye live with him, O gods.
He loves you, O gods, love ye him, O gods.

Or this:

All gods dwelling in the sky are satisfied;
All gods dwelling in the earth are satisfied;
All gods southern and northern are satisfied;
All gods western and eastern are satisfied;
All gods of the nomes are satisfied;
All gods of the cities are satisfied.

The primitiveness of this is recognized at once when it is compared with a Navajo "Prayer to the Dawn," uttered in the year of grace 1913:

"Dawn, beautiful dawn, the Chief,
This day, let it be well with me as I go;
Let it be well before me as I go;
Let it be well behind me as I go;
Let it be well beneath me as I go;
Let it well above me as I go;
Let all I see be well as I go.

Everlasting, like unto the Pollen Boy;
Goddess of the Evening, the beautiful
Chieftess,

This day, let it be well with me as I go;
Let it be well before me as I go;
Let it be well behind me as I go;
Let it be well beneath me as I go;
Let it be well above me as I go;
Let all I see be well as I go.

Now all is well, now all is well,
Now all is well, now all is well." *

If the passionate desire for a future life is in PT so evidently to be attained by the magic of the spoken word, in BD magic is no less evident. Of this Breasted says: "That which saves BD itself from being exclusively a magical *Vade-mecum* . . . is its elaboration of the ancient idea of the moral judgment, and its evident appreciation of the burden of conscience" (p. 297). Only here the magic is in the main that of knowledge—tho the power of the word as expressing that knowledge is still the substratum, and often comes to the surface. The separate chapters give instruction or furnish the means for achievement of task after task which prepares for complete vivification, or they enable to overcome difficulties or surmount obstacles. The dangers imagined run the gamut of animistic imagination, and each section provides the appropriate charm to escape the danger. One chapter tells how to become a magician, so as to employ effectively the appropriate charms, and one is to prevent losing the power to work magic. Another tells how to avoid becoming headless. Others instruct how to repel serpents, render harmless a hostile scribe, pass through fire, satisfy the gods of judg-

ment, and so on throughout the list of imaginary trials.

With all this it is one of the supreme apparent contradictions that the so-called "Negative Confession" (Chap. CXXV of BD, better named by Breasted "Declaration of Innocence") occurs as part of the means of a happy passage through the underworld.* The statement of omission to do evil is put in the mouth of the deceased. He disavows crimes against property and person and society and religion. There is thus evidence of the appreciation of a high morality as the basis of life here and of the attainment of bliss hereafter. Yet, and here is the contradiction, open-eyed study will show that the use of this "Declaration of Innocence" goes on all fours with the rest of the book. It is as fully magical as any other part. It was undoubtedly not reserved for the use of those who alone could with justice employ it; it is one of the widely used parts of BD.

The religious literature of Egypt which was closest to the heart of the Egyptian, which came nearest to the description of a "canon" as a comparatively closed body of writings, has therefore two marks. It testifies to the firm conviction that life does not end here, that it may stretch beyond the tomb. But it witnesses, further, to the belief that not alone a righteous life, not desert in the deceased, but use of magical means was necessary to the attainment of future happiness. This rested—not on the righteousness of the gods—for they may have to be persuaded, even bluffed, by dire threat, or compelled by sheer necessity under the word of power to pass the approaching soul.

One may perceive here, too, an ecclesiasticism, a priestly tyranny, surpassed

* Communicated by Col. Theodore Roosevelt to *The Outlook*, October 11, 1913. Exceedingly interesting in this relation is the fourfold iteration "Now all is well."

* The text of the "Confessions" is given in Breasted, pp. 299-304; Wiedemann, *Egyptian Religion*, pp. 249-252; Budge, *Osiris and the Egyptian Resurrection*, Vol. I, pp. 337-342, and Budge, *Egyptian Ideas of a Future Life*, pp. 130-134, London, 1899. See partial reproduction at close of this article.

only by that of India. The composition of the literature bears the imprint of the temple and the temple school. The dangers to the soul, the perils to be met or avoided or conquered, the means to be employed and the very writing of the texts which remain tell the same priestly story. And not the least interesting fact is that while the moral judgment of the soul grew in distinctness with the passing ages, and must have had its influence in life, yet the animism evident in the earliest texts transmitted to us remains through its magic the dominant note. On the other hand, there were nobilities of conception that strike responsive chords in our own hearts. As early as PT, the wickedness of Set, the murderer of Osiris, could not pass unpunished. Motherly care and wifely fidelity are exemplified in Isis, mother of Horus and wife of Osiris, in the myth which is the salient and best-known constituent of Egyptian literature. Filial piety has its exemplar in Horus, who gave his eye to bring to life his father, and the Horus-eye became the ever-present symbol of sacrifice. And it may not, perhaps, be stretching too far the limits of symbolism to see in the oft-vaunted identity of the deceased now with this and now with that deity the crude expression of the divinity felt to be inherent in every man. Even so vague are the first foreshadowings of great truths.

Meriting notice here is the curious anomaly that exists in the relations of Hebrews and Egyptians. The political affections of the Hebrews were quite uniformly pro-Egyptian and anti-Babylonian. Yet the influence of Babylon on Hebrew literature and religion was profound even if indirect. On the other hand, hardly any trace is visible of Egyptian influence on either. Neither Aaron's golden calf nor the calves of Jeroboam I. are to be traced to Egyptian animal worship. The doctrine of individual immortality,

Egypt's dearest tenet, had to wait for its development in Israel until after contact with the Persians. Why was the religious influence of Egypt on Israel so small? The answer is probably to be found not so much in the idolatry of Egypt as in the preponderance of magic in both religion and literature. The lofty ethics of Moses, Samuel, the prophets, and the sages had no affinity with the gross theology and eschatology dominant in the Nile-land. Especially repulsive to the Hebrews must have been the terms in which the deities were address in the mortuary literature.

FIRST "DECLARATION OF INNOCENCE," OR "NEGATIVE CONFESSION"

"Hail to thee, great god, lord of [the double] truth. I have come to thee, my lord, and I am led (thither) in order to see thy beauty. I know thy name, I know the names of the forty-two gods who are with thee in the Hall of Truth, who live on evil-doers and devour their blood, on that day of reckoning character before Wennofer (Osiris). Behold, I come to thee, I bring to thee righteousness and I expel for thee sin. I have committed no sin against people. . . . I have not done evil in the place of truth. I knew no wrong. I did no evil thing. . . . I did not do that which the god abominates. I did not report evil of a servant to his master. I allowed no one to hunger. I caused no one to weep. I did not murder. I did not command to murder. I caused no man misery. I did not diminish food in the temples. I did not decrease the offerings of the gods. I did not take away the food-offerings of the dead (literally 'glorious'). I did not commit adultery. I did not commit self-pollution in the pure precinct of my city-god. I did not diminish the grain measure. I did not diminish the span. I did not diminish the land measure. I did not load the weight of the balances. I did not deflect the index of the scales. I did not take milk from the mouth of the child. I did not drive away the cattle from their pasturage. I did not snare the fowl of the gods. I did not catch the fish in their pools. I did not hold back the water in its time. I did not dam the running water. I did not quench the fire in its time. I did not withhold the herds of the temple endowments. I did not interfere with the god in his payments. I am purified four times, I am pure as that great Phenix is pure which is in Heracleopolis. For I am that nose of the Lord of Breath who keeps

alive all the people."* This declaration ends with the fourfold declaration "I am pure."

The second "Declaration" repeats the first for substance. It is in forty-two sentences, each preceded by the name of the "judge" (or "assessor") "of the dead" to whom it is addrest. It is found (*e.g.*) in Budge, *Osiris*, pp. 340 ff.

The "Negative Confessions" are followed and summed up by the affirmative form as follows:

"Homage to you, O gods, who dwell in your Hall of Maati, who have no falseness in your bodies, who live on truth, who feed on truth, before Horus, who dwelleth in his

* Breasted, pp. 299-300. Cf. Job 24, 29, 31.

Disk. Deliver ye me from the god of Baba who liveth upon the entrails of the mighty ones on the day of the Great Reckoning. Behold ye me! I have come before you. Without sin am I, without evil am I, without wickedness am I, without a witness (?) am I. I have not done things against him. I live upon truth. I feed upon truth. I have performed the behests of men, and the things whereby the gods are gratified. I have propitiated the god with the things which he loveth. I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to him that was without one. I have made holy offerings to the gods, and sepulchral offerings to the Spirits. Be ye then my deliverers and protectors, and make ye no accusation against me before the Great God. I am clean of mouth and clean of hands. Therefore, let it be said unto me by those who shall behold me, Come in peace! Come in peace!"*

* Budge, *Osiris*, p. 344.

THE MINISTER AND HIS HYMNAL

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DR. LYMAN ABBOTT in his Yale Lectures on *The Christian Ministry* tells us that he was present once at an ordination in the West, in the course of which a home missionary, possessed of more frankness than prudence, gave out a hymn by saying, "In order to relieve the tedium of these exercises, we will sing the fifty-fifth hymn—and also," he added hurriedly, "to the praise and glory of Almighty God." That was an instance in which the man's hindsight was better than his foresight, tho music has relieved the tedium of a good many exercises. But what conception had that missionary of the power of music, or of the ministry of his hymnal, or of the sacred character of a true hymn? Suppose that the hymn had happened to be "Jesus, I my cross have taken," or "Rock of Ages," or "O Master, let me walk with thee!" Can you think of anything more clodlike in its stupidity, more brazenly heartless, more shamelessly sacrilegious than to invite a company of Christian people to take such words upon their lips and

sing them for the purpose of relieving the dulness of two prosy preachers?

Now that is not the attitude which most of us take toward our hymnals. And yet our ignorance of their contents, our lack of appreciation of their power, and our careless and superficial use of them is only a step removed. Often on coming to a church I find that the minister or the organist has been good enough to select my hymns for me. They meant it kindly; but I should almost as soon have had them write the closing paragraph of my sermon without knowing anything about the theme or the practical effect that I wished to produce. To many of our people the hymnal is a beautiful and useful adjunct to the service. They feel dimly that it is sacred and that it ought not to be lightly esteemed. But as for grappling with it seriously as a tremendous power and a glorious but awful responsibility, such a thought has never occurred to them; and the result is that they are like boys playing marbles with diamonds, like incompetent engineers carrying their diplo-

mas in their pockets but allowing Niagaras of spiritual energy to go utterly to waste.

For the hymnal is nothing less than the Bible message in song, the congregational book of common prayer set to music, the lyrical expression of the Christian faith, a dynamo of spiritual electricity, a well-spring of divine life. The wise minister will study it as a part of his gospel message. He will know it from cover to cover, and use it as wisely as a physician does his remedies, and as effectively as a carpenter chooses and employs his tools. At the close of the service something will have happened, and the hymns will have played no small part in making it happen. The people may not perceive what the power was or understand just how the blessed work was wrought. But they will go out conscious of the fact that they were warmed and fed, taught and cleansed, inspired and lifted Godward. And the hymns helped!

Think first of all of the power of the words that are sung. We need only to glance at history and to recall our own experiences. In the early centuries the Church came to value hymns not alone for their comfort and cheer and all the ordinary purposes of worship, but for their efficacy in proclaiming the gospel. Seeing this the heretics soon turned the singing of hymns into a weapon, and Gnostics and Arians led astray a large number of sheep from what the Church regarded as the one true fold by means of hymns employed especially for proselytizing purposes. When Bishop Ambrose and his people were threatened by the angry empress, they shut themselves up in the cathedral of Milan and sang hymns, not to relieve the tedium of the confinement, but because they longed to praise God and to express their trust in God and to pray to God. Thus they waited for the coming of the Roman legions, made

strong in the Lord and in the power of his might partly by the singing of hymns. What hymns meant to the Reformation is a familiar story. "Luther's hymns have damned more souls than all his books and speeches!" exclaimed an angry Jesuit. "By his songs he has conquered us," were the words of Cardinal Cajetan. The Roman Catholic Church even took up the same weapon, and published hymns and sent out singing evangelists to check the awful ravages wrought by this reformed monk and his heart-stirring chorals. Cromwell, knowing the power of religion, chose wherever possible godly men for his officers and soldiers, and sent them into battle, as Gustavus Adolphus did his army, singing hymns which would help to give them indomitable hearts and sinews of steel. Think what the hymns of Charles Wesley meant to the beginning of Methodism, and of the part that they have played in every great revival down to the present day! If any man could write the history of the spiritual achievements of such hymns as "Jesus, lover of my soul," "Rock of Ages," "How firm a foundation," "Onward, Christian soldiers," and a hundred others, what a marvelous record it would be! Many of us do not care very much for such hymns as "O where is my wandering boy to-night?" and we have no occasion to sing them very often. But they have done for hundreds and thousands of men and women something which could not be accomplished with tons of sermons; and the spiritual height of one missionary gathering was reached not in the unlifting prayers or in the glowing addresses, but in the song of the Fiske Jubilee Singers, "I want to be like Jesus in my heart."

Our children, too, are helping to sing themselves into or out of the kingdom, according to whether they are using words that are true and wholesome or hectic effusions, depict-

ing unusual if not abnormal spiritual experiences, and often full of theological travesties and of emotional twaddle. A minister stated recently that his father had been kept out of the church by the conception of God not only preached from the pulpit but sung in such hymns as that of Isaac Watts:

"Rich were the drops of Jesus' blood
Which calmed the frowning face;
Which sprinkled o'er the burning throne,
And turned the wrath to grace."

To invite a people to sing,

"Lord, what a barren land is this,
That yields us no supply;
No cheering fruits, no wholesome trees,
No streams of living joy,"

is to educate them in hypocrisy and to make religion distasteful, not to say untrue, to all sane and normal minds. Even such a hymn as "Safe in the arms of Jesus" is open to serious criticism; while such stanzas as

"This robe of flesh I'll drop and rise
To seize the everlasting prize;
And shout, while mounting through the air,
'Farewell, farewell, sweet hour of prayer.'"

are so whimsical and unreal as to become to many nothing less than grotesque.

It will make a difference, too, whether our congregations are taught to sing even the best of words sincerely, making melody unto God in their hearts as well as with their lips, or whether the leader by word or manner, or by the absence of word or manner, suggests that the hymns are only an unavoidable part of the tedious "opening exercises." Whatsoever things are true—some hymns are not true; whatsoever things are reverent and just, and some hymns are unjust both to God and to man; whatsoever things are pure, lovely, and of good report, let us sing these things, and we and our people will gradually incarnate them! If there is a truth in the old saying, "Let me make a nation's songs, and I care not who makes its laws,"

we surely ought to have a care what hymns our congregations sing.

But in addition to the power of the words is the power of the musical setting. The poems may be the messages of angels, but it is the melodies that often wing them into our hearts. The man who can use music aright will be enabled thereby to create moods, to stimulate thoughts, to lay his fingers on the secret springs of character, and to influence powerfully the motives and forces that control men's lives. Suppose a room filled with thoughtless folk who are laughing and chatting; and then suppose that a skilful pianist sat down quietly and played first Chopin's Funeral March and then some of those sobbing preludes, drenched with sadness. How long would it be before the laughter was gone? I am very sure that few can listen to Sousa's band without becoming conscious that something is moving your feet. The melody of the *Marseillaise* has done much to make it the war-song of the spirit of liberty, equality, and fraternity, and we find ourselves wonderfully moved by some of the great classics in church music and by many of our hymns. When Handel, for example, wishes to sing, "I know that my Redeemer liveth," how does he do it? Quite unaccompanied two fundamental tones in the scale rise like a shout, clear and true and full of certitude. The assurance of faith, the Christian knowledge based upon indubitable personal experience, finds there its perfect musical utterance and the most unmusical worshiper is made to feel the power of the singer's message and is strangely stirred. One of the hymns that never grow old is "How firm a foundation." Strike those opening chords, and then ask yourself whether a firmer foundation in melody could be laid. They stand as a kind of musical bedrock. No wonder that to sing that hymn puts foundations under faiths that are wavering, and

cheers hearts, oppress by fear and sorrow, until they throb with new hope and courage as they bring that jubilant, triumphant psalm to a close! When we sing "Peace, perfect peace" to its lovely setting, *Pax tecum*, the quiet, restful, sustained melody, soaring into the heights of trust and of love only to return to the calm, musical repose of the close, soothes nerves as well as spirits, and gives the worshiper the chance to express beautifully and effectively the thought of the lines. Peevishness, irritability, hurry, worry, and all kindred demons take their flight under the spell of that harmony, and souls are brought into tune with themselves and with their fellows and with the infinite Father as they come under the magic of that hymn.

The thought invites one at this point to make a broader and deeper treatment of a really great subject. But it is sufficient here to point to the fact that the great majority of men experience this meaning and value of pure music, even tho they may not understand it; and its power is especially great when, as in the church and the opera, a clear and positive content is given by the words. As for musicotherapy, that is a science yet in its infancy, known to but few even by name. The time will surely come, however, when our homes and our churches, our sanitariums and our asylums—in many of which it is now utilized—and even our jails will recognize and welcome its ministry. The only wonder will be that for so many years we neglected it, and were content to dabble with, if we did not despise, music's healing power.

To use only one more illustration, did you ever try to analyze the potency of "Jesus, lover of my soul?" Granting the beauty of the words, the vividness of the imagery, and the depth of human need expressed in the lines, has not the melody much to do with its tremendous effectiveness as well as

with its popularity? Here are only six notes within easy range of any voice; only three musical phrases that almost any one can learn in five minutes and not forget in a lifetime; a melody melting in its tenderness and full of spiritual yearning. Is it any wonder that it has come to stand among the best loved and most helpful hymns of the Church? On the other hand, I recall hearing a group of boys and girls sing,

"Come, O come with your wounded heart
Weary and worn and sad,"

to a tune that they could have sung perfectly well on their way to the circus. The idea is not to degrade music or to indulge in the jokes and jugglery that delighted old Papa Haydn. We turn to his scores with humorous interest and smile as we observe how he makes the eagle soar and the tiger leap and the dove coo and even the worm crawl. But surely the melody of a hymn should fit the thought and express the mood and arouse the proper emotional response on the part of the worshiper. To miss this is to fail.

If any one doubts the ministry of pure melody, let him entrust these hymns to a crude pianist or an inexperienced organist—some unsympathetic and undevout musical mechanic, who will drag a congregation through "Onward, Christian Soldiers" as if it were a retreat or a lullaby—play "Dear Lord and Father of mankind" with every stop on the great organ blowing full blast, and insert a few jangling sharps and flats in "Rock of Ages," and see what happens! Music is a power. It ought to be employed reverently and effectively. In it the true minister is stirring emotional depths, touching nerves and hearts, inspiring far beyond the intrinsic meaning of mere words, and calling forth an expression from the lips of the worshiper that will make the deepest and most lasting impression upon his life.

But in addition to the power of the words and the power of the music is the power of the stories which cling to both. It is not only the great tragedies, like the death of President McKinley and the sinking of the *Titanic*, with which certain hymns will ever be associated. It is the lives that lie back of the hymns and the events that gave them birth that ought to be held before our people's eyes. "Lead, kindly Light" is a great hymn. But if you will outline the life of Cardinal Newman, picture his doubts and fears, describe his visit to Rome, his sufferings as he lay sick and becalmed on the Mediterranean, and show how the words were poured forth as the prayer of a strong soul in its agony, it will be sung with tremendously increased effectiveness and power. "Abide with me" is another treasure. But if you can bring your people to know Henry Francis Lyte in his little parish; go with him to that last communion where, ill and facing probable death, he said good-by to them before starting south in search of health; sit with him in his study where he spent the afternoon alone with God; and then come out with him into the deepening shadows, bearing this poem in his hand, the words will come weighted with all the peace and trust of that beautiful soul, and hearts will be comforted and blest as they sing,

Abide with me! Fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou who changest not, abide with me!

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy
victory?
I triumph still if thou abide with me.

The same thing is true of "Stand up,
Stand up for Jesus!" Back of it lies

the story of the great revival in Philadelphia in 1858, the tragic death of Dr. Tyng, and this incarnation in song of his last message to his brother ministers. Books like Julian's great *Dictionary of Hymnology* together with volumes like Horder's *Hymn Lover*, Robinson's *Annotations Upon Popular Hymns*, and similar works by Duffield, Butterworth, Tillet, and Stead, should be on every minister's study table. They will be not only sources of delight to himself and to his people but mines of homiletical wealth and reservoirs of power.

Such suggestions, so familiar to many but apparently so new to others, may serve as an introduction to what will be a fertile and fascinating field of study. For in addition to the matters touched upon, we ought to know the principles governing the selection of hymns, how to inspire our people to sing hymns, how to make services and sermons that center about hymns, and how to read and even to announce hymns. We ought to know the lives of the great musicians and the great hymn-writers. There is a mine of spiritual ore in the biographies of Bach and Haydn and Beethoven and Charles Wesley and Isaac Watts as well as in those of Augustine and Calvin and Luther; and the metal that you get will be of a new variety. In brief, we ministers ought to know our hymnals, words and music, until we are masters of their contents from cover to cover. We ought to learn the art—for it is an art—of using them sanely and reverently and effectively, until, as Paul puts it, we are "filled with the Spirit, and the word of Christ dwells in us richly with all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in our hearts unto God." Not to do this is to be unfaithful stewards of some of the unsearchable riches entrusted to our hands.

FOSSIL POETRY*

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THE subtitle of this work explains the character of its contents—"an inquiry into the origin of certain letters, words, names, fairy-tales, folk-lore, and mythologies." It is virtually an attempt to show that the mental characteristics of human beings perdure amid all outward changes of creed, system, and dominion, economic, political, or ecclesiastical. The riddles of life and the universe are read not alone by the erudite and mighty, for the common man has also his own solutions. These, in spite of both the iconoclast and the theologian, liberal or dictator, science so-called, or of that popular belief which is reckoned fault and un wisdom, remain and underlie all formulas. To the existence of these ideas and notions, whether under high or low pressure, and to the power of their light, whatever be the degree of luminousness or visibility, both art and language bear witness.

Mr. Bayley has assembled over fourteen hundred facsimile (often rude sketches, tho sometimes exact reproductions) of medieval emblems. Yet apart from these and his "unparalleled array of facts"—real and asserted—stands the competent and amazing witness of language. Symbolism antedates all alphabets. Before the phonetic sign was the picture diagram or rude sketch that appealed to the eye. Man could and can see, before he did or does talk. Whatever be the true theory of the origin of language, words are the record of vision. What a human being sees, or imagines he sees, he puts into speech. As he corrects his powers of observation, arranges his sensations and materials, or correlates his facts, he coins new words and alters the value or frequency of their use, and discards or shifts his verbal terms, so that in time words become fossil poetry. Language consists, from one point of view, of stratified layers of the forms which were once impressions of childhood or "dreams of youth." One thinks of a pudding-stone of notions, dogmas, which are shells of a departed life, indexes of epochs and eons.

To the colossal task of attempting to demonstrate these truths, Mr. Bayley has brought "an unparalleled array of facts relative to ancient and modern symbolisms of

East and West." It may be true that some of these alleged "facts" are, like those so laboriously gathered by the late Herbert Spencer to illustrate his synthetic philosophy, indexes of fancy. A "fact" that is received through and because of a particular theory of perception or explanation, or gathered from a dead book, may vitiate conclusions and ruin the vogue of the modern creator of a new theory or combiner of old ones. Some of Mr. Bayley's nuts are too easily cracked. It is certain that linguists will not accept all, possibly not a majority, of his delightfully easy derivations; while the orientalisists will not agree to his rendering of some things accepted as facts. Notably so are the chapters on "King Solomon," and "The Fair Shulamite," which depend for their interest to the author on discarded or antiquated views and interpretations. Are there any true scholars who to-day accept the allegorical interpretation of "The Song of Songs?" If, however, the author is dealing only with legends, mythologies, and symbols, who can find—in this or any other book like it—any solid foundation of either fact or truth? One thinks of weather rather than of rock.

However, let us give all credit to the author's industry and sympathy and penetration. Certainly, he shows insight. The way of fairness to a notable book, like this, is to point out what he has done. He has demonstrated certain lines of thinking—mankind's way of seeing things. A Gnostic, he tries to get behind the letter of the written word—to discover the water-mark of the maker of the script. He would find the value of all religious histories, myths, mysteries, and ordinances. Like his ancient fellow believers, he considers Christianity to possess the ideal value of all systems—the full revelation of the deeper truths embedded more or less in every religion.

Accordingly he points out the paths mankind has trod and notes the eternal figure seen on the endless march of the race. He shows the world-wide parable of the pilgrim and the "ways of ascent"—paths, disciplines, methods—from the days of the Antioch disciples and the Jesus-way and before, even

* *The Lost Language of Symbolism.* By Harold Bayley. 2 vols. 8vo. Pp. 375+388. Illustrated and indexed. Philadelphia: J. B. Lippincott Company.

to the Meth-od-ists of England and Bushi-do (or Path of the Knights of Japan). He pictures the various attempts to actualize the dream of "the democracy of God," whether by peasant's wars, the Anabaptist's Münster episode, Ploekhoy's Delaware scheme, Socialism, or the Pittsburg or Chicago labor riots. He repictures for us Cinderella, The Star of the Sea, "One Eyes, Two Eyes, and Three Eyes," the President (or Uncle) of the Mountains, and The Heavenly Twins. The White Horse, The Tree of Life, the Via Dolorosa exist in symbol in all lands, civilizations, and tongues. The words differ, the basic idea is the same. Exemplars at once declare and fill the need. They may be met with wherever human imagination is active. It is surely a good work, thus in our time and age to correlate all human thoughts and plastic representation, yet one need not agree with all the writer's conclusions or supposed discoveries of parallels.

The unlearned Christian, who knows no distinction between body and drapery, who can not discern between the gem and its setting, or put difference between precious

merchandise and its wrappings, may be startled, even pained by this book; but the scholar—with discrimination—will read to enjoy. Symbols belong to no time, race, or religion. If the reader's culture extend not to the discernment and differentiation of fact and truth, if he do not know the radical distinction existing, if he reason thus: "if it is not truth, it must be a lie," he had better not read this work. It is quite probable that Jesus, the consummate master of the short story, who dealt so largely in pictorial fiction as the vehicle of divine truth, would not be heard by at least some of our public-library censors. Yet to the one gifted with sobriety, who would make his speeches, sermons, or conversation gleam like jewels, this well-illustrated and indexed book is a treasure-house. To either the calm, true scholar, or the wrestling Jacob, of Puritan mind, who ever presses to the truth beyond the symbol—however certificated, age-honored, or hallowed—this work will win a warm welcome. To those who enjoy the poetry in humanity's history, there will flow out feelings of gratitude to both author and publisher.

IRRELIGION—REAL OR APPARENT

The Rev. JAMES C. FERNALD, L.H.D., New York

AN eminent English visitor, observing American conditions, has exprest the opinion that if present tendencies go on unchecked, "the United States will ere long be given over to irreligion and paganism."

It is not surprizing that an earnest preacher from another land should be thrillingly impressed with manifestations of disbelief and irreligion different in many aspects from those he has been wont to meet at home. Such tendencies, so far as they exist in his own country, have become familiar to him by association. He has measured them, and come to know the compensating and resisting forces that are operating against them and in behalf of faith and righteousness. In a new land things essentially the same present themselves in unfamiliar forms with the effect of shock. It is well that a stranger should see our shortcomings more independently than we, and point them out to us. It is well that we should have our attention called to perilous tendencies among us, be impelled to measure them anew, and to combat them

where we can. In the rush of our marvelous material civilization, multitudes are forgetting that there is anything spiritual and divine. Undoubtedly, too, there are crude presentations, even by gifted men, of discoveries in science and philosophy, as if the crucible and the laboratory had said all, and man could no longer believe in a personal God, in his own soul, in the efficacy of prayer, or in the possibility of life eternal. Such teachings, come whence they may, are not only non-Christian, but anti-Christian, and are probably what our English critic referred to as "pagan." Yet where such views prevail among us they have been largely imported. The French Renan, the German Haeckel, the English Huxley, Tyndall, and Herbert Spencer, and various foreign socialists—who have feared that if man has the hope of heaven there is danger lest he be too patient on earth—all have done much to popularize agnosticism and materialism. Americans who accept such views have, according to the national habit, carried them out to their

utmost reach and put them promptly into action. Then the stranger, who has known these very things in guarded and conservative statement, finds them atrocious to the point of blasphemy when thus flung to the breeze and translated into life. Yet the very best thing that can be done with an error is to have it stated in its fulness and submitted in action to the supreme test of experiment.

In one sense every man is a foreigner to the generation following his own. In many ways he fails to see that the very things he has upheld live in their essence in new forms of statement that seem to him like denial. Thus the heart of Spurgeon was oppressed in his last days by what he deemed the "down-grade" tendencies of his own church. Yet, English Christianity has lived. When Darwinism first appeared, it seemed to many, advocates and opponents alike, to dispense with a Creator. Now, multitudes of Christian believers find it a more reverent view of the Creator that he works on a comprehensive plan extending through myriad ages than that he made the universe in six days of twenty-four hours each in the year 4004 B.C. The age-long evolution is worthy of him with whom "a thousand years are as one day," and who is ever present in his universe, creating still to-day. So many a dubious statement of the present, tho perhaps needing adjustment and balance, really heralds an advance of faith.

Nor must we forget in how many ways Christian principle is reaching out beyond the Church, expressed in forms of common life. The heroes who give their lives for the weak and helpless, till it seems that their self-devotion can not be surpassed, are following, tho they may not think of it, the very example of Christ's self-sacrifice. The spirit of Christ is working out in our public life for the suppression of war, and especially against the wars of conquest which were once the boast and glory of nations. We may refer to the increasingly successful and increasingly honored work of our foreign missions where the choicest of our sons and daughters give their lives for the most needy of the earth, and millions of the treasure of American Christians are expended in work that can bring them no return. We may note also the parallel work of the home missionaries, men and women, in the most desolate slums of our cities and along our wide frontier. All these things show a Christianity still alive and working in the very spirit of Christ to save.

In view of such counteracting agencies we may well trust that tendencies to unbelief and irreligion which sometimes seem to threaten the very foundations of our faith will be overcome by the manifest inner life of the Church under the guidance of him who has been through the centuries its inspiration and age after age the conqueror.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

Revolt Against the Church in Germany

For a long time past, the German Protestant churches have been threatened by a spirit of unrest and revolt among the masses of the people. The movement has now come to a head in the proposal of a general strike against the Church emanating mainly from Social Democracy. The leaders of the movement have organized an influential body called the Confessionless Committee, which has already held four mass-meetings in Berlin and induced 1,328 persons to sign a declaration announcing their intention to secede from the Church. No fewer than forty-eight depots for receiving signatures have been opened, and it is expected to enroll no fewer than 20,000 seceders within five or six weeks. The moving spirit of the whole is undoubtedly Dr. Lieb-

knecht, the recognized leader of German Social Democracy. The whole movement attacks the Church in the name of Christianity—a fact which merits the closest attention of churchmen everywhere as being symptomatic of the change that is sweeping over Social Democracy. Let us secede from the Church, says Dr. Liebknecht, in effect, because it is essentially unchristian. If primitive Christianity be our standard, the present German State Church is a blasphemous institution. It should be noted, too, that external criticism and revolt are reinforced by discontent among devoted Christians within the Church, who are forming themselves into religious communities (*Gemeinschaften*), and, while remaining formally within the Church, are breaking with its spirit. Occasionally the leader is the pastor himself—another power-

ful indication of a trend which can no longer be dismissed as irrelevant.

Harnack as a Popular Lecturer

There is probably no more popular lecturer in Germany to-day than Professor Harnack. It is not too much to say, indeed, that he is at the present moment the only specifically religious lecturer who can command large and influential audiences in Berlin—the most stolidly indifferent, where it is not the most frankly irreligious, city in Germany. His consummate scholarship partly accounts for it, of course, and, even more, his grace and charm of style; but the full explanation of his success must be sought in the extraordinary warmth of sympathy with which he transfuses his utterance. "Professor Harnack radiates a beneficent warmth" is the verdict of the average hearer, who expects to find a chilly mausoleum of learning. A characteristic incident in his recent lectures on St. Paul, delivered in the great hall of the Prussian Diet at Berlin, was his feeling recitation of St. Paul's Song of Love—"the noblest poem in the world." With hands raised high above his head, he repeated the whole passage to a deeply moved audience. His third lecture, dealing with the life, character, and personality of St. Paul, drew an enormous crowd, hundreds having to be turned away.

A "Liberal" Missionary Meeting

The *Darmstadter Tageblatt* gives an interesting description of a "liberal theology missionary meeting" held on a Sunday afternoon at Darmstadt, Germany. The first item on the program was a drama, "Sogoro," written by a "returned liberal missionary." This was followed by a suite of Japanese dances performed by professional actresses, and the final number was a play illustrating the relation between Germany and Japan, and produced by the court actress. During the *entr'acte*, dainty Japanese girls plied a brisk trade in Japanese trinkets, post-cards, and missionary tracts. One can not help wondering how long German "liberal" Christianity will remain in any sense Christian.

Trial by Jury in Ancient Egypt

If the discovery of "modern" institutions in ancient Egypt goes on much longer, we shall soon have nothing modern left. Recent investigation of the records of the court of

Rameses III. has unearthed an account of a trial by a jury of twelve men in the thirteenth century B.C., when thirty-four persons were tried for conspiracy. Twenty-five were condemned to death, the remaining nine, who were women, being sentenced to "keep beer-houses." Evidently publicans, not to speak of "barmaids," were not too highly respected.

The Pathos of Russian Orthodoxy

A writer in the London *Baptist Times* describes his recent visit to St. Isaac's Cathedral, St. Petersburg. The brisk perfunctoriness of the officiating priests and the humble, fervent piety of many of the worshipers struck him to the heart. One custom puzzled him. It appears that liveried servants are in attendance and remove the candles of the faithful from their places before the sacred icons after they have been alight only a very few minutes. He suggests that the confiscation is due to mercenary motives, the candles being returned to the factory and remelted for future use. But to us the more likely explanation is found in the fact that hundreds of candles are bought and lit every few minutes, and the old ones must be removed to make room for the offerings of new worshipers. "I have been in Buddhist temples," concludes the writer, "and in Mohammedan mosques, watched the 'whirling' dervishes in the feast of Ramadan, seen the devil-dancers in all their grotesque gyration in the Malay Peninsula, watched the Hindus in their sacred river, listened to Jesuits, Franciscans, and Dominicans in some of the great Roman Catholic cathedrals of Europe and the antipodes, but never until I stood upon the pavement of St. Isaac and watched the proceedings there did such a wave of pity for the worshiper pass over me."

French Rule in Madagascar

Dr. Hodgkin, the secretary of the Friends' Foreign Missionary Association, speaking of his recent visit to Madagascar, discloses one or two significant facts regarding the influence of French rule upon the natives. While the Malagasy Christians and the missionaries are now granted an amount of freedom more nearly approaching religious liberty, French officials are distinctly encouraging the heathen rites of the Malagasy, mainly on account of their picturesque character and ethnological value. Needless to say, many of the Malagasy

are quite ready to take advantage of this semi-official patronage. Dr. Hodgkin also came upon a growing atheistic propaganda and an alarming increase of immoral literature, both tendencies taking some hold upon the inhabitants, and both French in origin. These facts show clearly what may be expected on the mission field from the operation of certain tendencies which are by no means confined to France.

The Good that Missionaries Do

A recent meeting of the Melanesian Mission held in Westminster was addressed by Capt. William Sinker, until lately commander of the steamship *Southern Cross*. Replying to attacks by opponents of missionary enterprise, and condemning others who are merely indifferent, he made the following statement:

"Consider only some of the unpleasant practises that the missionaries have banished from most of the Solomon Islands,—cannibalism, head-hunting, wife-strangulation, infanticide, and others. Why, you can tell a Christian native by the look on his face. He has lost the hunted look of the poor heathen whose existence was daily in jeopardy. And that, thank God, is due to these lion-hearted men and women who have sacrificed everything they hold dear in life to carry the gospel to these people."

The Bible in Spain

The increasing accessibility of Spain's twenty millions to the approach of Bible Society agents is illustrated by the following figures. In 1910 colporteurs and agencies sold 50,249 copies of the Bible; in 1911, 61,203; and in 1912, 67,357. It is noteworthy that a considerable part of this sale is due not to personal solicitation by agents, but is the result of advertising in the Spanish daily and weekly press.

Tourists and Missions

Returning travelers have furnished some of the heartiest encomiums upon missionary operations, as well as some of the harshest criticisms. Missionary agencies are, however, eager to have the work of missions examined as often and with all the care that tourists can be persuaded to give, feeling sure that more friends than enemies will be made by personal observation. Accordingly the Committee on the Religious Needs of Anglo-American Communities on the Foreign Field have issued a

handy illustrated *Tourist Directory of Christian Work in . . . the Far East*. This has interesting chapters on "The Missionary Enterprise and its Critics," "Financial Support of the Missionary Enterprise," and "The Missionary at Work." Especial attention is given to a directory of places in the East where divine service is conducted, so that the worshipfully inclined may, at any port or station, easily find their way to the church or chapel which is most attractive to them. The lands covered are Japan, Korea, China, the Philippines, Burma, India, Ceylon, and Egypt. This booklet will be furnished free to travelers in those lands who apply for it at Room 806, 156 Fifth Avenue, New York.

An Aristocrat as Evangelist

Lord Radstock, who has just passed away at the ripe age of 80, was one of the many remarkable men who outlived the generation which knew them. Few, indeed, were aware of the unique career that was brought to a close by his death until the newspapers published reminiscences of this English nobleman, who, turning his back upon the conventional interests and activities of his class, gave himself up to the work of an evangelist, touring Europe and succeeded, by urbanity of manner and undeniable sincerity, in gaining the friendship and support of men of every creed—Anglicans, Roman Catholics, Greek, Orthodox, and Jews. The most signal triumph of Lord Radstock's evangelistic career was doubtless his work among the Russian aristocracy, begun as far back as 1878. "Radstockisme," as it was dubbed, soon became a movement to be reckoned with in Russia, and Monsieur Leroy-Beaulieu has given us a memorable characterization of it in his interesting book, *L'Empire des Tsars et les Russes*. He describes the Russian aristocracy at the end of the reign of Alexander II. as "famishing for truth and disgusted with the traditional bake-meat served them by the official clergy. To these famishing spirits the Word of God was brought by an English lord." Lord Radstock speedily became fashionable, and his drawing-room meetings competed with spiritualistic séances for general favor. Skeptics sneered at the "apostle lord" (*Lord-Apostol* is the title of a contemporary satirical novel by Prince Mechtchersky), but, as Leroy-Beaulieu remarks, "the evangelic seed sprang up none the less from falling on drawing-room carpets."

◀ The Work of the Preacher ▶

IMAGINATIVE PREACHING

Interview with "Ralph Connor"

DENIS CRANE, London

Ralph Connor (The Rev. Charles W. Gordon), F.R.S.C., D.D., LL.D. Minister of St. Stephen's, Winnipeg, since 1894; born in Canada; educated at Toronto University and Knox's College, Toronto; missionary to the miners and lumbermen in the Rocky Mountains, 1890-93; representative of Canadian Western Missions for the Presbyterian Church in Great Britain, 1893-94; author of *Beyond the Marshes*; *Black Rock*; *The Sky Pilot*; *Ould Michael*; *The Man from Glengarry*; *Glengarry Days*; *Breaking the Record*; *The Prospector*; *The Pilot of Swan Creek*; *Gwen*; *The Doctor of Crow's Nest*; *The Life of Dr. James Robertson*; *The Foreigner*; *The Angel and the Star*; *The Dawn by Galilee*; *The Recall of Love*.

A CONVERSATION with Dr. Charles W. Gordon—known throughout the English-speaking world as "Ralph Connor," author of *Black Rock*, *The Sky Pilot*, and other famous stories of the Canadian West—will afford material for reflection hardly less interesting to those whose career is drawing to a close than to those whose course is yet to run; since he spoke on subjects so piquant as ministerial training as given in the theological college of to-day, his own methods of pulpit preparation, and, at the writer's request, on the relation of his literary work to the higher call.

The Doctor is pastor of St. Stephen's Presbyterian Church, Winnipeg, and draws to his congregation large numbers of young people, who, equally with those of riper years, hold him in high affection and esteem.

Personally—for correctly to envisage a man is partly to know him—Ralph Connor is tall and spare, pale, and grave of visage, the chin clothed with a close-cut iron-gray beard, the wide brow crowned with an abundance of dark hair, centrally parted into wavy masses, now streaked with silver. His dark-gray eyes are shrewd but kind; his deep voice is soft and measured; his mien, dignified and calm. He is one of God's strong men, exemplifying the Scripture: "In calmness and confidence shall be your strength."

"The great defect of our modern college training," said the Doctor, "is that it fails to teach a man how to make effective use of his material. It fills him up with stuff, right to the neck; he has his Hebrew, and Greek, and apologetics, so that he is just reeking with information; but he is unable to bring it to bear. He has a great instrument, but it

lacks a point; a fine ax, but without an edge—it goes bluntly battering at the trees."

"Very few professors," he went on, "can themselves preach. A professor who can preach is a kind of white crow. No man should be appointed to the staff unless he can preach, and in every college there should be one or two outstanding preachers—men who would be like flames of fire. That is what is important. The colleges turn out men who will write books, compose essays, discuss problems to a nicety, but when these men come to face the people, they can't keep them from looking out of windows or falling asleep. There never was a time when preaching met with the response that awaits it to-day. With all our literature, our magazine work, and what we are doing on educational and general improvement lines, there is a unique place, a place of tremendous power, for the man with the voice and the message. I am not belittling learning in ministerial equipment, but our colleges stop before they have finished their men."

Here the Doctor became reminiscent and spoke of his own college days. "When I left college—and mind you, I had great men for professors—I should hardly have recognized a sermon if I had seen it coming down the street. My first mission field, I fear, had a pretty hard time—tho, to do them justice, they did say I passed as well as others. I simply did not know how to go at it. There was one thing I did, however, and every man should do it—I wrote my sermons with the greatest assiduity—wrote them three times over, but without learning them by rote. Then I made copious notes. I did not say what I had written, but what I had written

helped me to say what I wanted to say. And I wrote for years with great care—wrote, wrote. Then I dropt writing because I was doing a lot of other scribbling that kept my hand in as to vocabulary and ease of expression. When a man is not doing side writing to lubricate his vocabulary he ought to write his sermons. Indeed, it would be good, if he has time, to write them anyway.

"Now, for years I contented myself with preaching from texts, or passages of Scripture, and the line of my vision ended there. That is fatal to the best preaching. To-day the line of vision is lifted from the text, from the sermon, and runs out to the congregation; I gather all I know together and fashion it into an instrument with which to smite the congregation. That is the true course. The objective is no longer the text, or the sermon, but the people; the true preacher is after them all the time. One generally discovers that only after one has been preaching for some time, but why should not one be taught it from the first?"

Asked to describe his present method of preparation, Dr. Gordon said: "First I select my subject. Generally I have a number in hand. Nothing is more deplorable than to arrive at the close of the week with no topic in your mind; the world becomes a howling Sahara.

"Having chosen my subject in good time, I read around it and get together all that bears upon it. Perhaps I don't put down a note until Friday or Saturday. Personally I work best under pressure; I am not a methodical man, but the thing is there all the time and I dream about it. Sometimes I get my heads of sermons in my sleep—an extraordinary thing, that. I have gone to bed with my thoughts in a state of chaos and in the morning found them shaped out clear and straight as a street. My next step is to write out passages and put down minute subheads. Then I work over it all again, throwing in illustrations and the like. The big heads have now to be selected and put down on a slip. From that moment until I am in the pulpit I never look at them. They are there, not to give me anything to say, but to keep me from saying too much."

"Do you ever read your sermons?"

"No, I never could preach when reading. Some preachers do it remarkably well; Dr. Whyte, of Edinburgh, for example. But then, even Dr. Whyte's best points are when

he takes his head up from the manuscript and forgets it; that is when he strikes fire; he gets the knife right into the ribs when he loses sight of his manuscript."

"You spoke of selecting your 'subject,' Doctor, from which I presume you do not feel it a duty always to take a text."

"I do not. I preached a sermon last Sunday on 'God and how we may know him,' not even reading a passage of Scripture. Some men read a text as a sort of apology of speaking in a pulpit on a certain theme. If I have a topic I want to discuss, and it is not a development of a text, I simply announce it and go right ahead."

Scrap-books, indices, and other contrivances designed to aid the preacher's pulpit work, Ralph Connor finds a weariness of the flesh.

"I am no good at it," he confesses. "When I collect things of that sort and put them away, I never see them again. It is a kind of cold storage for somebody else. I have to use the material that lives and breathes around me."

"But can you reprove old sermons?"

"Yes, indeed, but I prefer to put it this way: I can use an old sermon but can never preach one; it has first to become as new as when I started at it. Some sermons grow upon a man the oftener he preaches them. Sermons I have preached fifteen or twenty times I love; I never realized it so much as lately. I could preach them again to my congregation to-morrow and they would enjoy them more than they did at first. A sermon is a message; a message is something that is passing through you from somebody to somebody else. A sermon, therefore, should neither begin with a preacher nor end with him."

The conversation then turned on illustrations as a vehicle of truth. Dr. Gordon affirmed that he was "not very good" at the selection and employment of stories, incidents, analogies, &c., commonly employed by preachers. He rather used the imagination in reconstructing the incident or circumstance of his theme. Some of his most useful sermons were of this order.

"Even with philosophical subjects, the imagination helps me in clothing the philosophical idea with flesh and blood and seeing how it works. I give it arms and legs and clothes and set it going among people, and see what it does. Thus, love becomes the loving man, or the loving woman."

"Such a practise is capable of very wide application, is it not?"

"It is one of the biggest things in preaching," said the Doctor, taking a well-worn Bible from his desk and turning its pages caressingly. "It is extraordinary how few people read the Bible—really read it, I mean. Most of them look no deeper than the paper page, see little more than the type and the printed words. They never see the living stream that flows underneath, never lay their hand, as it were, on the palpitating life of the book. Take any place you like," the Doctor ran on, turning at random, his eye lighting at length on Romans 16:1. "'I commend unto you Phebe our sister, who is a servant of the church which is at Cenchrea'—think of the whole life that is under the word Phebe. Who is she? What sort of a woman? What is her home? What about that church in Cenchrea? Think of how they lived together; what her place was. 'Receive her in the Lord, as becometh saints.' . . . The whole church is there; receive her as holy people ought to do. 'Assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.' There are multitudes of stories there. Paul came to her one night, travel-stained and tired. She put him to bed, put a hot-water bottle to his feet, brought him his supper, prayed over him, would not let him get up next morning when he wanted to get up. She came to him once when he was in terror of his life, put him in her back cupboard and stood at the door. Why, the thing is just full of stories.

"But, the critical person will object, did these things really happen? Well, something happened, and I've just as much right to guess these things happened as he to say they didn't; especially when I know the conditions. Every church in those days was a storm-center, and men carried their lives in their hands. The preacher who came around there had his dangers, and Phebe was the woman who stood beside him. Remember that, and she becomes a woman we love; our heart warms to her. Instead of a thin and unmusical name, she becomes a big woman deep-bosomed and strong, with love and courage and patience and all those qualities we love in woman. She stood by Paul, and for that reason I love her.

"What a sermon could be preached about Epaphroditus, the man who brought the

message to Paul; we have not a word about him. What kind of a fellow was he? The man you can trust with money must have certain characteristics, and the man you send on an errand must have a certain kind of heart: he must be a man of resourcefulness and courage. He goes to Rome with a bunch of money; when he falls sick, it nearly breaks the heart of the people at home.

"Take the wonderful stories that center around the words and deeds of Jesus. A man comes to him one day. Nothing is said as to whence he came or whither he went. But he was a man like the rest of us, with relatives and friends. What about his sweetheart? his sister? his father and mother? He is healed and sent home. Think what a time they would have! Even where the stories are given in some detail, as in the case of the woman of Samaria, there is a great field for the instructed imagination. I know that since I have read the Bible and preached in this fashion, it has trebled in interest, has become a bundle of human documents, and my preaching has gained in power."

Ralph Connor does most of his literary work in his holidays and at odd moments—a fact which will surprize those who have been in the grip of his fascinating, soul-moving romances.

Asked if he composed rapidly, the famous author said:

"I do and I don't. The incubating process is sometimes long with me. I go for days and can not strike oil at all. Then when I strike, it flows, and I write for hours and hours. But I am not systematic and can not understand the great writers who can turn out so many sheets of splendid writing every day. You see, I am a Highlander; I am not English. I depend upon my fire: if I can not get it going, there is no steam."

"And do you look on your story-writing as a part of your ministry?" the interviewer asked, "or as a thing apart?"

Doctor Gordon rose and indicated a letter-file—on the top of which, a pleasing human note, sat one of his children's dolls.

"Over there," said he, "I have three or four hundred letters, selected from a much larger number, received from all sorts of people and from all parts of the world, telling me of the good my books have done. That is what really makes it worth while. There are men in the ministry in this country, in Australia, in New Zealand, and missionaries

in China, who declare they are where they are through reading *Black Rock* or *The Sky Pilot*, or some of these books. And I have hundreds, yes, hundreds, of people who tell me through their friends that by means of these stories they found Christ."

Selecting a letter from the unanswered correspondence on his desk, the Doctor said,

"Listen to this—it is from a friend, who quotes another man's letter: 'If you happen to come across Ralph Connor, tell him from me that I would dearly love to know him and to tell him how great an influence his books have had over me and others I know.'"

Then followed another extract, this time from a minister in the Australian bush. The writer told of his university days, his appointment to a lonely and difficult field. After four years he had grown disheartened under the strain—the poverty, the hard living, the long journeys. At this juncture came a call from a city church, and he almost made up his mind to go. "Then," said he, "I read *Black Rock*, and I determined to stay with my mission field, and I want to thank you for writing that book."

"It is letters like these," added the Doctor, "that justify this phase of my ministry; and it is because—and solely because—they have a message that somehow gets to the heart of the man who is fighting out his fight for righteousness, that *Black Rock* and *The Sky Pilot*, written fifteen or sixteen years ago, are still selling as numerously as many great modern novels in their first year."

Vital Preachers

Professor CHARLES A. S. DWIGHT, Ph.D.,
Mount Allison University, Sackville, N. B.

MUCH is being written about sermons, their planning, preparation, topical arrangement, and delivery, and much of this comment would seem to convey the idea that the sermon is a kind of entity or event by itself, unrelated to the man who preaches it. Thus in certain clerical circles over the water the reprehensible practise has prevailed of exchanging sermons, as men might swap coats or lend out books, the assumption being that the sermon is a fixt quantity, a residence-

point of a certain body of truth or a complex of influences, to be passed around from hand to hand, with no loss of value in the process.

But whose force is it that the sermon represents? Ultimately, of course, the wisdom and grace of God, but secondarily the force of some particular preacher. Far more often than we do we ought to think of the man behind the sermon. The sermon, when it is good for anything, is not a fixt quantity, but a vibrating, quivering play of spiritual forces acting upon both preacher and people. The question of a vigorous sermon, then, is the question of a vital pulpit. The great preacher is the man whose own soul is thrilled with the inspiration of vast truths revealed by his God, and whose heart is moved thereby with intense sympathy for tried and tempted men. Along with this will go, of course, a process of intellectual quickening, as the study is converted into a sanctuary; and as, in communion with the soaring minds of all the ages, the preacher catches the contagion of their mystic ardor, Saul comes to have a place among the prophets.

The part that physical vigor plays in preparing the man to make the sermon needs also to be emphasized. While it is true that some preachers have accomplished wonders in the pulpit despite the handicap of ill health, it yet remains true in general that the better physique the better preacher. Abounding vitality in a preacher is the preconditioning cause, other things being equal, of a powerful sermon. Where digestion, rested nerves, buoyancy of spirits, and a trained voice unite in the equipment of the man in the pulpit, the man in the pew wakes up. Every bit of culture, every contact with toiling, moiling humanity, every moment spent in the presence of the Lord, every glint and gleam of imagination, tends to make a live preacher, and hence a telling sermon. In a word, it is the God-fed preacher who in turn can feed and shepherd the flock—a man who, like Moses, comes down from the mount, or, like Paul, falls under the sweep and sway of a heavenly vision. The need to-day is vitality and reality in the pulpit. Where these qualities are conspicuous in the ministerial leaders of modern Israel, the whole host of the Lord moves on with quickened step, heightened courage, and singing hearts.

◀ The Work of the Pastor ▶

THE RELATION OF THE CHILD TO MISSIONS

Mrs. EMMA GARY WALLACE, Auburn, N. Y.

If this big, round world of ours could be evangelized in a single generation, or if in nature's economy we were destined, like the Wandering Jew, to live indefinitely, there might be an excuse for our not considering seriously the relation of our children to missions, for then the task would be our own to set about with a greater or less degree of enthusiasm and to follow to a finish. Even then there would be a question as to whether we would have the right to deprive our offspring of the blessed experience of world-wide service and the joy of helping to carry the gospel to every nation. But as there is small chance that the needs of all peoples will be met in our own time, it becomes our duty and privilege to make adequate provision in the golden present for future continuance of the work. The children of to-day are the men and women of to-morrow—and the to-morrow of grown-upness comes so swiftly and so surely that we need to remember that there is no time to waste.

Ten, fifteen, perhaps twenty years hence missions will depend for success or failure upon the leadership, the contributions, and the administration of the men and women who are children to-day. From them will come the interest and support which shall cause the gospel to roll out in a mighty tide of blessing to the darkest corners of earth—or from them will come indifference. Upon their training and loyalty depend the superstructure on the foundations laid in the life-blood of our missionary heroes.

Through increased transportation facilities, world-wide commerce, improved educational advantages, and the evolution of governments along modern progressive lines history is being made. The world is coming steadily nearer, and the missionaries of the future will find conditions so interlaced that they will need a broad understanding of contemporaneous and past events, of men and affairs, as well as of the gospel they carry. Shall these embryonic workers advance through the plastic years of childhood and youth toward

their responsibilities without systematic preparation therefor, or are they and the work entitled by every law of justice to a definite place in the missionary interests of the Church of which they are a part? Young princes born to the purple and heirs of vast fortunes involving great industrial responsibilities are especially educated for their future duties even from babyhood. That is not too early, then, to give the child a place in the great work.

Oh, but they can not understand, some one says. Very true, neither can they comprehend an analysis of milk, yet we give them the milk and they thrive upon it. It has been wisely advocated that the Cradle Roll tots be enrolled in bands of ten and that their mothers be kept supplied with literature explaining the condition and needs of the world's babies who have not the same advantages of home or Christian country as her own little fledgling. This would give many a stay-at-home mother the point of contact with the missionary field which she needs. It would furnish her with little stories and mission truths which she could bring to her child as it began to understand.

As the children grow older it is scarcely sufficient to depend upon an occasional missionary lesson in the Sunday-school for timely information. It is true that almost every lesson is in a measure adapted to an interpretation of love and service, and such adaptation should be so emphasized; but to arouse desires to do for others and then to furnish no definite outlet for those desires is to work the children a serious and life-lasting injury. Every time an impulse for good fails to find self-expression in action, the moral nature becomes a bit seared and increasingly difficult to reach. Either mission bands, junior societies, or Sunday-school philanthropy should be regularly and intelligently undertaken. Teach the children true service and we give them the spirit of missions.

A boy of ten was being told of a family of seven children found starving near his own

home. He looked up in astonishment and inquired: "Why, mama, why don't they eat bread and butter?" A really kind-hearted woman of abundant means was recently heard to declare that she "didn't believe in missions, because native religions were as a rule much better adapted to the people than the one brought them by Christian missionaries." Both the boy who prescribed bread and butter for his starving neighbors and the woman of society showed gross ignorance. Youth is the time to learn. We can not expect blossoms of heart-sympathy unless we plant seeds of loving, Christlike kindness.

In these days of rush and hurry and organization for everything, something is almost certain to be left out; let it not be the training of the children to willing service for the Master. After all, we ourselves are but children of a larger growth, and too often it happens that before we have learned how, or perchance seen the need of learning how, our children have already poised their wings on the edge of the home nest ready for flight.

No family should be left to make original discoveries and applications for itself; the relation of the child to missions should be a recognized part of church, Sunday-school, and Missionary Society work. In a large measure the Sunday-school has failed, as is shown by the fact that when our boys and girls get into the teen-age period we lose from 75 to 85 per cent. of them. The Sunday-school must enter the sphere of the home and help the mother to teach the child. The mother and the mother-influence is the real teacher, and when all our Sunday-schools have regular Mothers' Departments, then may we hope for the cooperation of the home in missionary training of our youth.

The Church, the home, and the school must work hand in hand. The mother must be given "just-how" help all along the way. Children can not be expected to understand the importance or to take the initiative. They must be led from the known to the unknown. The fact that hundreds of lads living in unknown India have never heard of Jesus will not appeal to Tommy or Susan half as powerfully as that the washerwoman's children are barefooted in winter and hungry because the father drinks and that they know no better than to lie and steal.

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

From the poor and needy about us it is easy to reach out to the mountaineers of the middle South, the Indians, the Cubans, the Mexicans, the people of Labrador, the child laborers in our factories and canneries, and the thousands of immigrants who come to our shores. When we follow the latter class back to their homes, we have reached "hands across the sea" to foreign mission work.

Children are restless, anxious to do things. "What can I do, mama?" is the familiar cry of the child. Teach it worth-while service and you have given it the golden key to happiness.

Adult missionary societies may encourage junior missionary work by showing a constant interest in the work and study of the young people. One society made a feature of several prizes for a semiannual exhibit of junior missionary work,—hand-made booklets containing illustrated missionary hymns, garments, scrap-books, and other things for winter boxes, &c. Every fourth Sunday a committee from the Missionary Society arranges for a ten-minute talk on mission work either by a speaker from outside or by a representative of the different classes in turn. On this Sunday the superintendent's desk is surmounted by the Stars and Stripes, the conquest flag, and the motto "The World For Christ In This Generation." The collection is a missionary one and is posted conspicuously beside the last three collections so that all may see how their giving for others compares with their giving for themselves.

It has been estimated that the boy with a common-school education has forty working years before him at an average of one dollar and a half a day, or an earning capacity of \$18,000. The one with a high-school education has the same working span with an average yearly cash capacity of \$1,000 or \$40,000 in all. That means that the four years in high school are worth \$22,000. What is the regular training of hundreds of thousands of boys and girls worth to the Church at large? Children should be taught that the work needs them and they it; that little by little much may be accomplished.

The water-supply in a certain town is very poor, and wee Geraldine's mother caught a big wash-tub of soft rain-water to have on hand for special uses. The tub stood directly in the way. She asked her big doctor-husband to move it and empty it into another

container, but he could not budge it a single inch. A little later tiny five-year-old Geraldine came running, her blue eyes alight and her yellow curls bobbing excitedly. "Come, mama," she called. "I've moved the water every bit. I carried it all in my little tin pail." And that dear mother said delightedly: "Why, that's just the way, dearie, all the pennies you give for Jesus pile up one by one and do more work than a big strong man could do." Small efforts may be blessed ones. Even a cup of cold water may prove a never-to-be-forgotten service.

The child's mental attitude to missions is greatly affected by the influence of the parents themselves to the subject. Bishop McDowell says he doubts if there is a greater obstacle to Christian missions to-day than Christian parents. This is a serious arraignment; but as we look thoughtfully about, we are compelled to admit there is a great deal of justice in it. Isabelle Mackay asks with truth:

"What of the children, my sisters?
 What of the coming band?
 Who will take up the work of the Master
 As it falls from your trembling hand?
 Are they trained to the cause, O mothers?
 Are they strong and brave and true?
 Are they ready to lift the burden
 When the Master calls for you?"

Continuity of interest, efficiency of service, conservation of effort, bearing of gospel tidings, together with the reflex influence upon self of duty nobly performed—these constitute the relation of the child to missions.

The Continuous Service

The Rev. WILLIAM O. FOSTER, Atlanta, Ga.

THE Junior Congregation and the sermonette to children have been used with varying success in an effort to tie the children of the city Sunday-schools to the church. A saner plan is a continuous Sunday morning service. Just a word of personal experience. We are trying the plan for the spring and summer

months and will very probably make it permanent.

Our first step was to inform and obtain the support of the official bodies of the Sunday-school and the church. Next a set of resolutions commending the plan was presented to the pupils of the school, beginning with the intermediate boys. The indorsement was practically unanimous. A letter of explanation and exhortation was then sent by the pastor and superintendent to each member of the school and church.

Formerly the school began its session at 9.30, and the preaching service closed at 12.15. There was an intermission between the two services, which served as an invitation to nearly all the children to return home. The school now meets at 10.00; and the opening service and teaching period bring us to 10.45. Twenty minutes is given to reports, reading of the Scriptures, prayer, announcements, and songs. From 11.5 to 11.45 occur the special music and the sermon. The offering is taken at the close of the service.

There has been a substantial increase in the attendance in the classes of the senior and adult departments; and the attendance at the preaching service has about doubled. By having only one period for songs, announcements, &c., and by doing away with an intermission, we have shortened the services one hour and fifteen minutes. And not one item that was vital to either service has been sacrificed.

At 10.45 the Little Beginners and Cradle Roll babies who are present either return home or retire to a separate service in the kindergarten department. The mothers of these children were formerly unable to attend either service with any regularity; they can now attend the one service with ease. In the main auditorium, the children sit with their teachers; and the order is good. The children remain because they have adopted the change in policy; they find the new service about as brief as the former session of the school; and they have learned to enjoy the new order. Thus we hold the children by holding the continuous service.

MID-WEEK PRAYER AND CONFERENCE MEETING

BOOK STUDY—PHILIPPIANS

Professor ANDREW C. ZENOS, D.D., LL.D., McCormick Theological Seminary, Chicago, Ill.

Philippi was the site of Paul's first successes on European soil. In this "chief city of that part of Macedonia and a colony," by "a river side where prayer was wont to be made," he had the satisfaction of seeing Lydia brought to the knowledge of his Master. Here at midnight the keeper of the prison and his household accepted Christ as their Savior. No church gave Paul the same unmixed joy. He calls its members his "joy and crown." His letter to them is the most affectionate one he ever dictated. More than one scholar has independently called it a "love letter." It is of all his writings the most like a common letter of a friend to friends, expressive of hearty fellowship. Its key word is "joy," not so much because joy is the subject upon which he writes, as because it is the feeling that thrills his soul. Bengel has expressed the content of the epistle in his famous "*Susanna epistola, Gaudes, gaudete*" ("the sum of the epistle is—I rejoice, rejoice ye"). The words joy and rejoice occur through its four short chapters thirteen times. Considering his condition as a prisoner under strict confinement, this can not but be viewed as significant.

Feb. 1-7—Joy in the Spreading Gospel

(Chapter 1)

PAUL begins his address to his beloved Philippians, as he does other letters, with an expression of thanksgiving. But in their case his gratitude arises out of his mere remembrance of them. There are friends one is thankful to have met. Such were the Philippians to Paul, not merely because they were the first fruits of his ministry on the continent that was to be in the future the chief seat of the conquests of the gospel, but because in them the gospel had found the very best kind of material to mold into beautiful Christian characters.

From the joy which the very thought of the Christian community at Philippi begat in his heart the apostle quite naturally turns to the description of his own condition and circumstances. These would not normally have been considered conducive to comfort, to say nothing of exuberant joy. To begin with, the apostle was in prison (1:13, 14). A man in imprisonment naturally looks on his experience with sadness. But, to aggravate the affliction in Paul's case, there were those within the circle of his acquaintance who were going out of their way to preach Christ "of envy and strife." They did this out of personal ill-will toward him. How could he help feeling the distress they designed to produce? Who would not naturally be chagrined and irritated under similar conditions?

But Paul does not allow himself to be cast down by these circumstances. He tells his friends of them with an air of triumph. He is genuinely glad, glad as he thinks of the fruits of the gospel that must come, no matter what the motive of those who preached it. It

is true his enemies preached Christ in order to distress him; but it was the gospel they preached; Christ was made known by it, enmity toward himself was overruled toward the diffusion of Christ's saving power; and in that he would rejoice.

Evidently these preachers did not teach serious error. The apostle could not have rejoiced in the teaching of error. If he were true to the character he displays everywhere else, he would have denounced their wrong doctrines. They preached a saving gospel; but they preached it in order to eclipse him. They took advantage of his seclusion and compulsory silence in order to gain for themselves credit for labors superior and more abundant to his own. But that was a small matter. If the gospel was not carried through his voice, it was carried in some other way; and that it should be carried at all was the thing that he yearned for. His own bonds and imprisonment as well as the envy and strife of men sank into insignificance and were eclipsed by the supreme joy of being assured of the spread of the knowledge of his Savior.

Feb. 8-14—Joy in Christmindedness

(Chapter 2)

The portion of Phil. 2 which has in the past aroused most intense interest is that in which the apostle presents his view of Christ and Christ's relation to God. This is the classical passage beginning with the words: "Who being in the form of God thought it no robbery" (R.V. "counted it not a prize"), &c. There is no doubt that in this passage the apostle does reveal his idea of the supreme place occupied by the Savior, and of his

transcendent relation to God. Theology has not wasted the time and attention given to the thorough understanding of these words. Nor have the controversies about the exact nature of the kenosis ("emptying") been fruitless.

But while the great Christological import of the apostle's words may not be overestimated, it must not be forgotten that he introduced his declaration of belief in order to a practical end, and not for its own intrinsic value and interest. Christ's humiliation and Christ's place of exaltation both before and after the humiliation, involving Christ's divinity and the effect of the incarnation on his person and history—all this is to the apostle the starting-point for a lesson on Christmindedness. In his humiliation Christ is primarily to be an example to the disciple. The lesson of self-abnegation is what the apostle wishes to impress on the minds of the Philippian Christians. "Have this mind in you which was also in Christ Jesus," is the principal part of the sentence. The remainder is a relative clause explaining the kind of mind which was in Christ.

But the question still remains: Why did Paul exhort the Philippian Christians to likemindedness with Christ? The obvious answer is: Because the mind of Christ is the proper and ideal mind for the disciple to cherish. But a careful reading of the words shows that the apostle was not addressing a theoretical audience in a theoretical way on the subject of ideals, but was meeting actual conditions. In these conditions there was an unideal insistence on individual rights and individual points of view among his readers. And consequent upon this insistence of each upon his own rights there was some little friction. The case was not perhaps very serious. At least, it was not serious enough for the apostle to break out in a bitter invective against it. But it was worthy of a few words of loving counsel.

To remove this element of strife, to bring his friends to the "same mind with one another, to the same love, to one accord, one mind"—this was needed in order to make the ideal of Paul for the Philippians a reality in life. His joy in them was large and real. But it needed just this increase in its volume and power in order to be made complete. The cup of his satisfaction was full, but not to overflowing, and the Philippians could fill

it full to the brim by taking his advice on likemindedness with Christ.

What an ideal for the joy of a Christian, that it should be brought to its perfection in the view of the dominance of Christmindedness!

Feb. 15-21—Joy in Righteousness through Christ

(Chapter 3)

The word "finally" with which the third chapter of Philippians opens would lead one to think that the writer had reached the end of his message and was about to close his letter. The return to the formula "Rejoice," like the repetition of the *motif* in a piece of music, tends to confirm this impression; but both of these signs fail as the writing proceeds to the next sentence. Almost abruptly the writer breaks out: "Beware of the dogs, beware of the evil workers, beware of the concision."

What has happened to cause this new beginning is not quite clear. Perhaps he had suddenly thought of another danger threatening the Philippian church. Perhaps he had actually finished the letter and laid it aside for a short time before dispatching it, and then had heard of the appearance of his old enemies the Judaizers in the midst of his favorite flock. Whatever the occasion the thought certainly turns on the central teaching of Paul, justification by faith in Christ as against winning merit by any kind of works. The only ground for the confidence and joy of the disciple of Christ is "the righteousness which is through faith in Christ, the righteousness which is of God through faith" (verse 9).

The apostle does not hesitate to brand as a false hope and an empty joy any confidence that might be preached or entertained in ceremonial correctness or natural racial affiliation. Circumcision, membership in the Hebrew race, Pharisaic zeal, blamelessness in the obedience of the law—these all must be counted but loss for Christ. To seek for peace of soul or joy of success along this way is to doom oneself to disappointment from the start.

On the contrary he looks upon the discovery of the righteousness of Christ as a means of connecting oneself with the power of Christ's resurrection and with partnership in his

sufferings. And as the discovery ("the excellency of the knowledge") flashes on his mind he is thrilled with holy joy. It is the joy of finding that love has provided what he was vainly seeking in empty places.

But the joy in the righteousness of Christ is not a mere passive joy. The discovery of this righteousness sets a task before the discoverer. He who has come into the possession of it awakens to the sense that he has not attained the goal. He "counts not himself yet to have apprehended," he stretches forward to the things which are before, he presses to the prize of the high calling of God in Christ Jesus." The certainty of arriving at the desired haven in spite of the storm does not paralyze a mariner's energies, but rouses him to double effort.

Thus to the thrill of the discovery of treasure is added a thrill of the effort to make it one's own and to use it.

Feb. 22-28—Joy in Fraternal Helpfulness

(Chapter 4)

The closing section of Philippians is perhaps the most genial of Paul's personal self-expressions in his letters. In some other digressions into matters involving personal relationships, the apostle was obliged to speak words of defense against critics. It was primarily his peculiar teaching that was attacked; but in the attack of his interpretation of Christ his personality was inevitably dragged, and he felt that he must express himself emphatically and vehemently. At such times he is both unsparing in his denunciations and deeply grieved in being forced to take such an attitude.

Exactly the contrary is the case in this section. The apostle can not even in thought touch his personal relation with his prospective readers without returning to the key word of his whole letter, "my joy and crown."

He has absolute confidence in them and feels that they in their turn trust and love him. He remembers their kindness in coming to his aid with a gift of money. This was something no other church had done. Perhaps he had not permitted it in other instances. Paul was glad when he could labor with his own hands and thus remain beyond the need of receiving assistance from others (Acts 20 : 34).

But he never governed his conduct by hard and fast rules even in the matter of giving and receiving. It would have been so easy to preserve his record for self-sufficiency by declining their gift. Had he done so, however, he would have deprived them of the joy of rendering him a fraternal service and himself of the joy of witnessing the exhibition of their love as well as the reflex effect of their deed on their own growth in grace. In helping him they had helped themselves. They had given him a material gift, and, tho without aiming to do so, they had received a spiritual reward in the reenforcement of the love that prompted the act. The gift itself was nothing to the apostle (verse 17); but "the fruit that increaseth to their account" was everything. Because of the motive that prompted it and the grace that it helped to increase in their own hearts rather than because of its inherent value, it came as "an odor of sweet smell, a sacrifice acceptable, well pleasing to God."

In adding this last touch to this allusion to their gift, Paul completes the circle of the bearings of every good deed, and enables us to see the breadth and penetration of his own view of Christian well-doing. There are three parties to every expression of love. There is always a threefold joy for all loving ministry: first, the joy of the one ministered unto. This is not the highest, tho it may be very great; secondly, the joy of the one ministering, certainly a Christlike joy; and thirdly, the joy of the heart of God who is love and sees himself reflected in every form and every expression of love.

◀ Studies in Social Christianity ▶

Edited by JOSIAH STRONG, D.D., LL.D.

CONSTITUTIONS

CHIEF JUSTICE MARSHALL might well be called the father of the American Constitution. He rescued that great instrument from the false reverence and traditionalism which had rendered it well-nigh inoperative. His fame as an expounder of the Constitution rests upon what, to-day, sounds like the veriest commonplace: "The Constitution must be interpreted like all other human documents. Its words must be taken to mean precisely what they would mean in common usage." The fathers had built up some high doctrine of inspiration. They declared that the Constitution stood apart from other documents. It was unique, sacred. Words there had their own peculiar significance. All canons of exegesis were to halt when this sacred document was approached. The Constitution had become a fetish, instead of a practical, regulative instrument of government.

Not a little of the traditionalism of Marshall's day still survives. Men are still using the Constitution as many use texts of Scripture, as a final authority from which there can be no appeal. The result is, and must be, the same, whether the document be sacred or profane. Either the document becomes an autocrat, or its statements and words are distorted into any meaning to fit emergencies, or it is quietly ignored.

The scientific training of to-day is arousing and directing the historic sense of the people. We are saying, with increasing distinctness, the dead hand of the past shall no longer hold a scepter over the living present. All documents, of whatever character, shall be put back into their historic setting, and interpreted accordingly. The fathers, like all other men, could not live outside of their day any more than they could breathe outside the atmosphere. Their thoughts, their feelings, their purposes were saturated by the influences of their environment. The ruling ideas of their age must of necessity be dominant in all their thinking, and come to expression in the regulating of practical life. Their

institutions founded, and those proposed for the future, could not for necessity be very much larger than their actual experience. No prophet ever foresaw, or visionary ever dreamed, anything comparable to the mighty expansion of this country beyond that little group in its narrow strip of Atlantic territory, in the days when the Constitution was framed. Are we not putting too much strain upon their work to expect it to keep step with the extent and rapidity of our country's growth? Are we not attributing to our fathers a depth of wisdom and a reach of prescience hardly less than inspiration?

This scientific, historic sense of the country has become so glorified and authoritative that we are conscious that we have arrived at the parting of the ways. We must choose between a Constitution static in principle and fixt in form, or a Constitution progressive in principle and malleable in form. We must keep the gates of the future wide open. The present demand, growing constantly in volume and imperative, must find practical expression. All constitutions must be kept up to date. Methods of addition and amendment must be made more readily adjustable to the popular will. A living king is vastly more manageable than a dead Constitution. Accordingly if our democracy is to be a fact, and not a name, our constitutions must grow with our growth and strengthen with our strength. To make all changes in the Constitution as difficult as possible is simply practical distrust of the people. To distrust the people is to discredit democracy. That is a heresy deep as our national life. The very essence of democracy is that the people are competent to frame their institutions to meet the demand of their expanding national life. If we must reach back into the years to get the touch of a dead hand, we have abdicated our right to self-government, and we might as well pray for a king or dictator to come and do for us what we are incapable of doing for ourselves.

J. H. E.

PRINCIPLE ONE *

"FOR EQUAL RIGHTS AND COMPLETE JUSTICE FOR ALL MEN IN ALL STATIONS OF LIFE"

Feb. 1—Measure Number One

Giving the people the right of final decision as to the interpretation of their Constitutions local, State, or Federal, by a referendum, allowing due opportunity for consideration, investigation, and discussion.

SCRIPTURAL BASIS: We study this month measures suggested for carrying out, so far as legislation is concerned, the first principle adopted by the Federal Council of the Churches of Christ in the United States, the principle of "equal rights and complete justice for all men in all stations of life." This, be it remembered, is the principle adopted by the Federal Council of Churches, while the measures suggested are our own and must not be considered to have been adopted by the Federal Council. They are suggested by us, too, only in so far as the principles can be carried out by legislation, and it must be borne in mind that legislation is by no means the only way, perhaps not the chief way, for carrying out the principles of equity and justice. Legislation, however, has its important place, and it is legislation only which we are to study in the ensuing course of lessons.

We consider the subjects here as students, not as advocates; but those who, having studied these lessons, come to believe in the practicability and desirability of the measures can join the Religious Citizenship League, founded to carry them into effect. But in the lessons let us ever assume and maintain the student's point of view, not of advocacy, but of investigation.

In regard to some of the suggested measures, such as One Day's Rest in Seven, Child Labor, &c., there can be but one opinion on the part of all right-thinking people, but others are more debatable. In these latter cases we have arranged for statements pro and con. We seek the facts of the case. We want "truth for our authority, not authority for the truth."

Coming to the Bible basis, we can easily find ample justification for the principles adopted, but it is neither to be expected nor

desired that we should find text and verse for the exact carrying out of the principles by specific legislation. This is a cooperative world and we have the infinite glory and duty and character-developing opportunity of cooperating with God by working out, thinking out, and, if you will, creating both our own individual and our social development. We work out our own salvation because it is God who worketh in us both to will and to do of his good pleasure. (Phil. 2:12-13.) Yet the Bible does give light, and sufficient light. It is a lamp unto our feet and a light unto our path (Ps. 119:105). This is true alike in regard to individual and social action. On neither line of duty does the Bible give details as to what to do. On both lines of duty it does give us definite and guiding principles.

The Bible, however, does record the working of measures. A large part of the Bible is historical. It is divine illumination teaching by example. It records the history, the legislation, and the actual experience of one people, that by this light other peoples may guide their way.

Hence the value of the careful historical study of the marvelous law, the ponderous history, the invaluable experience of the Jewish race. This is not to say that God does not teach by other nations and other history. No history is profane. All history is sacred, the United States history as truly as Jewish history. Yet to every race is given, and through every race is given, some especial lesson, and to the Jew was especially given the teaching of social righteousness. Hence the especial value of the Old Testament as well as the New upon the subjects of this year's lessons.

Coming to the definite principles to be applied in this month's lessons, the Bible seems to be especially full of teaching. He who will look up in any good Bible concordance the words "just," "justice," "equity," will see how copious is the teaching. It will not give him, however, the full teaching, since both the Hebrew and Greek words, translated "righteousness"

* A Study of Legislative Measures suggested for the carrying out of the Principles of the Federal Council of the Churches of Christ in America.

in our English versions, scholars say, mean justice or just dealing. Charles Kingsley and the early Christian socialists were wont to say that the Bible was the poor man's book, the voice of God against tyrants and humbugs, and that "justice from God to those whom men oppress and glory from God to those whom men despise was the thought running through the Bible."

As for the subject of this week's lesson, no one can study either the Jewish theocracy or the fraternity of the early Church without finding deep Bible basis for the right of the people to frame or alter their forms of government. A special study upon this subject can be made of 1 Sam. 10 and 12, where the people are represented as rejecting God as their king and choosing an earthly king, and are nevertheless allowed to do so.

Let us remember, too, that the silences of the Bible are often as illuminating and noteworthy as what it says, and especially so the unfathomable, significant, and most instructive silences of Jesus. Then note upon this subject the silence of our Lord as to the constitution of the Church. He who came to be, was, and is the head of the Church, who was all things to the Church, never wrote or said one word about the constitution of the Church. He left that to members of the Church. He gave the life and the life was to create the form.

ARGUMENTS FOR THE SUGGESTED MEASURE:

1. We consider this legislation necessary because our Federal Constitution and many of the provisions of our State constitutions date from early periods and were drafted to meet industrial and social conditions frequently quite different and often the exact opposite of conditions to-day. Since the adoption of our Federal Constitution there has arisen an "industrial revolution," and in many ways conditions to-day differ more from those under which Hamilton and Jefferson lived than their conditions differed from those in the days of Julius Cæsar. Most of our present State constitutions and city charters are much more recent; but since the adoption of many of their provisions the development of trusts and combinations and the amount of capital necessary to business have profoundly modified all commercial and social conditions.

2. It is true that both our Federal and State constitutions have been and can be

amended, but this is a very long and difficult process. Conditions are ever changing. Constant amending or tinkering of constitutions is impossible. They must be interpreted to meet new conditions and indeed are variously interpreted by the courts.

3. This gives to a few men a dangerous and utterly undemocratic power. It enables a few men, nay, often compels a few men, to hold up and negative legislation desired by practically the whole people. This has happened repeatedly and in almost every State.

4. No judges ought to have such power over legislation. They do not have such power in any other great country of the world. Only in the United States has the judiciary such power over legislation.

5. This is probably the main reason why the industrial legislation of the United States upon most points is scandalously behind that of all other civilized nations. Our modern laws have to be conformed to principles and precedents laid down, in some instances, in the days of Hamilton and Jefferson. The United States in many ways is more under the power of "the dead hand" than any other civilized nation. Great Britain and most other powers have no constitution such as ours. The will of the people as expressed in their parliaments is supreme. Only in the United States can judges, drawn mainly from one class of the people, most of them, however honest, trained mainly as corporation lawyers, say what the people may and may not do, except by the long, slow process of constitution amendment.

6. This is being used to-day, and has been used in recent years by vested interests and reactionary special privilege to block the path of justice and of equity. It is the reactionary's last and often invincible resort.

7. The reactionaries oppose this change as revolutionary, but they need to remember that unless there be provided a reasonably speedy way for the people to have their will in legal ways, the people will have it in illegal ways, and we shall have a revolution indeed. It is the specially privileged and the reactionary friends of the past to-day who are driving the people most speedily to revolution.

ARGUMENTS AGAINST THE MEASURE: 1.

It is said that it is unnecessary because, if any bill declared unconstitutional represents

more than a passing desire, the constitutions can be, as they have been, amended.

2. Bills declared unconstitutional simply because of their form can be changed to suit the constitution.

3. The proposed measure means a fundamental change in our political constitution, removing the due restraint the people have put upon themselves against hasty legislation, and putting them in the power of passing political majorities.

4. The necessity that all measures conform to constitutions involves their review by trained and competent judges rather than by partizan politicians.

5. The measure would prevent discrimination as to points in measures, since referendums by the people have to be for or against measures as a whole.

Feb. 8—Measure Number Two

Federal investigation and report as to the alleged violations by local or State authorities of the constitutional rights to freedom of speech, of press, and assembly.

BIBLE PRINCIPLES: The right of freedom of speech, of assembly, and of the press surely rests upon Bible principles. In the Old Testament the prophets were the apostles of freedom. It was they who brought to light injustice and unrighteousness, the evil deeds of kings and priests, the oppressions of the rich and powerful. They fearlessly uncovered the sins of the people and denounced those who said: "Peace, peace when there is no peace" (Jer. 6:14; 8:11. See also 2 Sam. 12:7-10; 1 Kings 21:17-22; Isa. 1:10-17; Jer. 5:26-31; 26:1-24).

John the Baptist, without fear of Herod, preached the truth as he saw it, laying bare the sins of his day. Jesus came with the message: "Ye shall know the truth, and the truth shall make you free" (John 8:32). To certain of the Jews he said: "But now ye seek to kill me, a man that hath told you the truth" (John 8:40). The leaven of truth working through the ages has, more often than not, brought a sword rather than peace, but never has a lasting peace come through silencing those who believed they were bringing evils to light.

ARGUMENT FOR THE MEASURE: 1. Whether correctly or not, millions of people in the United States believe that their constitu-

tional rights of freedom of speech, of press, and of assembly are being imperiled. This is so on account of acts by local police or judicial authorities in places as widely scattered as Lawrence, Mass.; Little Falls, N. Y.; Paterson, N. J.; in West Virginia; Colorado; Seattle, Wash., and San Diego, Cal. The approximately one million of members of the American Federation of Labor, the more radical Industrial Workers of the World, and the more than a million of socialistic voters and sympathisers, tho differing upon most economic points, are agreed that these rights are being imperiled.

2. This is most serious, because whether the opinion is well founded or not, if millions of working people believe this, it furnishes fertile soil for agitation, discontent, violence, and even revolution. If a considerable number of the working classes of this country become skeptical or even suspicious of the justice and equity of our courts and official procedure, the prospects of a peaceful solution of industrial difficulties become very much diminished. There is much evidence from the labor and socialist press that the feeling upon this point is both acute and deep.

3. It is not only in labor and socialist circles that this view prevails. Of the arrest of Editor Scott at Paterson, N. J., under an ancient law, the New York *Globe* said:

"Free speech was first suppress in Paterson. Then free assemblage. Now freedom of the press is attacked. It is to be hoped there is enough virtue left in the press and among the friends of free government to protect this Jersey editor in his constitutional rights."

The New York *World* said:

"If New York had such a law, and it was interpreted as the New Jersey law has been interpreted, most of the inhabitants of this city would be in jail. Indeed, except for Mayor Gaynor and Commissioner Waldo and the police force, the town would be practically depopulated."

The *Literary Digest* quotes to similar effect the New York *Tribune*, the Springfield *Republican*, the Boston *Transcript*, and the Cleveland *Press*.

4. The situation demands congressional investigations, for these matters are not local issues. Much of the evil has been done by unwise local officials or ignorant police, but the results are nation-wide.

5. It is of course not to be argued that the right of free speech means the right to

say anything; the right of free assembly, the right to assemble for any purpose; or the freedom of the press, the right to print any material one chooses. Liberty is not license. People are responsible to morals and to law for what they say, for how they act when they assemble, and for what they print. The obscene, the iniquitous, the libelous, must not be allowed in the name of freedom. Liberty is not libertinism. But exactly because law is necessary must we see to it that the law be just and be not brought into popular contempt. The charges of suppression of freedom are nationwide and demand national investigation.

ARGUMENT AGAINST THE MEASURE: No one objects to investigation; but it is argued that irresponsible and inflammatory utterances are doing great harm in this country, upsetting industry and working injury, most of all to the working classes. To have a national investigation, it is argued, would simply encourage more of such harmful talk. If injustice has been done, recourse should be had to the local courts, and the nation should not be inflamed over local wrongs.

Feb. 15—Measure Number Three

Direct primaries vs. conventions ruled by bosses. The Initiative, Referendum, Proportional Representation, Recall, Short Ballot. Lessening of the delays and blockings of justice.

SCRIPTURAL BASIS: Study again the argument as to the proper use of the Bible in the Scriptural basis for the first lesson of this month, and then upon this lesson study Micah 7 : 3-4 and Isa. 10 : 1-3, where Micah tersely describes how various government functionaries combined to defraud the people, and Isaiah vividly portrays God's wrath upon such evil-doers. True liberty comes only in obedience to law. If we are to be free as a people our laws must conform to God's laws—the great fundamental principles of justice and unselfish devotion on the part of the individual to the common good. A larger knowledge of fundamental laws and the changing conditions in our social and industrial life are demanding new laws in our statute-books, and even new methods of lawmaking.

ARGUMENTS FOR THE MEASURES: We consider in this lesson changes in our political machinery which many believe necessary for the carrying out of the principle of equal

rights and complete justice to all men in all stations of life.

Perhaps the first in importance is the nominating of our candidates, municipal, county, State, or national, by direct primaries under the control of the law versus conventions ruled by bosses. The essentials of the system are that in place of the old party primary there is held a primary election conducted by the State, in which any voter may participate. Each voter indicates the man he nominates, and the party for which he nominates him. Prospective candidates may announce their names to the public before the preliminary election in any way, or through any organization they will. The election gives the official nomination in each party to the person receiving the largest support.

The ordinary convention is a mob ruled by dictators and wire-pullers. The members of the convention often do not know one another, but the machine bosses know them all. The convention is usually safe for the machine, because the machine has already captured the primaries that send the delegates. The machine nominates a temporary chairman, and he is elected usually by subservient delegates; if not, roughs and shouters are brought in. The boss fixes the committee on contested seats, which committee, passing on the titles of delegates, can admit friends and refuse admission to the opponents of the machine. In all doubtful cases, the machine favors itself. It then gets the chairman of the convention, and has practically all the power in its hands.

Almost equally important, however, with direct primaries is so-called direct legislation, or the adoption of the initiative, the referendum, and the recall. By the initiative is meant giving to the people the power to propose ordinances and laws and amendments to their charters and constitutions, to enact or reject the same at the polls. By the referendum is meant giving the people similar power to approve or reject at the polls any ordinance or act passed by their legislative assemblies. Direct legislation is historically of Swiss origin, coming down from the old *Landesgemeinden*, where the people met on the communal lands of old Switzerland, and voted in the open field for or against proposed measures. It has, however, also historical roots in the old Greek and Latin *Agora*, the Teutonic and Anglo-Saxon *Folk-moot*, and the New England town-meeting.

In great countries or large communities it is impossible for the people to get together, but the referendum gives the people the same right without getting together. By the initiative, if a considerable number of people petition for a certain measure, the measure either must be passed by the legislature, or, if defeated, must be referred to the people of the State or community to vote upon. By the referendum, except for a very few well-defined emergency measures, no bill or motion passed by any legislature can go into effect for a certain period, say, two months, and if, during this period, a certain number of people petition to have it referred to the people for their vote, the bill must be so referred, and this people's vote is final. In other words, the initiative gives the people the opportunity to initiate legislation, and the referendum gives the people power to control the votes of their representatives.

It is argued by some that continual referendums would both entail great expense and demand too large political interest and education on the part of the people; but it is one of the great advantages of the referendum that the possibility of its use would largely prevent the necessity for its use. If our legislators know that their votes can be changed by a vote of the people, they are not likely to pass corrupt legislation. Above all, if legislators cannot grant franchises and special favors without the possibility at least of their being referred to the people, the private interests are not likely to pay for votes which may not secure to them the corrupt favors they desire.

A notable instance of this comes from Philadelphia. Philadelphia at one time, nominally at least, had municipal gas. It was in reality only partially municipal, since the corrupt council of that city would not vote enough money to enable the city to manufacture all its own gas, and it was therefore compelled to buy a large portion of its supply from a private corporation. But even so, the municipal privilege was so valuable that a corporation plotted to buy from the council the municipal gas-plant, and, amid the denunciation and hisses of the citizens, the aldermen sold to the corporation the city gas-plant. The citizens were helpless: since then Philadelphia has had private gas. If the citizens had had the referendum, this could not have been done; and what is true of Philadelphia is true of

almost every city. Corruptionists will not pay money to legislators who cannot insure "delivery of the goods."

The State of Oregon has gone the furthest in this respect, and on the whole with success. In that State the adoption of the referendum has become the chief means of political education. Just previous to a referendum, arguments for and against every measure submitted to the electors are condensed into a booklet and mailed from the office of the Secretary of State to every voter, at least fifty days before the election. Therefore, the referendum voter is educated and informed.

It is not to be expected, of course, that the referendum can accomplish all things. It is impossible for the people to vote on the details of all bills. Legislation must be hammered into shape by committees and the discussion and vote of legislators, but when the legislation has been put into shape the referendum gives the people power to accept or reject it.

Possibly a less important measure, but nevertheless one vital to giving the people the power of self-government, is the so-called right of the recall. It means giving to a certain majority of the people, say two-thirds, the right to recall from office any official who has been elected, but who after his election has betrayed or lost the confidence of the people.

In regard to judges, whose duty it is as experts to decide in matters of law and to interpret constitutions, there should probably be a more limited use of the principle of the recall. The judge should not be left to the sway of the mob or the passions of the partisans. Nevertheless, while in this case the principle of recall should be more carefully exercised, there should be, there must be, if we are to remain a free people, a way for the people to recall from office a judge who flagrantly violates the rights and privileges of the people. The large majority of the judges in this land are upright and pure, but in nearly every State, and all of our large cities, there have been notorious instances of judges scandalously venal, whom the people ought to have the power of recalling from office.

Another necessary change in our political machinery that should accompany the foregoing is the adoption of the so-called short ballot. This means concentrating the votes of the people upon a few offices, and

making the few who hold those offices responsible to the people for properly filling the minor offices. If the people at any election have to vote for too many offices, they become confused and cannot vote intelligently. It is impossible for voters to know a long list of candidates. If they have but a few offices to vote for, they can vote intelligently, and can hold the men elected responsible for properly filling the lesser offices. Hence, the short ballot tends to increase the fixing of responsibility, and to make for purity and efficiency in the public service. The long ballot is the politician's opportunity; the short ballot is the people's opportunity.

ARGUMENTS AGAINST THE MEASURES: 1. The principal argument against direct primaries lies in the fact that where there are no conventions, and nominations are made by the silent vote of any who will, bosses and wire-pullers can still attain their ends by quiet organization through the machinery which they have in their hands, and that without any publicity. Conventions at least demand some publicity. Evil loves the dark.

2. The argument against the initiative and the referendum is somewhat the same. If a minority of citizens can demand that any measure be referred to the people, or any new measure be proposed, it largely opens the way to secret manipulation by selfish and evil interests. Unknown to the public they can organize a minority, propose a measure, and have it carried; or they can organize and defeat a measure, they having the benefit of organization, and the general public voting unawares and unprepared.

3. The initiative and referendum can only be used for or against measures as a whole, while the real meaning of a bill always depends upon its exact wording, and not seldom is concealed by words calculated to mislead the general public. It is argued thus that the initiative and referendum would aid rather than prevent corrupt legislation.

4. It is argued that these measures would hinder rather than aid progressive reform. The public is naturally conservative. Legislators at least know conditions better than the average voter, and can be educated in advance of the public. If no measures can be carried until the general public is awakened, many believe, and experience tends to show, reforms would often be delayed.

5. It may be said in general that the opponents of these measures believe that on

the whole the representatives of the people who are trained legislators can shape legislation more wisely than the people themselves who have not this experience.

Feb. 22—Measure Number Four

Suffrage for Women.

SCRIPTURAL BASIS: For many generations good people have quoted the Bible in opposition to progress. Galileo's astronomical teaching was declared to be "expressly contrary to Holy Scripture." At a later date the book of Genesis was believed to contradict the science of geology. Some of us can remember when Scriptural texts were cited in support of human slavery; and now the Bible is supposed by some to be opposed to the enfranchisement of women. Indeed, many references might be cited which seem to teach the subjection of woman to man. This view, however, is one which the Hebrews merely held in common with oriental peoples. A common error in the interpretation of Scripture is a failure to discriminate between that which is local and temporary in its application and that which is universal and eternal. Rules and customs change with changing circumstances; principles are all embracing and always binding. Paul's teachings in regard to the subordination of women were based on Grecian and oriental conditions and customs which rendered them necessary, or not unsuitable, in that age, but inapplicable in our own. They are no more binding now than Jesus' command to his disciples that they wash one another's feet, while the Scriptural principle of justice, which is as universal and eternal as God himself, is being more and more clearly seen to demand the ballot for women. With Christ there came into the world a new sense of the worth of the individual, male and female (Luke 15 : 1-10; Mark 8 : 36; Col. 1 : 28; Heb. 2 : 9; Gal. 3 : 28). Dr. James Stalker has called Jesus the discoverer of the individual. The spread of Christianity has meant the emancipation of woman the world over, and the more thoroughly Christianized a nation has become the larger the place accorded her in the life of the community.

ARGUMENT FOR WOMAN-SUFFRAGE: We consider woman-suffrage here only from its industrial and social standpoint.

1. A legislator said to one of the laundresses who came to Albany seeking for legislation: "Go back to your home, and, like the Roman Cornelia of old, take care of your jewels." But, unfortunately, the laundress's jewels—her children—were not in her home, but on the street trying to earn a little money, because their father, like 60 per cent. of the male wage-earners of America, did not earn enough to maintain the family without the labor of wife or child, and the laundress earned only \$3 to \$3.50 a week, some days in the week standing over heavy machines for seventeen or eighteen hours a day. Women to-day, in order to care for their children, must have a voice in the control of the factory and factory laws.

2. Women, for similar reasons, need a voice in civic affairs. Edwin Markham says that just as woman is needed in home house-keeping she is needed in national and civic housekeeping, and for exactly the same reasons. If we are to have cleanliness and hygienic conditions in our cities and communities, we need woman's efficient expert voice.

3. We need woman's influence and woman's voice in the enacting of legislation upon moral subjects. Why is it that in campaign after campaign, in practically every State, the saloon-keeper and the dive-keeper are on the side of the antisuffragist? The anti-suffragists should look pretty carefully at their coworkers. Why was it, for example, that in the recent Michigan campaign the brewers of that State sent to the papers the arguments of the antisuffragists, requesting them to send the bill to the Brewers' Association? Is there a single State where the dive influence or the saloon influence has been for woman-suffrage? Is there one State where it has not been opposed to woman-suffrage? The forces which thrive by preying upon the home and the family know the friends of the home and the family, and do not want their voice in the passage of laws affecting these questions. All the forces of evil ask is to be let alone by the women.

4. The demand for woman-suffrage is not to deny but to affirm the natural and abiding difference between man and woman. If men and women were exactly alike, then the enfranchisement of women would simply be to double the vote of the men; but we need women in our national and civic life exactly because they are different from men. Normal

men and women are different in many ways, and can best do different things, or do the same things in different ways. But all this is an argument for, and not against, woman-suffrage. It is neither proposed nor desired that women become like men. We need their votes, not to multiply men's votes, but exactly because they will feel and act and vote differently, and with a different point of view and different interests. Woman-suffragists do not assert that women are better than men; only that they are different, and that a complete and well-ordered society needs the expression of both points of view and interest. These questions are not matters of theory, but of fact. The opponents of woman-suffrage should ask themselves why practically every experienced worker who has studied the needs of women and children in industrial reform is a strong supporter of woman-suffrage. The battle for woman-suffrage is a battle of present-day facts against inherited traditions.

ARGUMENTS AGAINST WOMAN-SUFFRAGE:

1. It is argued that the large majority of women do not desire the suffrage. In a few States agitation has obtained it, and in a lesser number of States caused the majority of women to desire it; but broadly speaking, the large majority of women do not desire the suffrage.

2. It is believed that giving woman the suffrage would deprive her of that great influence which she has and exerts to-day on public questions because she comes to them free from partizan bias. To-day, woman represents, it is asserted, the one great purifying influence in public life, undivided and uncontaminated by political alinement.

3. It is argued that while States that have adopted woman-suffrage have thereby shown themselves favorable to new measures, the social and industrial reforms which they have enacted in many cases do not equal the measures enacted by States without the suffrage.

4. It is argued from this that women can and do get reform measures without the suffrage, and without losing the non-partisanship which enfranchisement would take away.

5. It is asserted that the States having the suffrage are no more pure in their politics nor free from graft and corruption than States which have not the suffrage, hence that enfranchisement would make woman lose much that she has to-day and gain by it nothing adequate.

◀ Studies in the Book ▶

LIFE OF CHRIST IN THE SYNOPTIC GOSPELS *

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Feb. 1—The Unfriendly Neighbor

(Luke 11 : 1-13)

As the golden text suggests, this passage is a lesson on prayer. Jesus himself prayed, and Luke, who was interested in all piety, mentions his prayers on many occasions (chaps. 3 : 21; 5 : 16; 6 : 12; 9 : 18, 28; 11 : 1; 22 : 41, 44). John the Baptist had evidently taught his disciples forms of prayer, and one of the twelve, imprest by the prayers of Jesus, and conscious of his own helplessness when he tried to speak to God, begged the Master to do as much for his followers. Jesus consented, and gave them the Lord's prayer—it should rather be called the disciples' prayer: "When ye pray, say, Our Father"—as a pattern and inspiration.

The short form of the Lord's prayer, which appears in the American Standard Version at Luke 11 : 2-4, is that which here is alone supported by the best manuscripts. The longer familiar form in which we generally repeat it is best supported in Matt. 6 : 9-13. How the two forms came to be handed down is not clear, but the great teachings about prayer are common to both. The first essential is to have the mind filled with the true conception of God: say, Father. That was what Jesus said himself without any qualification. "Father, forgive them." "Father, into thy hands I commend my spirit." Matthew's additions, "our," and "which art in heaven," are appropriate when disciples pray together and are moved to express their reverence for God: Jesus also himself says, "I thank thee, O Father, Lord of heaven and earth." The second virtue of true prayer is that it puts God's interests before our own. We say Hallowed be thy name, and Thy kingdom come, before we say Give us, etc. The third petition in Matthew, which Luke lacks—Thy will be done on earth as it is in heaven—is probably an interpretation of the second, Thy kingdom come. It was so taken, at least, in the

Eastern Church, tho in the Western Church the coming of God's kingdom was usually held to include the coming of heaven and immortality. Finally, when prayer does pass from God's interests to our own, it is to be simple and comprehensive. It takes in daily bread—not wealth or luxuries, which might tempt us to think ourselves independent of God, but the supply of our elementary needs, for which we are to come anew every morning into God's presence; and with this the forgiveness of sins and deliverance from temptation. When we ask forgiveness, too, we must grant it: an implacable spirit can neither ask nor obtain anything from a gracious God. The Lord's prayer is not a spell to be recited daily: it shows us what should enter into the child's daily approach to the Father.

The parable of the Unfriendly Neighbor is meant to encourage God's children to pray. We must not say that this disobliging person represents God, and that just as he had to be coerced into helping his friend, so God has to be exhausted by our importunities before he will answer our prayers. The argument is rather by contrast than by comparison. If even a surly and selfish man is prevailed on by our need and persistency to help us, much more will our Father who loves us and knows what we need before we ask come to our aid. We sometimes require to have a man at our mercy, and to press our request shamelessly, before he gives us what we ask: but if we can secure our end by persistence even from the unsympathetic and disagreeable, much more from our best friend. Sometimes God delays giving what we ask just that we may have the opportunity of proving by persistent prayer that we really do need and desire it, and will value it when it comes.

The last verses of the lesson, 9-13, contain further encouragement to prayer. People sometimes discuss whether prayer is answered, but there is no question about this for Jesus. It is always answered. Every one that asketh receiveth. Teaching about

* These studies follow the lesson topics and passages of the International Sunday-school series.

prayer which leaves any other impression than this is false. Further, it is never mocked. When we ask God for something good, he does not give us something useless, like a stone, or something venomous, like a serpent or a scorpion. We know that bad as we are we would not treat our own children thus, and the heavenly Father is not worse, but better than the fathers of this world. "Much more" is the keynote of the argument all through this passage, and it comes out most clearly at the end. When Luke says "the Holy Spirit" in verse 13, Matthew (7:11) has "good things." No doubt Matthew is the more accurate here: but when Luke wrote, "the Holy Spirit" was to him the sum of all the good that came from God.

Feb. 8—Darkness and Light

(Luke 11:14-26, 33-36)

In the fourth gospel, Jesus speaks of himself as the Light of the world, and in the first epistle of John the effect of the gospel is described in the words, The darkness is passing away, and the true light is already shining. In this lesson we see the darkness and the light in conflict with each other, and learn to appreciate that conflict as it goes on in our own day and summons us to take Christ's side in it.

The passage opens with the story of Jesus casting out a dumb demon: when the work was done, the dumb man spoke. This was a sudden and brilliant flash of God's light into the dark region where powers hostile to man held sway; no honest person could think anything else. The multitudes did not fail to understand it: they were filled with admiration. They felt the light was from God and rejoiced in it. But there were and are bad men in the world, men who hate Jesus, and try to discredit his works, and some of them were present on this occasion. They hated Jesus so bitterly that they did not hesitate to ascribe what he had done to an alliance with Satan. No doubt it was wonderful, more than human, but it was diabolic, not divine. It was not really God's light breaking in on the world's darkness, it was a work of darkness itself. This was wickedness carried to the point of madness, and Jesus meets it with words of awful warning. (1) He points out the folly and inconsistency it implies. It is the great enemy of man to

whom all his woes are due—dumbness, madness, epilepsy, and the other miseries from which Jesus delivered; what sense can there be in saying that Satan spends his time in undoing his own work? They are not sincere in their hideous slander of the Savior. (2) They forget that they allowed in others what they distorted into an alliance with Satan in Jesus. Their sons—that is, their own disciples and followers—themselves cast out devils. They practised exorcism and attempted to cure the same sort of people as Jesus cured. If it was innocent in them, why was it diabolical in him? (3) If in Jesus it is divine—if it is with the finger of God that he casts out the demons—how much that means! It means that the kingdom of God has come to them. The supreme blessedness is within their reach, and they are thrusting it from them. The true light is shining, and they are shutting their eyes to it. The sun of righteousness has risen with healing in his beams, and they are turning their backs on it with hatred and curses. Ruskin said he did not wonder at what men suffered, but he wondered at what they lost. Jesus also wondered at men who could lose the kingdom to live in a world of darkness, hatred, and lies. (4) Jesus proved in the parable of the strong man armed (verses 21, 22) that he was not the ally but the conqueror of Satan. Satan is the strong man armed who tyrannizes at his leisure over his victims until the stronger than he, Jesus, comes on him, defeats him (as Jesus did in his temptations, Luke 4:1-13), and sets his captives free. (5) Jesus gives a solemn warning that in the conflict of light and darkness, of himself and Satan, there can be no neutrality. It is not a battle of which we can be impartial spectators. We are all combatants, if not on Jesus' side, then against him. As they stand in Luke, verses 24-27 are apparently a warning against a half-hearted conversion. A man is not safe when the unclean spirit goes out unless Christ comes in. The spirit is tempted by his untenanted abode and returns in sevenfold force and virulence. A relapse is the most dangerous form of illness whether in soul or body. In Matthew the application made of this illustration is not quite the same.

The demand for a sign (verse 16) is taken up in verses 29-32. Practically Jesus refuses any sign. What he meant by the sign of Jonah is not quite clear. The explanation

given in Matt. 12:40 is wanting in Luke. Luke apparently means that just as Jonah and his preaching of repentance were sign enough for the Ninevites, so Jesus and his preaching of repentance should be sign enough for his contemporaries. If they were not, then people like the Ninevites and the queen of Sheba, who had improved far smaller opportunities, would condemn them at the last. How wonderful must Jesus have been in his own mind who says so calmly, There is more than Jonah, more than Solomon, here.

The words about light and darkness in verses 33-36 are not very closely connected with what precedes; indeed they are found in different connections and applications in all the gospels. The moral of them for this lesson is contained in verse 35: Take care that the light that is in you does not become darkness. Never tamper with your conscience. It was maliciously said of an English statesman who sometimes appealed to his conscience that he used his conscience not as his guide, but as his accomplice. In sober earnest this is the fatal sin of those who refuse to see in Jesus the true light which is intended to lighten every man.

Feb. 15—Christ's Hatred of Sham

(Luke 11:37-54)

Most of this passage is found in Matt. 23, the scene being Jerusalem, and the date, one of the last days of Jesus' life. In Luke, besides the difference of place and time, there are many variations in detail which must be ignored in the Sunday-school. Curiously enough the word "hypocrites," which echoes all through Matt. 23—it occurs six times—is not found at all here in Luke. Yet it is the key-note in Luke also: Jesus is denouncing people who played a part in religion and who were not really what they wished to be thought. He appears not only as an evangelist, but as a critic or rather a judge of sham holiness. Veracity or truthfulness is the very essence of his own character. There is no schism in his life between seeming and reality, and his words are like lightning flashes which blast and wither every kind of untruth in religion. There are three sections in Luke's report.

1. He begins with an incident which gives the scenery. Jesus is invited to dine with a

Pharisee, and sits down to table without bathing—that is, without the formal washing of hands required by the tradition of the elders: see Matt. 15:1 ff. His host was astonished, and Jesus, reading his thoughts, gave him a lesson on true cleanness or purity. As it stands in Luke, its import is as follows. True purity is not concerned with dishes, and especially it is not concerned with the outside of them: what does it matter that a man has a clean plate if he has an unclean heart? This is the meaning of verse 39. Verse 40 tells us, apparently, that he who made the body (the outside) also made the soul (the inside); implying, of course, that the purity of the soul must be as dear to him as that of the body; while in verse 41 we are taught that it is not Levitical washings which purify, but charity. "Give for alms those things which are within" probably signifies "share with others what fills your cup and your platter." Be kind to the poor; love, not lustration, is the fulfilling of the law. This is not exactly what we find in Matt. 23:25, 26, but it is quite in the spirit of Jesus.

2. This introduction is followed in Luke by three woes pronounced on the Pharisees. The Pharisees were the party who tried practically to keep the whole law, especially the Levitical or ceremonial elements of it, the keeping of which separated them from other men, as the observance of its moral requirements did not. To keep the ten commandments would have united them to all the good; but they wanted a goodness which made them visibly separate, and they found it in the ritual demands of the law. (a) The first wo falls on them as men who have no sense of proportion in morals. The law required the Israelite to pay a tenth of the fruits of his fields; but they were so scrupulous and sensitive that they paid tenths of the most trivial vegetables in their gardens, which were worth nothing at all. Such good men! Yes, but they were at the same time inhuman and irreligious, and thought nothing about it; "they passed by justice and the love of God." (b) Another wo is pronounced on their vanity; they loved to sit on the platform, as we should say, and have men recognize them as leading figures in the religious world. Perhaps we are vain and perhaps smile at vanity, but Jesus knew it could be a deadly as well as a ridiculous sin. See John 5:44. (c) The last wo strikes their pure hypocrisy.

"Ye are as the tombs which appear not." To touch a grave brought defilement, according to the law; but just as a man might walk over one unconsciously and be rendered unclean without knowing it, so one might associate with the Pharisees, thinking them holy men, and catch unawares the contagion of their spurious religion.

3. Luke follows up the woes on the Pharisees by other three woes upon the lawyers. The lawyers are called scribes in Matthew. It was they who gave the interpretations of the law which the Pharisees tried to carry into effect. The distinction Luke makes between them and the Pharisees is hardly real, and Matthew in fact ignores it. He addresses the scribes (i.e., lawyers) and Pharisees together as hypocrites. (a) The first wo falls on the lawyers as men who preach but do not practise. They enforce the law upon others in all its weight, but do not put forth their own finger to lift the burden. This is a warning to all who teach religion, or are professionally connected with it. (b) The second wo is in the tone of scathing irony. "What good men you are! Your fathers killed the prophets and you build their tombs—yes, putting the finishing touch to their wicked work. You will do to my messengers what your fathers did to earlier ambassadors of God, till the blood of all the martyrs is required at your hands." (c) The last wo in Luke comes on what the evangelist probably regarded as the last and worst sin. The teachers in Israel did not teach. They left the people in ignorance of the way to God. Knowledge was the key to his kingdom, and they had taken it away and hidden it. They did not enter themselves and they shut the door in the faces of those who would. The hungry sheep looked up and were not fed, and the Good Shepherd denounced in this terrible word those who so cruelly abused their office.

Feb. 22—Faith Destroying Fear

(Luke 12 : 1-12)

The end of the eleventh and the beginning of the twelfth chapter in Luke, when taken together, present one of the stormiest scenes in the life of Jesus. The denunciation of the Pharisees and lawyers had provoked them to malignant activity (chap. 11 : 53, 54), and at the same time had gathered an unusual

crowd. Luke speaks of the myriads of the throng treading on one another in their eagerness to be at the heart of the excitement (chap. 12 : 1). It is in this environment of passion that Jesus turns to address his disciples. In some respects his words are very difficult. They are all found in other connections and to some extent with different applications in Matthew, but the general sense is that suggested by the title of the lesson. They are a demand for the brave and joyful confession of Jesus, however intimidating circumstances may be: they call for the faith which casts out fear. In these notes the words are taken in the sense suggested or demanded by the connection in which they stand in Luke.

Jesus begins by warning his disciples against the leaven—that is, the contagion—of the Pharisees. Keep company with them and their hypocrisy will infect you. Hypocrisy sometimes pretends to be what it is not, but sometimes also it conceals what it is. It is the last kind which is in view here, and the first thing Jesus says of it is that it is useless. There is nothing veiled that shall not be revealed nor hid that shall not be known. The French have a terrible proverb, *Tout se sait*: there are no secrets. No man can hide what he is, and therefore no man need try: the day is coming when it will be written on the face of heaven. It is fear which makes men conceal or disguise themselves, but tho Jesus does not reject fear absolutely as a motive, he distinguishes a legitimate and an illegitimate form of it. Speaking to his disciples as friends, persons who loved him and whom he loved, he warns them not to fear men, but God. Men can kill the body—some of the twelve to whom Jesus spoke were to die the martyr's death—but they can not touch the higher life of the spirit; but if by cowardly concealment we come under God's judgment the result is far more awful. The whole being may perish under his doom. It is curious that some have supposed not God but the devil to be meant by him who can destroy both soul and body in hell. But the Bible never bids us fear the devil: we are commanded rather to resist him and to give him no ground in our life at all. In verse 8, where the sparrows are mentioned, the connection of ideas seems to be as follows. "You are tempted to conceal your discipleship—as Peter, for instance, was tempted in the high priest's hall—because you are afraid

of men: and you are afraid of men because you really think God has forgotten you. But God never forgets. He does not forget a single sparrow, not even when sparrows are so cheap that if you buy two farthings' worth you get one thrown into the bargain." Compare Matt. 10 : 29 ff. Even the fifth sparrow, so worthless to the seller and so promptly forgotten by him, is remembered by God. Faith in such a God should destroy fear. In the verses that follow (8-12) Jesus introduces new motives for brave and loyal confession. At present he needs our testimony, but the day is coming, a great and solemn day, when in the presence of the angels of God we will need his. Happy are those who are true to Jesus now: the faithful witness will acknowledge them then. But unhappy those whose denial of Jesus here is repaid there with his awful testimony, I never knew you. The words about speaking against the

Son of man and blaspheming the Spirit were certainly not spoken originally in the connection in which Luke gives them. According to the synoptic gospels Jesus only spoke twice of the Spirit, once in warning men not to blaspheme it, which is an unpardonable sin, and once in promising the Spirit as an advocate when his disciples came into straits through loyalty to him. Luke brings in both here, in a kind of parallelism to the ideas of denying and confessing Christ. In spite of the contrast between the Son of man and the Holy Spirit, to deny Christ from cowardice is to do despite to the Spirit; it is to stifle the very presence and life of God in our souls. And why should we do it when the very purpose for which the Spirit is given is to enable us to be courageous and faithful witnesses in hours of peril? The Spirit, like Jesus and the Father, is not our enemy, but our last and best friend.

A HOMILETIC ANALYSIS OF GALATIANS

The Rev. WILLIAM A. PERRINS, Columbus, Ohio

A STATEMENT—Gal. 1 : 1-5. 1. The salvation.—"An apostle . . . all the brethren with us." 2. The Savior.—"Gave himself." 3. The salvation.—"That he might deliver us out of this present evil world."

A PERVERTED GOSPEL—Gal. 1 : 6-10. 1. A perverted gospel injures men.—"Are soon removed." 2. Deceives men.—"An angel from heaven preach." 3. Destroys men.—"I should not be," &c.

PAUL'S POSITION—Gal. 1 : 11-14. 1. Paul as a pietist.—"Zealous for the traditions of my fathers." 2. As a persecutor.—"I persecuted the church of God." 3. As a preacher.—"The gospel which was preached by me."

PAUL'S COMMISSION—Gal. 1 : 15-17. 1. Paul was selected for the commission.—"Separated me . . . called me." 2. Consulted no men regarding the commission.—"Conferred not with flesh." 3. Realized the sphere of the commission.—"Among the Gentiles."

THE CHURCH—Gal. 1 : 18-24. 1. The hospitality of the Church.—"Tarried fifteen days." 2. Its hope.—"Churches which were in Christ." 3. Its habit.—"They glorified God."

FALSE BRETHREN—Gal. 2 : 1-5. 1. The craftiness of the false brethren.—"Privily to spy out." 2. Their conduct.—"Unawares brought in." 3. The contempt of Paul for them.—"To whom we gave place . . . not an hour."

THE THREE PILLARS—Gal. 2 : 6-10. 1. The three pillars—"James, Cephas, John." 2. Their brotherliness.—"They gave the right hand of fellowship." 3. Their magnanimity.—"That we should go unto the brethren."

PETER—Gal. 2 : 11-18. 1. Peter's conduct.—"Walked not uprightly according to the truth of the gospel." 2. Peter's condemnation.—"I said unto Cephas before them all," &c. 3. Peter's relation to Paul.—"I resisted him to the face."

PAUL'S PRINCIPLES—Gal. 2 : 19-21. 1. The principle of self-renunciation.—"I am crucified with Christ." 2. The principle of faith.—"I live by faith." 3. The principle of grace.—"I do not frustrate the grace of God."

THE FOOLISHNESS OF THE GALATIANS—Gal. 3 : 1-5. 1. The faithfulness of the Galatians.—"Begun in the Spirit." 2. Their

fickleness.—“Who did bewitch you.” 3. Their forgetfulness.—“Suffer so many things in vain.”

THREEFOLD STATEMENT—Gal. 3:6-14. 1. The operation of faith.—“Justified the Gentiles by faith.” 2. The inaction of the law.—“No man is justified in the law.” 3. The effectiveness of Christ’s sacrifice.—“Christ redeemed us from the curse.”

THE COVENANT—Gal. 3:15-18. 1. In its nature.—“Though it be a man’s covenant.” 2. In its duration.—“That was confirmed of God.” 3. In its fulfillment.—“And to thy seed, which is Christ.”

THE OFFICE OF THE LAW—Gal. 3:19-24. 1. The law is the basis of truth.—“It was ordained.” 2. The teacher of faith.—“Our schoolmaster.” 3. The leader to Christ.—“To bring us to Christ.”

CHILDREN OF GOD—Gal. 3:25-29. 1. Children of God through belief.—“By faith in Christ Jesus.” 2. Through behavior.—“Have put on Christ.” 3. Through unity.—“One in Christ Jesus.”

SONS—Gal. 4:1-7. 1. Through redemption.—“That he might redeem us.” 2. By adoption.—“We might receive the adoption of sons.” 3. As heirs.—“Then heirs through God.”

BONDAGE—Gal. 4:8-11. 1. The poverty of such a bondage.—“Beggary rudiments.” 2. The slavery of such a bondage.—“Ye observe days and nights,” &c. 3. The slavery in the face of noble treatment.—“I have bestowed labor upon you.”

A PASTOR’S PLEA—Gal. 4:12-20. 1. A plea for consistency.—“I beseech you, as I am.” 2. For zeal.—“It is good to be zealously affected.” 3. For Christ-life.—“Until Christ is formed in you.”

A PAST STORY WITH A PRESENT TRUTH—Gal. 4:21-31. 1. The conditions in the story.—“The son of a bondmaid,” &c. 2. The culture of the story.—“To Jerusalem which now is,” &c. 3. The covenant of the story.—“So then brethren we are not,” &c.

FORMALITY AND TRUTH—Gal. 5:1-6. 1. Formality of the law.—“He is a debtor to do the whole law.” 2. Faith in Christ.—“Wherewith Christ hath made us free.” 3. Feeling in Christian living.—“Faith which worketh love.”

HINDERERS—Gal. 5:7-12. 1. The plight of the people.—“That ye should not obey the truth.” 2. The protest of Paul.—“For in Jesus Christ neither circumcision availeth anything.” 3. The profit that resulted.—“I have confidence in you.”

A WISE ADMONITION—Gal. 5:13-15. 1. An admonition to liberty.—“Ye have been called unto liberty.” 2. To love.—“Thou shalt love thy neighbor.” 3. To leniency.—“Take heed that ye be not consumed.”

THE SPIRIT VERSUS THE TRUTH—Gal. 5:16-26. 1. The works of the flesh.—“Which are these; adultery,” &c. 2. The fruits of the spirit.—“Is love, joy, peace,” &c. 3. The antagonism between them.—“The flesh lusteth against,” &c.

OUR BROTHER’S BURDEN—Gal. 6:1-5. 1. Our brother.—“Any man.” 2. His burden.—“Another’s burden.” 3. My boastfulness.—“Thinks himself to be something,” &c.

SOWING AND REAPING—Gal. 6:6-10. 1. The sower.—“Whatsoever a man soweth.” 2. The seed.—“To the flesh . . . to the spirit.” 3. The soil.—“Unto all men, especially unto them,” &c.

GLORYING—Gal. 6:11-14. 1. The false glorying.—“As many as arise to make a fair show,” &c. 2. The faithful glorying.—“I glory . . . in the cross of the Lord,” &c. 3. The fact of the glorying.—“By whom the world is crucified unto,” &c.

RITUAL NOTHING: CHARACTER EVERYTHING—Gal. 6:15-16. 1. Faith instead of forms. 2. Deity instead of dogma. 3. A new creature instead of the old circumcision.

THE MARKS OF THE LORD JESUS—Gal. 6:17-18. 1. The marks of love. 2. Of untiring service. 3. Of self-sacrifice.

The Church of Jesus Christ is deeply indebted to Martin Luther for his splendid commentary on the epistle to the Galatians. The thought of this epistle was stifled by the legalism of the Roman Catholic Church, for some hundreds of years. The epistle received its freedom from Luther in the German Reformation. Thus Luther’s commentary summoned the religious world to its righteous and royal liberty—“the liberty wherewith Christ hath made us free.”

Edwinus London, in words “To the Reader” in Luther’s commentary on the epistle, writes significantly—“The author felt what he spake, and had experience of

what he wrote." While Luther, in his Preface to this work, writes effectively, "I must needs confess either all, or perhaps more, to have been uttered by me in this public treatise; 'For in my heart this one article reigneth, even faith in Christ.' From whom, by whom, and unto whom, all my divine studies, day and night, have recourse to and fro continually."

There are many able commentaries on the epistle to the Galatians. It is estimated that three stand easily higher than all the rest. One by Theodore of Mopsuestia, written in the fifth century; another by Luther, written in the sixteenth century; and still another by Lightfoot, written in the nineteenth century. The first contains a practical elucidation of the great truths of the epistle. The second reveals a mind in closest sympathy with its doctrinal expressions. And the third, while critical, is preeminently the classic devotion of the Church.

Studies in the Psalms

The Rev. J. DINNEN GILMORE, Dublin,
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A SONG OF PRAISE, Psalm 33

I. Praise rendered to God (verses 1-19).

1. For himself (verses 1-3). 2. For his world (verse 4). 3. For his faithfulness (verse 4 R.V.). 4. For his justice (verse 5). 5. For his goodness (verse 5). 6. For his power (verses 6-9). 7. For his providential government (verses 10-15). 8. For his watchfulness (verses 16-19).

II. Reliance placed in God. "Our soul waiteth . . . because we have trusted" (verses 20, 21). Let us patiently wait our Lord's leisure.

III. Prayer raised to God. A prayer for believers only (verse 22).

A SONG OF COMPLETE DELIVERANCE, Psalm 34

Deliverance is the key-note of this psalm.

1. Deliverance from fears (verse 4). 2. Deliverance from danger (verse 7). 3. Deliverance from trouble (verse 17). 4. Deliverance from affliction (verse 19).

I. The hymn before the sermon (verses 1-10). 1. Personal praise (verses 1, 2). 2. Inviting others to join (verse 3). 3. Personal experience (verses 4-7). 4. Exhorting others to share (verses 8-10).

II. The sermon after the hymn (verses 11-22). 1. Simple directions (verses 11-14).

How to make the best of both worlds. 2. Faithful counsel (verses 15-22). Only trust God, so shall we find our need supplied, our enemies silenced, our soul redeemed.

NOTE: (1) the Lord's eyes (verse 15), (2) the Lord's ears (verse 15), (3) the Lord's face (verse 16), (4) the Lord's presence (verse 18), (5) the Lord's deliverance (verse 19), (6) the Lord's keeping (verse 20), and (7) the Lord's redemption (verse 22), are all toward the righteous.

SEVEN THINGS THE LORD DOES FOR ME, Psalm 34

1. He hears me (verse 4); 2. he delivers me (verse 4); 3. he illuminates me (verse 5); 4. he saves me (verse 6); 5. he guards me (verse 7); 6. he blesses me (verse 8); 7. he sustains me (verses 9, 10).

AN INVITATION TO UNITED PRAISE, Psalm 34 : 3

I. By putting into practise what we have learned of Christian life and character.

II. By spreading far and near the savor of Jehovah's name.

III. By manifesting to all with whom we associate that Christ's love is a great reality.

IV. By our becoming more clearly and legibly epistles of Christ.

V. By stirring up others to unite with us in Jehovah's praise.

VI. By ourselves lying low before God that he in all things may have the preeminence.

VII. By seeking more fully to study and understand human nature.

THE PRAYER OF THE PERSECUTED ONE, Psalm 35

I. Pleading with Jehovah (verses 1-3).

II. Predicting his enemies' certain overthrow (verses 4-8).

III. Persuaded of his own deliverance (verses 9-10).

IV. Persecuted, yet proving his love for his foes (verses 11-16).

V. Praying again for speedy deliverance (verses 17-19).

VI. Pained by their cruel insults, he proclaims their punishment (verses 20-26).

VII. Praise and exultation in the assurance of Jehovah's favor (verses 27, 28).

◀ Sermonic Literature ▶

ETERNAL AND TEMPORAL*

The Rev. R. J. CAMPBELL, M.A., London, England

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.—Eccles. 3 : 15.

LAST Sunday morning, when speaking on the subject of God's Gift of Life I referred to the difficulty of believing that creation has ever really had a beginning. I remarked that the universe as we know it now has doubtless had a beginning, but then there must have been other universes before it. It is inconceivable that from all eternity nothing existed until our solar system appeared, together with all the other stars and suns which have their orbits in infinite space. If, as is usually done, we call the whole of star-filled space by the name of the universe—tho probably "multiverse" would be a more accurate term to employ—we can hardly avoid admitting that it appears to be everlasting. Solar systems are continually arising within it, evolving to a certain point, and then breaking up, to be succeeded by others which run the same course. The process is on a scale inconceivably vast to our intelligence, and it never stops. By means of powerful telescopes and spectrum analysis we can observe at this moment planetary systems in all stages of integration and dissolution. Our own little world and the sun around which it revolves were once whirling fire-mists, or whatever you like to call it, and probably will be again. From a nebulous or gaseous condition the earth has gradually solidified into its present spherical shape. Millions of years must have elapsed, as we count time, before it was ready to be the abode of life; and then the life had to evolve until it reached its present status. Some day, presumably, it will come to an end, either by some gigantic conflagration caused by collision with some other body or by simply breaking up. Its constituent elements will then start to build a cosmos all over again. Such, so far as we frail children of a passing day can ascertain, is the history of the entire visible universe; it is a history without either beginning

or end. If you and I were so placed as to be able to see plainly what is going on at every point in the starry heavens at this very instant, we should see the history of our own earth being recapitulated before our eyes. At one spot in the boundless immensity we should mark by the blaze where a world or group of worlds is being destroyed by some tremendous catastrophe. At another we should witness fire-mist spinning itself into globular forms. And at yet another perhaps we should see a very old planet at a grade of development ours has not yet reached. Evolution appears to be cyclical, from the simplest ethereal basis—if anything is simple—up to the highest and most complex cosmic products, and back again. On, on it goes, age after age, without pause or rest, as it always has been, as it always will be, world without end, repeating the same process, following the same sequences, but never reaching a culmination or arriving at a final goal; it is one perpetual round, or round of rounds. If the old Israelitish moralist who wrote my text had been acquainted with modern astronomy he could not have stated the facts better: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

But, on the other hand, as I also mentioned in the sermon aforesaid, this inability of ours to assign a term to cosmic evolution has the effect of nullifying the validity of our perception of it. To say a thing never began is practically to say that it has no existence in time at all. Time, plus time, plus time, plus time *ad infinitum*, is the negation of time; you can not cut a piece out of the infinite series and say that that comprizes the period of a universe, for when you have done it you have left your series still intact, still infinite. What appears to us, therefore, a succession of time-states is probably no succession at all; indeed, one can not see how it could be without introducing this conception of infinity in

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which it totally disappears. The time-notion is a limitation imposed upon our minds; it is a way of thinking which we can not help, but which we perceive to be only relatively and not absolutely true. If we were not obliged to think in terms of the time notion we should know nothing about space either, for we only become aware of space by our perception of the time necessary to pass from one point to another. Space and time are mutually dependent mental abstractions and nothing more, tho we can not help being dominated by them. This is metaphysical language, to be sure, but it is the statement of an antinomy which must, I think, present itself to every thoughtful mind. Once admit that time has no beginning, as you are obliged to do, and you have destroyed its reality; you have passed beyond it; you are dealing with eternity. All our sense-experience is provisional and contingent; all we know of the visible and material is but relative to something we do not know, something higher and more stable.

It is not very likely that the author of *Ecclesiastes* was casting his net as wide as this when he penned the words we are considering; his attention was confined within a much more restricted area. Probably all he meant was that, as we often say, history repeats itself. He was thinking about human life, not about the universe of universes. He reflected that human life was much the same from generation to generation in its joys and sorrows, labors and sufferings, delights and dreads; human nature, on the whole, he believed, had always been, and always would be, the same curious compound of goodness and badness, of lofty and base qualities, that he saw it to be in the world around him. As to the events of history, what was there to tell from age to age that had never been told before? In essence, nothing. History has been described as mainly the record of the crimes and follies of mankind, a dictum which perhaps *Ecclesiastes* would indorse. The same passions of ambition, lust, and greed, the same treacheries and cruelties which afflicted human society ten thousand years ago, are afflicting it to some extent to-day. Men's motives have not greatly changed. They still strive for power, prominence, and possessions; they are still jealous of one another and try to obtain dominion over one another; they still fight, and struggle, and scheme against one another. Such are the musings of this

rather mournful figure as he looks back upon his own youth and early manhood and surveys the experience of the race from that standing-ground. "Vanity of vanities" is his conclusion; it is all ephemeral; it comes to nothing; men are born, grow up, are swayed by desire, strive, suffer, and die, and the world goes on the same as ever; the melancholy tale may vary a little in the telling, but it is the same tale from age to age. This sounds like an echo of Persian Omar:—

And fear not lest Existence closing your
Account, and mine, should know the like no
more;

The Eternal Saki from the Bowl has pour'd
Millions of Bubbles like us and will pour.

When you and I behind the Veil are past,
Oh, but the long, long while the World shall
last,

Which of our Coming and Departure heeds
As the Sea's self should heed a pebble-cast.

Obviously, then, the scope of the text as viewed by its original writer was not what I have given to it in my opening remarks this morning. But that is because *Ecclesiastes* did not know what we know to-day of the vastness of the visible creation. Had he done so he would probably have used the same words with added emphasis. His horizon was not wide enough, that was all. What would he have said if he had known about the seemingly illimitable flux of causation, the never-ending procession of mighty orbs arising out of the formless ether, swinging through space for untold eons, and then sinking back into their source again? What more could he have said than he has said here?—"That which hath been is now; and that which is to be hath already been; and God requireth that which is past." And is it not startling to think of it? Out yonder in the trackless void how many times has our own story been anticipated? Has our own point of development been reached before times without number? Have there been worlds before ours in which the same questions have been asked and the same things done, worlds and men with their newspapers, telegraphs, railways, parliaments, labor troubles, 'bus strikes, pearl-necklace robberies, and all the rest? Is there anything new whatever? Why should there be? Is not the same course being followed in our case that was followed millions of ages before the earth, as the earth, came into existence? It is not a very comfortable thought, but how is one to get away from

it? You all know the queer feeling, I dare say, of having been in a certain situation before and of having done the same thing before that you are doing at a given moment; or you are looking on at some scene which is being enacted, and you feel that you know exactly what is going to happen, because it has all happened before, tho you can not remember when. You have the impression that it is not happening for the first time, that you are hearing and seeing something over again with which you are already familiar. I am told that this experience is susceptible of a physiological explanation, but really on the hypothesis we are examining it might require a much more venerable pedigree; it might be a cosmic reminiscence, a faint intimation from some dead universe whose part was played to a finish millions upon millions of ages before the light of our sun was kindled. Such a suggestion is enough to make one gasp, but it is not altogether fantastic; there is nothing in the nature of things to preclude the possibility; there is no reason why what we are going through to-day should be happening for the first time, seeing that quintillions of planets must have rehearsed our cosmic drama before we came to it. You observe that Ecclesiastes says nothing about progress, in which again he differs from us. He was not concerned with the problems of democracy; he lived in what was then the unchanging East, and he imagined, not without some reason, that every generation was almost exactly like its predecessor in everything. In this he was mistaken, but what does the mistake amount to when we take into consideration the larger view of things I am now placing before you? What does it matter that modern civil liberty and commercial enterprise are an advance upon ancient oriental tyranny and stagnation if the end of both is a plunge back into the infinite depths of the shoreless ocean, and of being out of which everything has emerged, there to begin the same story all over again, and so on for ever and ever?

Escape from the dilemma thus presented to our minds is to be sought in the conception of eternity or of eternal life as contained in the revelation of our Lord Jesus Christ. Not enough is made of this conception in the popular religion of to-day. Eternal is not synonymous with everlasting, and should never be so regarded, tho it commonly is. That which is eternal is that which transcends

time; it is that which is, whereas time is only that which seems to be. I have already drawn your attention to this in pointing out that to speak of time as having neither beginning nor end is to land oneself in a contradiction; time disappears when thought of in that fashion. Yet we are so constituted that in this world we can not get away from time relations; to our perceptions events follow one another, are the outcome of one another; we can not grasp them as a simultaneity. I think it was Sir Oliver Lodge who once compared this experience of ours to that of a passenger traveling in a railway-train. Trees, hedges, telegraph-posts, and other objects appear to the traveler to be rushing past him one after the other; but let him get out of the train and stand on the nearest eminence and he will find that they are not rushing at all; they stand to each other in certain relations, it is true, but they are not moving, and he sees them all at once. Perhaps this is the case with time and eternity, tho in a manner incomprehensible to us. To the infinite mind of God past and future are equally present. "That which had been is now; and that which is to be hath already been; and God requireth that which is past." Evidently the view of things that our finite minds are compelled to take is largely illusory; at any rate, it is defective and incomplete. Intellect, as the president of the British Association also remarked in his address, is too new, too imperfect an instrument to be adequate to the task of dealing with such a question as this. But there is something in us all which is higher than intellect. Shall I call it spiritual instinct, which is only another name for faith? Faith is that whereby the soul reaches out and lays hold of the eternal as distinguished from the temporal, the abiding as distinguished from the fleeting, the static as contrasted with the continually changing things of sense. May I also without, I hope, daring to the verge of presumption, add that that in us which exercises faith, which pierces through illusion to reality, is itself eternal? Our soul-stuff, if I may so put it, is that which is before all ages and derives immediately from God. That soul-stuff, that fundamental fact of our humanity, is manifesting through the flesh; when it can reach to the altitude where it realizes itself in union with God it will be living the life eternal. What St. Paul calls the animal man, and the natural or psychic man, must give way to the spiritual

man. "First that which is natural, and afterward that which is spiritual." "And this is life eternal," said the Master, "that they might know thee." Yes, that which hath been is now—God's eternal now. Spiritual substance never perishes; nothing real—which is the same as to say nothing good—is ever lost or forgotten; it is of the eternal essence, and must come to its own. "That which is to be hath already been." Yes, the soul's home-coming is only the fulfilment of the eternal purpose of the God whose creatorship is the activity of his love, only entrance upon the glory that eternally is, flawless, undimmed, all-embracing. "God requireth that which is past"—yes, for to him nothing is past, nothing is wasted, nothing valueless that any child of his has ever had to learn or suffer. It is all included and fulfilled in the blessedness ineffable and beyond compare. "Jesus Christ the same yesterday, and to-day, and for ever," is to us the revealer of the Father's heart and the truth about ourselves and our destiny. Nay, more; he is our way home; he is our means of reaching our "inheritance incorruptible, and undefiled, and that fadeth not away," that which "was from the beginning, is now, and ever shall be, world without end." The reason why Jesus is what he is to us to-day; the reason why he has cast such a spell over the imagination of mankind; the reason why we never can bear to have his dignity diminished or anything detracted from his preeminence in the life of the race, is that we instinctively recognize that in him the eternal has broken through this whirligig of time, this monstrous panorama of materiality, this dream of mundane existence, and has laid bare the secret of what we are; we are spirits in prison, children of the living God enchained in darkness and bewilderment; and he has come to get us out. This monstrous phantasmagoria of earth and heaven, this appalling mystery of endless creation and destruction, ceases to be dreadful in his holy presence. He is above it all; his is the glory which was with the Father before the world was.

In Jesus we have another order of being, another set of values than those of the senses and the mind. Science can not account for

Jesus. Here the wise and understanding are at fault unless they have acquired also the wisdom which is not of this world, the wisdom of the pure in heart. One can not sufficiently emphasize this; it is the great secret of the power of the gospel over the human heart. Whoever and whatever Jesus may be, he is not to be explained in terms of cosmic evolution; he is a distinct break with it, an invasion from the side of the beyond. "Before Abraham was, I am," he is reported to have said, and surely that is the truth. What Jesus was is that which is; all else is but drift and glamour. We are like captives under enchantment. We see everything with distorted vision; our faculties deceive us or are unequal to the task of discovering the truth; sin blinds our eyes; we are constantly menaced by strange and horrible shapes of doom. And then into our midst comes a mighty one before whom enchantments lose their power, and wherever he passes men feel the breath of reality upon them. They know somehow as he touches them that there is something higher and saner than life as they experience it; they want his life, his quality, his vision of truth. And it comes to them. Not all at once—but as they believe in him, and follow him, and he leads them forth from the den where they lie, the mist clears from their souls, as it were, and they behold the true world in all its beauty and gaze upon the face of God.

Draw near to this wondrous Christ, O sinful, sorrowing men and women, and he will give you life. This world is indeed enchanted ground, and dark and dreary is our outlook upon the trackless wilderness of space and time. We are very small against that awful background, very feeble, very poor; terrifying and depressing is the thought of its boundlessness, its disregard of our needs and sufferings, its sinister inevitableness. But the Light of the world has shone upon all this gloom, and now we know that love is the last word of creation, because it was also the first. "Before the mountains were brought forth or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou art God." O Christ eternal and ever blessed! we hide ourselves in thee.

THE ULTIMATE LAW OF GOD

The Rev. G. WILLIAM BARNUM, Bottineau, N. Dak.

For ever, O Jehovah, thy word is settled in heaven, &c.—Ps. 119 : 89-91.

A SUBLIME thought was in the psalmist's mind when he wrote these verses. Back there in an unscientific age, he caught a glimpse of that which the wisest men of today are proclaiming with all the satisfaction of new discovery—that at the basis of everything in the world there is a universal, supreme, immutable law.

To be sure, this Hebrew singer called his great discovery the "word of Jehovah," while the men who have been rediscovering it in these days call it "law," but if you examine the description given here, you find that the characteristics set down by the Hebrew psalmist are the same as those described by the men of vision to-day. What is it that has been fixt forever, eternal and immutable? What is it that all generations have acknowledged to be faithful and true and reasonable? What is it by which the world was established and by which it continues to abide, working along sure and established rules? What is it, summing up all these points, that is the master of all things, and they its servants? Modern scholars listen to the description and answer with one accord, "universal law." Men hold their breath in the presence of such a power. We have not always recognized its operation as the dominant motive power of the universe; but now that we have discovered it, we delight to honor it. We have not even yet fully realized the universality of the law. In our specialization, we have discovered laws at work in this field and that, but can hardly recognize them as the varied manifestations of one and the same power. We still are more likely to speak of universal laws than of the universal law. We are so busy, as a rule, examining particular things that we have no time nor vision for the whole scope of things. We can not see the forest because of the trees. We can not see the city because of the houses. We can not see the one controlling motive back of everything in the universe because there are so many different things in operation that hold our attention. We are attracted first to this wonderful phenomenon and then to that, equally wonderful, and while we marvel at

each one, we fail to see that away back at their beginnings they have a common source. Men are always seeking to find relations and causes; they have found so many of them that it is strange the eyes of any should fail to see the great First Cause back of them all.

There is a story told of one of the early explorers of this country, who was captured by the Indians and was threatened with death; but to gain time he told his captors that at a certain hour of the day the sun would be darkened. It came to pass as he predicted, and the simple-minded natives worshiped him as a god. But while the Indians thought that he had caused the eclipse, we all remind ourselves that he knew natural laws would bring it about at that hour. Almost always men have recognized the existence of such laws. In the development of science the world has been more true to the conception of law than in any other field of investigation. None has ever said that Sir Isaac Newton created the law of gravitation; we say he discovered it, but the law always existed. No one says that an obscure French professor and his wife invented radium; we give them credit for discovering the laws of its existence; and we complacently affirm that the precious substance has always been lying about in the mud of our streets. Back to natural laws we trace everything in science. What makes the seasons come and go? Natural laws. What makes the wheat grow into a green stalk and a full head? Natural laws. What makes coal and wood impart heat when we kindle them into a blaze? Natural laws. But who or what made all these natural laws? And here scientific investigation shakes its head. Having gone so far, it goes no farther. Laws exist, and we are glad enough to discover them, but we can not say who made them.

Look at the economic history of nations. In years gone past, men claimed to be traders. They passed certain regulations which were intended to increase the wealth of a country. Theory after theory of trade was tried and discarded in the effort to create economic conditions or to transform the tendencies of trade; until at length men have come to realize that the thing they were

trying to create exists because of circumstances surrounding and governing it. They ceased to try to create economic laws and began to discover them. If you ask a student of economics to-day why trade follows certain lines, he will say it is due to economic laws. What has brought about the development of the great West? Economic laws. What has caused the North to advance faster than the South? Economic laws. But who or what makes economic laws? Again we receive the shrug of denial: "Economic laws are not made; they exist. We are content to discover them."

Turn to the broad field of jurisprudence, that which we usually term "the law." Strange tho it may seem, there was a time, not so long ago as to be out of memory, when law was not really law but the commandment or edict of some man. Laws were thought to exist because the king issued them, and the king claimed to rule by divine right. *Ipse dixit*, "he has said it," was the final word in the matter of law. But as years went by, the views of men changed, until they came to believe that the law-making power is vested in the State and not in one individual. Altho the last survivors of one-man government might cry out in protest with Louis of France, "The State? I am the State," yet gradually it was recognized that laws are really enacted by the voice of the people. And even after this advance, this victory of modern thought, jurisprudence stood where economics had stood years before, but where science never stood, declaring that laws are made by men. Yet the ablest students of the law, thinking in a higher plane than the level of this memorable conflict, have recognized that they had been assenting to a half-truth, and they have modified it to this extent: the people formulate laws, but neither king nor people can create laws. They discover relations existing between men, rights inherent in mankind, interests that are common to all; and discovering these, they translate them into words and phrases so that all men shall know and observe the true adjustment of things.

If the wisdom of one man were broad enough to know all these just relations, his probity sure enough to set them forth unselfishly, and his power great enough to enforce them perfectly, the one-man government would be as satisfactory as democracy; but at present men

believe themselves better able to discover the laws of their own condition than any one else can tell them.

Back of laws stands The Law, written with capital letters. Statutes are made in order that people shall accept the same interpretation of conditions that exist, but back of statutes lies the solid foundation of law, not created by man, but existing among men. No longer do we recognize as the final test of anything the question "What says the king?" That has given way to the truer test, "What is right and just?" Legislation is passed to the end that order and justice shall prevail, but order is inherent in the world, and justice is built on more than the edicts of men. There is a law of nature, wrote Blackstone, the great commentator of the law, which claims our obedience without being prescribed by the supreme power in the State, and is, indeed, superior in obligation to any other law.

The fundamental questions of jurisprudence are not questions of enactment, but of right and justice. Why are men protected in the possession of their property? Because it is just and lawful. Why may not you and I do things that are harmful to the community? Because of lawful restrictions. Why do we choose out men to deliberate together and write out as well as they can a program for our common interests and our mutual conduct? Because we wish to discover and to act in accordance with laws which are known to exist. But who or what made these laws? Jurisprudence shrugs her shoulders and can not answer. "I used to think I made them," she says, "now I realize that I only discover them. They exist."

The same answer from science, from economics, from jurisprudence—we should receive it from every investigator in the whole realm of thought. "We are just trying to discover the inherent, existing relations that govern things, because we have found that when we act in accordance with those laws we get along much better, and when we work against them we fail."

So there has come to be recognized in this world of ours a universal reign of law, and we have fallen down to worship before this unseen, unexplained, untraced series of relations.

Through all this change of ideas, it has seemed as tho there were not a corresponding change in the field of religion and morals; and

men have accounted for it by making the usual explanation that religion and morals are always the last to change. Science, in the pride of her long-time respect for law, and economics and jurisprudence, firm on their new-found basis of eternal law, rise up to jeer at religion: "We have discarded the idea of personal authority and personal enactment," they cry, "and have accepted the explanation that there are universal, invisible laws governing all things; but you still adhere to a book, and a code, and personal authority. 'Thus saith the king' has been discarded as a misuse of terms; but you continue to say, 'Thus saith the Lord.' Shall not the reign of law be recognized in religion and morals as much as in all other things?"

I believe that at just this point we come to the greatest misunderstanding of religion, the greatest misconception of the law, the worst perversion of the idea of divine sovereignty that is to be found anywhere. At this point rises the barrier which hides the truth of God from the eyes of men.

For the religious man is as true to the conception of universal law as the economist or the scientist or the jurist, and he was true to it before either of them realized the truth. He does not regard the Bible as a code of arbitrary laws set for him to memorize and obey; he regards it as the revelation, the mirroring of the divine universal law which existed before the Bible was written. What should he care if men find books written long years before the Bible which set forth some of the same conceptions of right and wrong? He does not accept the law of Moses as an exclusive property created for Israel in a certain year amid the clouds that encircled the summit of Mt. Sinai. He believes it to be the expression of a supreme, universal law that existed ages before Moses was born. Why should he be put to confusion when men discover that the code of Hammurapi, antedating the laws of Moses by many centuries, contains many of the same regulations? His contention that the law of Moses is true to universal law is supported, not imperiled, by such a discovery. "Thus saith the Lord" does not mean to us that God has just thought of a new task to require of us, or just invented a new trick for us to perform like puppets on a stick; it means that he is revealing to us a little more of his divine, eternal, unchanging will.

Up rise now the scientist, the lawyer, the

economist, all with the same question: "But that is still a religion of personal authority, even tho the authority has laid down a consistent program for himself. Is there not, as in our case, a universal law of right and wrong, existing independently of any personal fiat, which men discover little by little, and so come into harmony with this great thing which we worship, The Law?"

Here is the crux of the whole matter. We may give our assent to part of that proposition: yes, there is a law of right and wrong, that we are learning little by little. It is not created, it can not possibly be created, for it exists. Like your laws of science, of economics and of jurisprudence, it is based on eternal foundations. It is harmonious with them, and they are harmonious with each other, for all of them are the putting forth of the mind and personality of the one supreme God. The thing which you call "The Law" we call the "eternal purpose of God."

You who have come to recognize the existence of laws and relations but can not tell whence they came, look with us back of enactments of law, back of discoveries of law, back of revelations of law, to the mind of him who sitteth upon the throne of the heavens, whose will dominates all things, who has made all things in heaven and earth and has imprest upon them the image of his divine genius, who has put forth the law of the universe, and holds all things as the servants of his personality.

Bring forth your law of evolution, your facts found in geological strata that tell us how the earth was made. Bring forth, when you can, your data to tell us the laws under which disembodied spirits live. We shall welcome them all; for we recognize in every law, in the universal law, the putting forth of the eternal purpose of our God.

Relations exist between the forces of nature. One by one men discover these and write them down and we call it science. Relations exist in the production of food and its distribution. Men find these out and write them down, and call that economics. Relations exist between the interests and the welfare of men. When we discover these and formulate them, we call them laws. Relations exist between right and wrong. Men discover these and write them down, and call that ethics. And when they see who it is that established all these relations and made them harmonious to each other, and realize

that there is a relation between us and him, then we call that religion.

Let us arrange before us on a table the books that represent all these things, and ask men who know to tell us about them. The first is a volume on chemistry or biology. The scientist picks it up and says: "This tells about universal law, but it does not create the law." The second book is a work on finance or trade. The economist speaks for it: "This book does not make laws of production and exchange; it tells about those which exist." Next we see the constitution of the United States or Blackstone's Commentaries. The lawyer lays his hand upon it. "This book," he says, "does not comprize the law; it tells about the law which we know is in existence." Then we see the Bible lying there. The man of God speaks for it: "This book does not create distinctions between right and wrong, it explains them, but they were established long before the book was written. Moreover, there is another thing which this book explains also: it tells us who established all these relations, all these laws, and who sustains them in their working. It tells about God and his purpose, God who existed before all other things, who created them all, who fix their laws and their relations."

There was a Jewish rabbi who asked: "What did God busy himself with before the creation of the world?" Then he answered his own question: "God meditated upon the law," meaning, of course, merely the law of Moses. Might he not as truly have meant the law of gravitation, the law of supply and demand, the law of property, or the law of forgiveness? For the law is the reflection of the mind of God, preexistent and eternal, supreme and unchangeable. And if none of these particular laws existed until things existed with relations between them, yet the potential existence of each of them lay in the plan of God.

When God put forth the law that governs all things, he put forth an expression of his own being, he mirrored his nature in the universe—a nature that loves order and purpose and beauty and right. If men say that the universal laws which we have discovered exist because they must exist, because it would not be reasonable for them

to be otherwise, let us grant it, but let us remember also that reason itself is a creature of God and is governed by his laws.

So that law is not only eternal reason, but it is also the expression of the will of God. And we find the judgment of wise men of old proved true—the Greeks who believed that law is a "conclusion of reason," and the Romans who held that law is an expression of personal will. But more true than either of them was the Hebrew psalmist who lived so near to God that he saw reason and law both originating in the mind of God, and proceeding forth from him.

Men will say sometimes, as Blackstone said, that the Creator had to conform to certain eternal and immutable laws. Tell such men that those laws were the outpouring of the Creator's nature and they had to conform to him. Or others will say that the ten commandments "are not right because Jehovah commanded them; Jehovah commanded them because they are right." Tell them that Jehovah was first, and right dwelt in him; and because his nature is what it is, right can be exprest in terms of the ten commandments, and not in opposite terms.

The sovereign will of God is the most stupendous thought of the universe. But only by grasping it thoroughly can we truly appreciate God. When men have partly reached the truth, they have become pantheists, for they have discovered the universality of divine law, and worshiped law as God, failing to see the person of God standing back of law. Or they have become atheists, regarding law as prior to all other things in the world. Or, if they have realized that God issues commands which must be obeyed, they have thought him arbitrary and exacting, failing to realize that his every utterance is consistent with his holy personality.

But when the glory and the completeness of the sovereignty of God have dawned upon the hearts of men, they have realized that the law of the universe is the law of God, and this is the reflection of the mind of God. Is it necessary for the Christian to learn by heart every separate command of God? No, let him know the spirit of God and live close to him; so shall all truth and wisdom be revealed, for God is true.

HUMAN NATURE AND SOCIAL SERVICE

The Rev. ALBERT C. DIEFFENBACH, Hartford, Conn.

Be ye therefore imitators of God.—Eph. 5 : 1.

WHEN a former president proclaimed the law of honesty in business and political life with such ardor as we have rarely witnessed, some persons smiled and said, "He thinks he has discovered the Ten Commandments." The observation may be made in similar strain concerning those who preach the gospel of social service. They seem to say they have just found out that we are members one of another. With all of the ardor of a fresh conviction, and not without a measure of intelligence and administrative ability, these excellent people are making resolutions, joining committees, and pressing campaigns, which they seem to think are the first genuine attempt to redeem mankind in all the centuries. Their chief delight has been both to chide and to appeal to the churches. It is their constant charge that the churches are moribund. They have no social outlook, and are more interested in getting men one by one into heaven hereafter than in getting heaven into men *en masse* now. They call the churches to repentance, and yet some of them believe that they must rely upon the churches for a peculiar something if their work is to go on in power and permanency.

As those who believe in the Church when the Church believes in her mission, let us together consider the reason for the rise of this present-day interest in social service. Let us see how much of it is a fad, and how much genuineness. If it be merely another form of crusade, to flourish for a season and go the way of all crusades, each good in its time and place, let us know it. If, on the other hand, it prove a normal fruiting of the spirit of human life, whereby we are really doing or are about to do something that we have never done before, something we are going to do in even a larger and better way henceforth, let us also know that.

Even if it be but a passing expression of humanitarian zeal, we ought to be glad for social service. It helps to settle a question whose perplexity has been long with us. We have been taught the doctrine that man is a spirit. We have been taught that this spirit of man is independent of all else in life, and must in no wise be determined by outward conditions. The spirit must live by itself.

The body is chiefly a thing to be ashamed of, to be renounced. It is the carnal house in which for some inexplicable reason the spirit has been caged, and from which it is man's one great mission to escape. Every craving of the senses is wrong. The longing for possessions is a sin. The state of poverty and of the body set at naught are among the ideals of this doctrine. It is clear that any one living such a life takes little interest in this world. He is otherworldly. He also has a minimum of interest in people as a whole, because it is essentially an individual business to get right with God. Thus religion, in great part, has been, for thus the mass of people have believed.

It would be far from the truth, however, to call this the Christian religion, or this way of life the Christian way. If we base our judgments upon the teaching and service of Jesus, we get a much better conception of the meaning of life. He was hardly more interested in sound doctrine than in giving people enough to eat, or cheering those who were in jail or in poverty, or healing those who were distressed in body or mind. The blind and the maimed and the broken came to him to get help for their infirmities. When we consider also how he settled questions concerning property, as in the parable of the men of various talents being rewarded accordingly; or the question of human rights, as in the parable of the vineyard where even the eleventh-hour men got enough to live on, we are bound to conclude that he was a very different person, and less religious, as one might say, than those who later took over the religious machinery and preempted the ordering of what men should believe. As a matter of fact, Jesus did not talk of individualism or socialism, or any other ism. He was interested in man and men, the individual and society, the here and the hereafter, and the flesh as well as the spirit. What he preached without ornamentation as sublime common sense, those of "the new order of sainthood," such as scientists, physicians, philosophers, and broad-minded ministers, are taking up to-day. And the churches are again being brought back to their duty, and to a state of enlightenment. It is a terrible indictment that one may fairly make, seeing that things have be-

come so bad as they are in society, that there are still people in and outside the churches who, as Hugh Price Hughes says, irritate us because they refuse to trouble themselves in the least about economic and social questions,—those people who are well fed, well housed, well clothed, who have never been really hungry since they were born. They forget the admonitions of the religion they subscribe to, the religion which says certain sure things about the hungry, the naked, and the imprisoned.

Let us not be too severe against these our neighbors—and against ourselves, perhaps. There is a cause for every action, and a reason. I think it lies chiefly in the false idea that the chief end of man is disembodied spiritual bliss, which has nothing to do with his food, his house, or his health, or those of his neighbor. So we are coming back to fundamentals and we are coming back with all of the passion of those who have made a discovery. This is the primary reason for the passion of society, and for delving anew into the social teachings of Jesus, and those amplified instructions of modern sociologists.

In the second place, the reason for the rise of social service is to be found in the growth of our cities and vast working places, such as mills, factories, and stores. We are so densely settled in our centers of living and working and playing that we have found many things which irk. We may truly say we have found a new conscience. We live in what seems a new world. With new understanding we read of little children working unconscionable hours in wretched factories, women standing all day at their ill-paid tasks, proprietors making their food and clothing products appear to be what they are not, laborers sneaking through ill-done work, the near-by back street covered with litter and rubbish, houses containing rooms into which the sunlight never enters. It is indeed a new order, or disorder, if you will, into which we have entered.

One of the silliest conclusions that men ever came to concerning society was that it was so great in its numbers and dimensions that it could only be called impersonal. Being so, it was not responsible, nor guilty. Now we have social service or some praiseworthy thing to remind us that these tremendous developments of the people in society are only you and I multiplied and placed together in terms of tens of thousands. Our under-

standing has been growing up to the facts which have been gathering all about us. Society really means something that the mind can lay hold of in this new world we live in. It is no longer a bookish and musty term which men once put into very long and dull literary productions.

If you were to ask the gain of all this development, I think I should say first of all that it is just this: We now believe that we are suffering with many social ills which are both unnecessary and disgraceful. The old order regarded many conditions as inevitable because it did not know what it was talking about. Plague and pestilence, epidemics among children, warfare and industrial strife, filth and debauchery, were incidents that we had to expect in the very evolution of the race. To-day we expect the very opposite of these things, for there is nothing evil that comes normally even as a by-product of human development. All that makes for progress is good, and anything which is bad is hindering and destructive. Nothing can be called necessary which is evil, no matter how much the familiar phrase may ring in our ears.

When this idea gets into one's blood as a real experience, the consequence is the second gain which I should remark, that this new era of social service has stimulated our sense of usefulness. Every man thrills with the common satisfaction that he is of some use in the world. He delights to get a grip on any enterprise which promises results. Heretofore, perhaps, he did not tackle these big human and social problems, because the refrain was, "What's the use?" He went about his own business. He heard of things coming to pass "in God's good time," and he let it go at that. But a change is coming over us. It may be we are amused as we are also amazed at the splendid enthusiasm. Just the same it is a gain. It may mistake at times numbers and organizations and resolutions for the genuine good, but it is alive. Its excesses and its crudities are like those of youth. Better a thousand times such defects than the old ignorant and indolent behavior of our fathers and mothers.

In that glowing lesson on social moralities from which we have chosen a text we find a strange, but a very old message, for our modern socialized ears. It seems less like a program than a body of principles which fit whatever we are, be the number of persons

with whom we deal great or small. The word "humanity" does not appear, nor "social service," nor "society," but "truth" and "falsehood," "evil" and "wrath," "theft" and "labor," "corrupt" and "good speech," "anger," "clamor," and "railing," and "light" and "righteousness" and "truth." And the counsel is given, "Be ye imitators of God, as beloved children, and walk in love." Does this lesson give us something that the other lacks? And is there anything except the organized character of social service that the old gospel lacks? In other words, what have we lost?

The most significant loss which follows this new enthusiasm of humanity is the forgetting of the older emphasis on the discipline of humanity. The heart fairly gushes for the uplift of our fellows, but the head has not come forward as it did in the austere days with its inexorable commands that all of us, young and old, rich and poor, do our duty, and keep the commandments.

These be parlous and sentimental days, among a number of social workers. Literary ladies and gentlemen are filling the magazines and many books with the new message. It is marketable, which shows that the people read it and are more or less affected. A fervid poetess pours forth a torrent of emotion about the poor little sister whom we are condemning because we wear clothing, for clothing is made at the loom, and she, our little sister, her

Feet that pace beside the loom, hands that
can not rest;
How can she know motherhood, whose
strength is gone?

A truth, this, so overstated as to lose its sense. Again, men tire of the restraint of the Constitution, and prefer making precedents to following them, as Miss Agnes Repplier has sagely remarked. It is she who calls our attention to the sicklied sentimentalism which in the bosom of fair ladies wells in behalf of condemned murderers, and regards every prostitute as the victim, purely and simply, of low wages and bad environments. So with the whole category of human shortcoming and social defect. It never had such an indulgent time as now. The facts were never more carefully eschewed. Something is lacking which makes for soberness and soundness. The sane instincts feel something flabby in the words they read and hear. The rigorous and even lashing requirements of

the law, which all have followed who have come to a man's decent estate in the world, have been softened to putty. Our literature is obsessed of it. Our ethics are made mushy by it. Our religion is emasculated through its overemphasis. And human nature, which is the chief thing that has been left out of account, is in consequence the most outraged of all.

We have attempted to set up our emotions in the place of the law. We have thought that our feeling is a better guide than the statutes which a common verdict put into the books, beginning centuries ago. Moses, out of his hard-headed experience with a motley band of followers, laid down certain rules which were less sweet-tempered than they were distrustful of the weakness and wayfaring tendencies of human nature. That body of law once worked, we thought. But to-day there is nothing more disheartening in this country of ours than the increasing contempt for the law. This is the thing which we miss, namely, respect for law, the thing which, as normal, wholesome, human beings, we long for in our lives. We want something removed from friendship, from prejudice, from circumstance, something that is as everlasting as the granite in the hills, and as resistant as granite of every effort to set in its place the demoralizing blandishments of so-called love of our fellows. We want the whole law for the whole man.

Thus, also, we want the God behind the law. Our modern sentiment is in great part not religious. It counts more upon its own busyness than upon the Source and Soul of things, which brought the world and all who are therein to pass, and maintains them to this time. Social service names the observances of religion for the most part but to smile at them. As we have said, the Church is effete. Better, nevertheless, I believe, is blind devotion to a good God, without ability as social engineers, than efficiency schemes which are godless. I do not mean that these persons who think otherwise are sinful and coarse. On the contrary, many of them are colorless and nothing but good. Yet they are foolish enough to believe that they do all when they act upon a sense of altruistic duty. The greater thing is to turn to the God of duty, and be less concerned as to what we shall do for our fellows than what God shall first do for us. With all of our advance over the past, we have not yet outgrown the need

of a heartening and enlightening God. At his peril a man neglects the age-long call to acknowledge his guilt and come back to the house of the Father. The prodigal son first came to himself, and to God; the fatted calf and the feast seem quite the normal outcome of his repentance and his faith. Let us say of social service what some one has said of the churches, that they can minister "to the community's need of wholesome picture shows, libraries, boys' clubs, basket-ball teams, and men's banquets," but "they will commit suicide if they do not help society from its conviction of sin into a sense of brotherhood through fellowship with God." . . .

Closely allied through all the ages with the soul's cry for God is the soul's ennoblement through struggle and suffering. I distrust any scheme of things which makes life too smooth, too easy. I recall my own boyhood days, and I thank the good God for my good parents, who did not soften my career, or think that stiff experience was not good for me, under their watchful care. What is true of me is true of all. I heard the other night one of the best beloved of our ministers tell, in private, how he sold papers on the city street, to gain, as it turned out, a spirit of youthful independence. That same man worried about his son, who was reared in comfort, and without necessity. But, thank God, by other ways he, too, hardened his moral fiber, and when recently there came a crisis which called for the stout endurance, the alert brain, and the masterful leadership of a man, he was there,—ah, he was there,—and brought a crippled plant into running order again.

On the other hand, in spite of all that the labor-unions have done; in spite of shorter hours and other favorable conditions, is it less difficult than before to find men who will do an honest round of toil? I have recently had six men at my house, some skilled, some unskilled, and of that number just one did a decent, painstaking job. The others were careless, and soldiering, and downright crooked. Social service of itself will never bring the millennial dawn.

When we hear that nothing was done for society "between the deluge and the civil war," let us remember that nothing abiding can be done for society, or the individual, even until the judgment-day, for society and the individual must first do for themselves. And they must know that without poignant

seasons of want, in many a case even physical want, without the dire exactions of necessity, without the stroke of anguish, there has been no magnificat, no hosanna, sung in all the life of man. To rush in at the least sign of need, to answer every petition for help, to place the poor and the oppressed on flowery beds of ease,—ah, that has always been the earliest prompting of the heart. And when social service sins this sentimental sin, the world loses the best thing in life. Here is the better sentiment, put in a sonnet, by Mrs. Emma Endicott Mareau:

Untouched by grief, how should I walk these
ways,
These common ways of earth, wherein each
man
Is set apart, as by some unknown plan,
To work his problems out, for blame or praise?
So eager the desire for happier days,
The wish to crowd with joy life's narrow span,
All nobler thoughts might end where they be-
gan,
Nor guide my footsteps through this tangled
maze.

But, taught by sorrow, lessoned by defeat,
I feel at last the strange electric thrill
That binds true hearts together, and I greet
All men as brothers, seeking, serving still.
I own my human heritage complete,
To love and suffer with undaunted will.

The higher social service, it seems to me, has always been with us. It has been better far than some of our enterprise which at best "keeps people out of mischief and the poor-house." If we could train our youth not so much to help the helpless as to work hard and fit themselves for some useful and fitting vocation, to keep warm and glowing and true to a worthy objective for all of their toil, the kingdom of God would come surely. Looking back, who are life's heroes? It seems to me they are not the ones who boasted altruism as their guiding star, but toiled rather that they might master some worthy career. They were the men who learned science, politics, law, letters, for a great end. Darwin served society best because he worked out a revolutionary idea of man and his eternal ascent. Cromwell served society best because he knew the soldier's and statesman's business, and broke down when the time called for him the divine right of kings. Bismarck, greatest of all the Germans, mastered the science and art of running a state almost perfectly for his time, and Germany, under him, was born again. Our Lincoln served

society beat by drinking deeply, under adverse conditions in his youth, of the law, and when the time came, he, the least altruistic in pretension, was able to save the union and free the slave.

This business of doing good is misunderstood. It is never the main concern, but the splendid by-product rather, of all true living. A striking illustration of this is given in a recent article on Louis Pasteur. It reveals service to mankind as it should be. Not an element is lacking in this brief excerpt of the qualities which I would have each one of us make his own. Into this "new order of sainthood," as it has been called, we should all come. Yes, to this order we are coming, I hope, more than we believe.

Among all the great scientific men whom the nineteenth century produced, Pasteur ranks supreme, we read, as a benefactor of mankind. He played the original and creative part in the movement for the prevention and relief of human suffering which Sir William Osler has aptly termed "Man's Redemption of Man." It is far under the truth to say that he has saved more lives than Napoleon destroyed. In nature he found the causes of a very large part of human suffering; in nature he also found the means of controlling or averting suffering. His attitude toward his fellow men was one of noble compassion. His first trial of the hydrophobia serum with a young sufferer, his agony lest the remedy itself might be the means of causing death, his joy as the child was restored in perfect health to its parents, is one of the most beautiful episodes in human history. As recited by Radot:

"Pasteur was going through a succession of hopes, fears, anguish, and an ardent yearning to snatch little Meister from death; he could no longer work. At night feverish visions came to him of this child, whom he had seen playing in the garden, suffocating in the mad struggles of hydrophobia, like the dying child he had seen at the Hôpital Trousseau in 1880. Vainly his experimental genius assured him that the virus of that most terrible of diseases was about to be vanquished, that humanity was about to be delivered from this dread horror—his human tenderness was stronger than all, his accustomed ready sympathy for the sufferings and anxieties of others was for the nonce centered in 'the dear lad.'"

"Cured from his wounds, delighted with

all he saw, gaily running about as if he had been in his own Alsatian farm, little Meister, whose blue eyes now showed neither fear nor shyness, merrily received the last inoculation; in the evening, after claiming a kiss from 'Dear Monsieur Pasteur,' as he called him, he went to bed and slept peacefully."

The life of Pasteur is typical of that of many students of nature, of less genius, perhaps, but of equal devotion and sacrifice. It is interesting to surmise what would have been the attitude of the early Church toward such a benefactor of mankind. Our belief to-day is that Pasteur should stand as a symbol of the profound and intimate relation which must develop between the study of nature and the religious life of man, between our present and future knowledge of nature and the development of our religious conceptions and beliefs.

What would Pasteur's noble compassion, his enthusiasm of humanity, his desire to relieve suffering, have amounted to if he had not toiled and triumphed in his profession? He was "a great scientific man." It is not pious impulse, or lofty feeling, or righteous indignation, or religious fervor which saves the world, or renders social service, unless there are joined with these good things some useful knowledge, some efficacy, some vocational mastery. The highest social service is rendered by each man at his own task. It is not an ecclesiastical engagement, tho the Church has a supreme service as the spiritual parent of every man, as she was of Pasteur. It is not a religious engagement, in the sense of being set apart after the manner of a monastic priesthood, but it is just as truly a ministry, a calling. And last of all, service does not mean necessarily identity with a great movement, of whatever alluring name. Movements come and go. It seems they chiefly go. While they are with us they enthrall us. "Life is not all going to a fire." The steady order is—well, it is steady. It is every man on his good job. It arrives in good season and with good results.

I believe with all my heart that the great commission is like this. And it heartens me, an obscure person, to feel that I may be doing my part with quite as much acceptance as the greater are, if I only do my task well day by day.

THE ELUSIVENESS OF BELIEF

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Thou art a God that hidest thyself.—Isa. 45:15.

THE student of human thought is often startled by the difference between scientific and religious thinking. The one is ever tending to certainty; the other is ever eluding our grasp. The one is constantly attaining the goal of a general conviction; the other seems as far from producing agreement to-day as it was in the days of Socrates. Sometimes it almost seems as if the taunt of the agnostic were true. Sometimes we are almost ready to surrender to the claim of the skeptic that religious conviction is in inverse ratio to knowledge. If we compare for a moment the two doctrines of immortality and gravitation we are almost startled by the way in which the younger theory has established itself, while the elder is still seeking demonstration. Each generation brings forth the same old doubts and elicits the same old answers. Each century puts forward, in its own language, antique arguments and familiar questionings that never seem to die. Wearied and baffled with the disappointing search, there come times when the mind halts and turns back in seeming despair. But these periods of inactivity are sure to be followed by times of renewed vigor, when thought flings itself into the old quest with all the vitality and appetency of youth.

Whence comes this difference between the two great realms of thought? Can it be due to the fact that science enlists in its service a higher type of mind than religion? There are some in our day who appear to think this is the case. They do it, however, in the face of the facts of history. Much of the mental power and intellectual genius of every age has been turned on the absorbing problems of the meaning and destiny of life. Indeed, one has but to turn to the writings of the great agnostics to see what a fascination these problems exert, even on the minds that have renounced them. If the difference does not lie, then, in the disputants, it must be sought in the subjects under dispute. There must be something about the two realms that makes it necessary for us to approach them in a totally different manner. If the agnostic means, when he accuses us of speaking with greatest assurance on the subject concerning which we know the least, that we do not reach

religious belief in the same way in which we attain scientific certainty, I agree with him. If he means that only one method has any right to be called "knowledge," and that all religion must be left in the limbo of an intellectual night, I assert that a greater falsehood was never uttered.

Science studies facts. It deals with events, with happenings, with conditions. It seeks to classify, to arrange, to proceed along lines of strict evidence. If I study the qualities of plantain, or investigate the habits of diatoms, I must detach myself from all personal considerations, suppress all sympathy, and be content merely to observe. An excellent example of this type of mind is found in what Huxley wrote to Professor Osborne: "When a fond mother calls upon me to admire her baby, I never fail to respond, and while cooing appropriately, I take advantage of any opportunity to ascertain gently whether the soles of its feet turn in, and tend to support my theory of arboreal descent."

Such investigations have their value. Such a type of mind is of great use to the world. The trouble comes when the man makes the dogmatic declaration that this is the only way to "know" a child. There is a knowledge of idealism. There is a knowledge of sympathy. There is a knowledge of impulse. The moral possibilities and latent spiritual capacities of a child are realities, just as much as the lines on the soles of its feet.

Two visitors come to your home. One sees the patterns of the carpets, the color-scheme of the parlor, the carvings on the furniture, the quality of the hangings. The other sees nothing but an old picture on the mantel that revives memories of a bygone friendship and impulses of an early affection. Two visitors come to your home, both of them with "knowledge." Two men enter the universe. One studies its laws, tabulates its facts, investigates its phenomena, traces its origin. The other comes with feelings of humility, with visions of reverence, with impulses of gratitude, with longings for perfection. Pray tell me, can it be true that only one of these has "knowledge"?

It is an interesting thing to know that when a candle burns the wax is converted into

carbonic acid and water, but that fact is not essential to a hundred uses and joys that may come from the light. It is an interesting thing to know that the pulmonary artery carries dark blood, contrary to the arterial custom, but knowledge of that fact does not produce a crimson on the cheek of a man when his wife is insulted, or increase the beating of his pulse when the shore of his native land is seen from the deck of a steamer.

To seek to establish the great principles of religion by a process of demonstration is like endeavoring to prove the value of the kiss of a little child, or writing a defense of the Matterhorn. When these things pass from the realm of love and faith into the realm of proof, they cease to exist. They are values that can not be put into scientific terms. For this reason many in our day have gone out into the universe to look for proofs of the existence of a God, and have come back with an experience like that of Emerson:

"I wiped away the weeds and foam,
And brought my sea-born treasures home:
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun, and the sand, and the wild
uproar."

That which I can completely define I have mastered. That which I can clearly comprehend I control. When this state is reached, prayer is an impossibility. How can I adore what I understand? The very act of looking up implies a knowledge that is incomplete and partial, a knowledge that roots itself in aspiration rather than analysis. So religion speaks in symbol. "Thou art my rock, O God!" I cry. Suppose some one were to object and say, "A cold, senseless, immovable substance, like a rock, is a very poor expression of the deity." What shall I say? I will answer: "My friend, you have examined so closely the details on the side of the mountain that you have missed the general contour and the broad sweep of the summit."

I would rather be a child, and imagine the milk wagon was the chariot of a conqueror each morning, than be an astronomer and see nothing but sines and cosines in the stars. I would rather be a savage, and behold a Calaban in the clouds, than be a biologist, and see nothing but mechanism in life. We are saved by ideals, not by ideas. Fire kindles fire, and not some theory about the origin and

nature of fire. So a holy life is what creates holiness in another, and not some clear demonstration of the qualities and advantages of holiness. There was a whole system of philosophy in the words of Mr. Timothy Healy to Lord Hugh Cecil: "No one, not even the noble lord, would die for the meridian of Greenwich."

Here is just the trouble with our day. We live under the tyranny of fact. We are dominated by the spirit of the museum. We are in danger of reaching a condition where the world is nothing to us but a collection of classified and dried specimens, where all truth is something to be arranged in a glass case, where all principles are things to be pigeonholed. We insist on the virtue of accuracy, and that is splendid. We seek to cultivate a habit of exactness, and the goal is one to be desired. We warn men to keep close to reality, and that is a characteristic which is most valuable. The trouble is that we carry this tendency to such an extreme that we lose sight of the dangers of logical clearness. We forget that the more universal a principle is, the more it eludes the subtlest definition, covers a whole row of pigeonholes, and fades in a margin of mystery. The situation was well put, not long ago, by Chesterton, in a "Christmas Hymn":

"Oh, we have learned to peer and pore
On tortured puzzles from our youth.
We know all labyrinthine lore,
We are the three Wise Men of yore,
And we know all things but the truth."

Take that experience called "falling in love." I doubt if I shall ever forget a few moments I once spent with a very learned bridegroom, while waiting in a side room for the wedding march to begin. He wanted to know if I had ever read the book by John M'Lennon, the Scotch anthropologist, on *Primitive Marriage*. He assured me that beyond a doubt the first marriage ceremony was precisely like that still in vogue in certain wild regions of Africa and Australia, where the savage goes off to another tribe, knocks down his fiancée, and drags her away to his cave, or his mud hut. He seemed to think we had improved somewhat on this early method, and yet there was about him an air of condescension, a deliberate coldness, that made me feel that he knew less about marriage than would a delivery-boy, who threw his heart into it, and experienced an impulse of

high resolve when he heard the strains of "Lohengrin."

The bane of our day is the man who thinks he knows. He has outgrown the idea that prayer will alter the laws of the universe, and so he does not pray. He has discovered that Babylonian myths worked their way into the teachings of the Bible, and so he has no time to sit down and talk with a group of children about the great principles of faith. He is convinced that man arose from lower forms of life, and so his heart no longer throbs with aspiring joy at the words, "Thou hast made him a little lower than the angels." Familiar with the faults of the Church, read in the results of criticism, doubting the reality of miracles, there has come upon him a condition of stale and sated doubt.

The mind has its Pharisees. There is a knowledge that stands under the stars, and thanks them that it is not as others are, blind devotees, idol-worshippers, superstitious followers of crude cults. With the self-satisfaction of a monk, it counts over its disbeliefs, and rejoices that it has outgrown the fallacies of other men's faith. And yet, how ignorant it is! How many of the transfiguring experiences of life are utterly unknown to it!

It is possible to delve and dig, and develop the spirit of precision, until we fancy the mole knows more than the lark. Facts of analysis are good, but so are facts of faith. The formula H_2O is valuable as a symbol of water, but it will not take the place of a mill-race. A mariner can reach his port, even if he never heard of the discovery of Campbell that the pole-star is in reality three stars, not one; and a man can attain to moral grandeur of character, can reach ports of purity and havens of truth, even if he is totally ignorant of many of the best-established facts of science. Even Renan felt compelled to remind his readers that "Columbus discovered America, tho he started from very erroneous ideas." I venture to say that the goal of Christianity is one that can be reached by men whose religious theories and theological explanations are most strange and indefensible things. Christianity is not an explanation, but an experience.

There are convictions that are like the light that goes out when you break the globe. There is many a great truth that the soul can not label, or express, or justify at the bar of the understanding, or fit into a sys-

tem of thought, but to which it leaps with an intuition, justifies on grounds of faith, or values with the estimates of love. This, too, is knowledge. This, too, is reality. In the hour of high resolve, in the experience of tender grief, in the moment of moral triumph, in the act of generous forgiveness, the blind eyes are opened, and the truth is revealed.

This is why literature, when it deals with certain values—with high emotions, with splendid resolves, with great governing conceptions—is forced to resort to poetry. Poetry is just the language of faith. Did Milton contribute less to the life of England than Herbert Spencer? To be sure we would not think of recording our observations of the habits of a beetle in a song. On the other hand, we can scarcely celebrate the value of love, the beauty of heroism, or the ideals of patriotism in any other way. Talk about facts! Is not the autumn leaf a fact? Is not the sunset a fact? Pray tell me, does the chemist, who explains to me the causes of its colors, help me to understand it any better than Wordsworth, who writes glowing lines about "alabaster domes" and "silver spires"?

For this reason there are men, like Matthew Arnold and Robert Louis Stevenson, whose true religious belief must be sought in their poems. In prose they tend to understatement in the interest of honesty. They do not wish to make a declaration which they can not prove, and so they make their belief too meager. The white light fails them, but in the twilight they begin to see. As Stevenson himself declares, in his *Child's Play*, we ought to have more sympathy for those children who are "passionate after dreams, and unconcerned about realities." He says we should not expect of children "peddling exactitude about matters of fact." I wonder if Stevenson ever heard of One who said, "Except ye become as a little child."

It is about time some one told this age of ours to shake off the tyranny of its "peddling exactitude." Not that I would utter my voice for one moment in favor of falsehood. It is quite the opposite. I want the truth. I want that truth that can be heard only in poetry. I want that truth that belongs to the spirit of the child, who sees on the horizon "mighty castles towering to the moon." I want that truth which hears an echo behind the voice of the wind, and sees a mystic message of purity in the flowers. Let us away with the conception that we must turn

everything around between the thumb and finger before we can say we "know."

I know there is such a thing as space, even if I have never journeyed to the confines of the stars. I know there is such a thing as light, even if it does elude me when I try to think of it out of all relationship. I know there is such a thing as north, even if I have never found the pole. A thousand things are clear and evident to my thought, about which I am forced to speak in symbol, in figure, in analogy. Of these things I say, "I know in part, and prophesy in part." So God may elude me when I try to abstract him from the universe, and think of him in unrelated isolation. But that does not mean that I can not know him, that I can not think of him as the Supreme Reality, that I can not pray to him as a Power "closer to me than breathing, and nearer than hands and feet."

Here is just the charm of the teaching of Jesus. Was there ever a teacher before

whom the literalist, the analyst, the skeptic stood in such blank, unbelieving amazement? "Be ye perfect!" "Ye must be born again!" "Resist not evil!" "Lay not up for yourselves treasures upon earth!" "It is easier for a camel to go through the eye of a needle." "Say unto this mountain, Be thou removed and cast into the sea." "All things are possible to him that believeth." At every turn we find some paradox, some startling symbol, some glowing metaphor, some command to attempt the impossible. And yet, with all their wealth of metaphor and story, his words strike home with a subtle and convincing logic, not found in any other teacher. Indefinable in their essence, elusive in their meaning, almost absurd in their high demands, they yet possess a commanding spiritual majesty that has forced from thousands the cry, "Never man spake like this man."

THE GOSPEL AS ROMANCE

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Behold, Rebekah came out . . . with her pitcher upon her shoulder. — Gen. 24 : 15; There cometh a woman of Samaria to draw water. — John 4 : 7.

INTRODUCTION. Comparisons are proverbially odious; but the gospel uses them fearlessly—because it is dealing with an odious fact, viz., sin. It is, indeed, the fact of sin which explains the existence of such a proverb. But further—the gospel is the more fearless in its use of the method of comparison, in that its use of it is also tender. Its purpose is to heal; its desire is to help.

The comparison here has not, I think, been anywhere noted. The margin, at the verse in John, "Give me to drink," gives no reference to the Old Testament request, "Let me, I pray thee, drink a little water of thy pitcher." Let us compare (and contrast) this New Testament scene by a well with its only possible Old Testament parallel.

I. There are, it is obvious, similarities. There is the eastern scene by the well;—toward which, in each case, there approaches, first, a man—a traveler, travel-stained. In each case the traveler is also a seeker;—a man with a quest, either directly or indirectly

God-given; not there by chance, but one who, by reason of his quest, must "needs" be there. There is present, thus, the element of God's purpose. In each case there approaches, next, a woman with a water-jug. In each case the man makes a request—the same request, the obvious request; and in each case the request, while wholly genuine, is also partly a pretext—not without a prayer to God concerning it.

And there the likeness has to cease. The discrepancies threaten immediately to overwhelm us. The narratives, one thinks, are after all so exceedingly different. And yet, the likeness is fundamental and stable, and the discrepancies are incidental;—and it is by allowing the whole comparison (by allowing the likeness, and by allowing, not less, the difference) that one may discover here, as I take it, the very pith and kernel of the gospel.

The likeness—and let us build upon it—is this: that in each case the search is for a bride for the kingdom of God. That is a frequent figure in the gospel preaching of an older generation. It has scripture warrant; and used sparingly is still legitimate and effective. We adopt it here as arising naturally. It summarizes what is common and

fundamental in a comparison in which (1) the scene is typical of the everyday scene of the life of each and all of us; (2) the seeker is the embodiment of that claim of God which meets us all (nay, which we find already present in the things to which we set hands and minds); and (3) the woman is representative of us, as individuals and as a race.

II. The comparison has broken down, and become a contrast. We gaze, mentally, on the two pictures with a vague and uneasy sense that, between the two, something has gone wrong. But what is it? Note, on searching for something definite that: 1. Nature is not to blame. Rather, indeed, the reverse—for the first scene is an evening scene, and the second is full of noon sun. The background of the second scene is the brighter;—the more hopeful and helpful, one would think. But all such reasoning and expectation are, to begin with at any rate, defeated. The picture of a dying day might be the picture of a dying world; but that is overruled. And the second picture, for all its sunlight, is sad. The case is parallel with the words:—

What tho the spicy breezes
Blow soft o'er Ceylon's isle,
Tho every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown,
The heathen in his blindness
Bows down to wood and stone.

2. Neither is the man to blame. Rather, again, the reverse—for the man in the first scene is an old man, and the Man in the second is but thirty. The balance of likelihood as between rightness and wrongness is again, so far, in favor of the second; but this again is overruled. In the first picture there is sunset on more than the day—yet the scene breathes of youth. In the second, a world at its brightest, in spite also (but not permanently) of the Man, is old.

Neither is the balance altered by observing the complete aggregates of years and of hours represented. The result would favor, once again, the second picture. Yet the reverse is the result achieved in fact. There are three further considerations which serve to indicate that the contrast is a moral one, and which serve to fix the blame definitely and finally.

3. Note that in the first scene there is movement; in the other, stagnation. That is significant. One has only to compare in the narratives two critical points of each: (a)

"Behold, Rebekah came out . . . with her pitcher upon her shoulder . . . and she went down to the well, and filled her pitcher, and came up. And the servant (inspired by her movements) ran to meet her and said, Let me, I pray thee, drink a little water of thy pitcher. . . . And she hastened, and let down the pitcher upon her hand and gave him drink. . . . And she hastened again, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels." The whole scene is alive with Rebekah's life. Even the messenger, tried and old, is inspired to run. In the contrast there is no such movement. Jesus, being seated, remains seated. His request for water is met by no "haste," but the opposite. Every movement, even that she had, is arrested; and the arrest—is it not?—is the expression of the woman. (b) And so again at the mention of their home. Rebekah ran: the woman said, "I have no husband," and neither went nor returned. It was an attempt on Jesus' part to procure movements, or to exhibit the fault by the want of it. To go, and tell, and come was impossible. She had no husband, no home—why? Was it because she had sinned against the very name? This lack of movement, in response to inspired words, is suspicious. We can not help noticing that, later, movement became imperative on her part. She "left her water-pot," that she might hasten.

4. There is yet another definite indication. Rebekah came out to the well at "the time that women which draw water go forth"—neither wishing nor needing to be alone. Not so the woman of Sychar! For she came "about the sixth hour"; about noon; in the fiercest heat; at the time when there should be nobody there. Why? Is it that hers was a life in which the highest meaning of the word relationship had been sinned against and denied?

5. The narrative in Genesis has it all in a phrase. Rebekah, it is said (in the English), was "very fair to look upon": literally, was "in appearance, good"—morally good. In the contrast there is significant silence.

III. The contrast is thus, to begin with, a contrast of the women. This is heightened by the fact we have observed, viz., that in the one case Rebekah overrules and prevents gloom, and in the other the woman of Samaria spoils brightness. Let us draw out the contrast and its lessons, now, in full.

For Rebekah there is, quite plainly, only future. The contrast is, therefore, a contrast of past histories; or rather, a contrast of human history with the lack of it. The woman of Samaria might have lived in the days of Rebekah, or Rebekah in the days of Jesus Christ; they are either of them alive to-day! *i.e.*, the contrast is a purely moral one. It is a parable—this contrast—of the soul as it began and the soul as it is. If one adds Rebekah's future—her journey—it is a parable of the soul as it might have been and the soul as it actually has been. It can be a parable, therefore, of the reason for—the need for—the gospel. If the contrast needed a title, one might write beneath it "Sin entered in." For the woman of Samaria was once as Rebekah, and the story of Rebekah's journey was the possibility. Romance, unsullied, was what might have been. The woman might indeed have been led, like Rebekah, from haven to haven; from home to home; from heaven to heaven. But sin, having got an entrance, has abounded; and she has become the type of failure, fall, shipwreck—actuality.

The contrast of the women is the contrast of possibility with actuality—a parable, I doubt not, of your own soul's history. This woman of Samaria, here at the well, is a woman cast loose from every anchorage—from home, from society—a woman adrift. And for whatever reason, and by whosoever blame (for the woman of Samaria was, like you, both sinned against and sinning)—for whatever reason, your own soul's history has been a similar tale of the loss of every haven and the loss of all guidance. You began as both Rebekah and the woman of Samaria began. But you continued as the woman continued; and you stand now where she was standing. Rebekah, as yet, had not faced her life; her journey was yet to come; her wilderness was there to be crossed; her trust and hope were as yet untested. But the woman of Samaria is adrift—is in the wilderness. Like you, she has rebelled. She began by accepting guidance; but presently she rejected all messengers. She "preferred to roam." She would easily have told you, I imagine, that she was not alone to blame. She had put her trust in one messenger;—he should have guided her; but he failed her. Her first husband was a scamp. And she had declared against God and guidance ever since. For a messenger to have come to her

as to Rebekah, appealing to the word relationship,—talking of all the exploded things of her life,—was nigh to being harmful, you would have said.

For mark the tenor of the message; harping upon love and relationship. How shall such a message be brought now? "My master (it is said to Rebekah) sends a message of relationship. You have never denied it. It amounts to kinship. It is that very relationship which has sent me here on this errand. He calls thee. He is wealthy and the heir of wealth. He declares, by me, his love to thee;—at any rate acknowledges the relationship and would have it closer. To that end and for that reason, behold and recognize my credentials." And Rebekah was of a household that knew the relationship and rejoiced in it. All that was wanted was the servants' credentials. She was to be the bride of the heir of promise; a promise she knew of and believed in; and she was able to entrust herself to the guidance and assistance of this servant—this messenger of promise.

Rebekah is the type of what might have been; the type of such as have had faith in the earliest indication of their call; an ear for the voice of the things that declared themselves as of God; trust enough to go forward in the strength and guidance of those messengers; and have never either gone astray or been deceived. She is the type, for you and me, of the possibility. But where are they—either the Rebekahs or the Eleazars? What if both have sinned? What if the messengers, being human, have come short? What if you yourself have sworn, in wilfulness, to slay all messengers and deny the message—to refuse their guidance and refuse their help? What if, as you stand in the heat of the day, you are adrift from all such possibility; hopelessly outside it, by whosoever fault? Shall the bridegroom put faith, and ask you to put faith, in yet one more special messenger?

IV. But there has come, in these latter times—there has come to this second walk—the bridegroom himself. Where sin abounded, grace has much more abounded. This is the Son—no longer a servant, but the great lover of your soul himself; the Chiefest among ten thousand; the Altogether Lovely. He has put his professions to the proof. None can sully or deny the meaning of this! Shout! for thy wilderness has blossomed as the rose. He is himself his own messenger. Thou hast

been sought, by the best that thou couldst possibly seek. So true is the relationship and the love that it has risen to and stood a proof—this proof. He has no longer required servants to cross the wilderness for him; he has no longer come in the person of his messenger; he has come himself; because he desired thee. Never mind the blame hitherto. Rejoice! "I that speak unto thee am he."

And the message now is just an emphasis of the Old Testament one. The Son declares to you God's call. He has made plain again the truth you had lost. He beseeches you to take up your journey. Cross the wilderness as he will show you how; have faith in one who sought you himself. You may still know the attainment of your earliest ideals. There is still guidance and there is still help.

Washington at the Beginning of His Task

On April 30, 1789, in the presence of a great concourse of people, who first broke into wild cheers at sight of him, and then fell silent again upon the instant to see him so moved, Washington stood face to face with the Chancellor of the State upon the open balcony of the Federal Hall in Wall Street (New York), and took the oath of office. "Do you solemnly swear," asked Livingston, "that you will faithfully execute the office of President of the United States, and will, to the best of your ability, preserve, protect, and defend the Constitution of the United States?" "I do solemnly swear," replied Washington, "that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States"; and then, bending to kiss the Bible held before him, bowed his head and said, "So help me God!" in tones no man could mistake, so deep was their thrill of feeling. "Long live George Washington, President of the United States!" cried Livingston to the people; and a great shout went up with the booming of the cannon in the narrow streets.

Washington was profoundly moved, and, with all his extraordinary mastery of himself, could not hide his agitation. It was a company of friends, the senators and representatives who stood about him within the senate chamber as he read his address, after the

taking of the oath. Some very old friends were there—men who had been with him in the first continental congress, men who had been his intimate correspondents the long years through, men who were now his close confidants and sworn supporters. Not many strangers could crowd into the narrow hall; and it was not mere love of ceremony, but genuine and heartfelt respect, that made the whole company stand while he read. He visibly trembled, nevertheless, as he stood in their presence, strong and steadfast man tho he was, "and several times could scarce make out to read; shifted his manuscript uneasily from hand to hand; gestured with awkward effort; let his voice fall almost inaudible; was every way unlike himself, except for the simple majesty and sincerity that shone in him through it all." His manner but gave emphasis, after all, to the words he was reading. "The magnitude and difficulty of the trust," he declared, "could not but overwhelm with despondence one who, inheriting inferior endowments from nature, and unpractised in the duties of civil administration, ought to be peculiarly conscious of his own deficiencies," and no one there could look at him and deem him insincere when he added, "All I dare aver is that it has been my faithful study to collect my duty from a just appreciation of every circumstance by which it might be affected. All I dare hope is that, if in executing this task I have been too much swayed by a grateful remembrance of former instances, or by an affectionate sensibility to this transcendent proof of the confidence of my fellow citizens, and have thence too little consulted my incapacity as well as disinclination for the weighty and untried cares before me, my error will be palliated by the motives which misled me, and its consequences be judged by my country with some share of the partiality with which they originated." His hearers knew how near the truth he struck when he said, "The smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained; and the preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally, staked on the experiment entrusted to the hands of the American people."

It was, no doubt, "a novelty in the history of society to see a great people turn a calm and scrutinizing eye upon itself," as the

people of America had done, "to see it carefully examine the extent of the evil" into which disunion and disorder had brought it; "patiently wait for two years until a remedy was discovered," and at last voluntarily adopt a new order and government "without having rung a tear or a drop of blood from mankind." But Washington knew that the praise deserved for such mastery and self-possession would be shortlived enough if the new government should fail or be discredited. It was the overpowering thought that he himself would be chiefly responsible for its success or failure that shook his nerves as he stood there at the beginning of his task; and no man of right sensibility in that audience failed to like him the better and trust him the more implicitly for his emotion.—From President WILSON's *George Washington*, copyright, 1896, by Harper & Brothers.

Lincoln and the Divine Will

IN June of 1862, President Lincoln was waited on by a deputation of Friends, who had been charged by the yearly meeting of their Association to present a "minute" to the President on the subject of slavery and the duty of immediate emancipation. After the President had replied to the deputation a woman member of the delegation requested permission to detain him with a few words. Somewhat impatiently he said, "I will hear the Friend." Her remarks were a plea for the emancipation of the slaves, urging that he was the appointed minister of the Lord to do the work, and enforcing her argument by many Scriptural citations. At the close he asked, "Has the Friend finished?" and

receiving an affirmative answer, he said: "I have neither time nor disposition to enter into discussion with the Friend, and end this occasion by suggesting for her consideration the question whether, if it be true that the Lord has appointed me to do the work she has indicated, it is not probable that he would have communicated knowledge of the fact to me as well as to her?"

Something like the same views were expressed by Lincoln, on another occasion, when, in response to a memorial presented by a delegation representing most of the religious organizations of Chicago, he said, respectfully but pointedly: "I am approached with the most opposite opinions and advice, and by religious men who are certain they represent the divine will. . . . I hope it will not be irreverent in me to say that if it be probable that God would reveal his will to others, on a point so closely connected with my duty, it might be supposed he would reveal it directly to me. . . . If I can learn his will, I will do it. These, however, are not the days of miracles, and I suppose I am not to expect a direct revelation. I must study the plain physical facts of the case, and learn what appears to be wise and right. . . . Do not misunderstand me because I have mentioned these objections. They indicate the difficulties which have thus far prevented my action in some such way as you desire. I have not decided against a proclamation of emancipation, but hold the matter in advisement. The subject is in my mind by day and by night. Whatever shall appear to be God's will, I will do."—*The Every-Day Life of Abraham Lincoln*, by FRANCIS FISHER BROWNE.

THEMES AND TEXTS

From the Rev. WM. S. JEROME, Detroit, Mich.

Christian Concord. "Having come to one accord."—Acts 15:25.
The Unity of Believers. "All that believed were together, and had all things common."—Acts 2:44.
The Grave in the Garden. "And in the garden a new tomb."—John 19:41.
Creed and Conduct. "He that feared the word of the Lord. . . made his servants and his cattle flee into the houses," &c.—Ex. 9:20, 21.
The Call of the Wild. "He looked that it should bring forth grapes, and it brought forth wild grapes."—Isa. 5:2.
The Base Line. "Beginning from Jerusalem."—Luke 24:47.
The Christianizing of Commerce. "Her merchandise and her hire shall be holiness to the Lord."—Isa. 23:18.
A Divided Household. "Salute them of the household of Narcissus which are in the Lord."—Rom. 16:11.

True Wisdom. "I would have you wise unto that which is good, and simple unto that which is evil."—Rom. 16:19.
The Unknown Future. "We know not with what we must serve the Lord, until we come thither."—Ex. 10:26.
Flattery and Falsehood. "But they flattered him with their mouth, and lied unto him with their tongue."—Ps. 78:36.
The Dog in the Manger. "Ye entered not in yourselves, and them that were entering in ye hindered."—Luke 11:52.
The Peril of Prosperity. "After they had rest, they did evil again before thee."—Neh. 9:28.
Righteousness and Reward. "In keeping of them there is great reward."—Ps. 19:11.
A Life for a Life. "I came that they may have life. . . I lay down my life for the sheep."—John 10:10, 15.
Household Religion. "What have they seen in thine house?"—Isa. 39:4.

OUTLINES

Faith and Works Inseparable

Seest thou how faith wrought with his works, and by works was faith made perfect?—James 2 : 22.

I. FAITH in Christ, necessary to the highest service, rests: 1. In his character; 2. In his cause; 3. In his power over personal life.

II. Faith in Christ is an inspiration to work for Christ, and work is an evidence of true faith. Work strengthens faith and invests it with spiritual life and interest.

III. The greatest blessings of character and usefulness result from cooperation of faith and works.

Denying Or Confessing Our Sins

If we say that we have no sin, we deceive ourselves, and the truth is not in us, &c.—1 John 1 : 8-9.

MEANING of the text: if we deny our sins we are not acting truthfully with God nor with ourselves; if we confess our sins he will without doubt forgive us and cleanse us from all unrighteousness.

I. The folly of denying sins. We can not deceive God, but we deceive ourselves: 1. As to God's attitude toward sin; 2. As to the consequences of sinning; 3. As to personal duty to obey God.

II. Denying sin is evidence of a perverse life needing a radical change.

III. Prevalence of this in effect: a refusal to confess is a denial of sin.

IV. A confession by sincere repentance is the only means of forgiveness and cleansing.

Need and Supply

Now on the last day, the great day of the feast, &c.—John 7 : 37-40 (R.V.).

POURING of the water from the pool of Siloam at the feast of tabernacles. Symbolizes miraculous supply. Outpouring of the Spirit promised. Christ's knowledge of men's spiritual condition; his invitation and promise.

I. The inner thirst. A natural normal condition, evidence of an inner need of life.

II. The inner supply: 1. "From within." 2. "Living water" (springing). 3. "From" suggests "to" the needs of the world. 4. "Rivers"—abundance. Prayer for "this water."

Christ the Ladder

Jesus saw Nathanael coming to him, &c.—John 1 : 47-51.

ALLUSION in the text to the ladder of Jacob (Gen. 28 : 12).

The text, a fulfilment, and a prophecy.

I. A fulfilment. Lowly station, birth, home, death; but mighty spiritual upreach. Open life and conduct a revelation of heaven. Soul's mighty uplift.

II. A prophecy to be fulfilled. In many ways by the ministries of angels. Particular fulfilment at Pentecost. Overwhelming sense of God's presence.

III. Result, a deep sense of obligation, and an inspiration to faith and service.

Providence Attending Man

And the Lord planted a garden eastward in Eden, and there he put the man whom he had formed.—Gen. 2 : 8, 9.

I. THE text suggests the trouble which God takes to make man happy. "The Lord planted a garden." Nothing was too good for man. The world was for man. Man was not an afterthought of God, spray flung up of boiling seas, waste thrown off as the world was in process of making. Man was not a by-product of creation, an ornament for the universe, something thought of at the last moment. Not even when man fell did God lose hope in him. The coming of Jesus Christ was the planting of the garden again.

II. The text suggests that man, in contact with the beautiful, should realize that he was not to live by bread alone. If a garden will not do this for men, what will?

III. The text suggests that God puts within the reach of each man the means whereby he may be happy. "And there he put the man whom he had formed." God did not make the garden and man, and then leave man to find the garden as best he could: he put him in it. The law, we are told, was written in ten thousand precepts; that is, man had no excuse. When Christ came to this earth, what was it but God putting within the reach of man the means whereby he might be happy? The All Wise became the All Loving; the far became the near; the vague became the definite; God became man.

CHURCH YEAR OUTLINES

The Stilling of the Storm

When he was entered into a ship, his disciples followed him, and, behold, there arose a great tempest in the sea. . . . Then he arose, and rebuked the winds and the sea; and there was a great calm, &c.—Matt. 8 : 23–27.

I. Make vivid the records of this event in Christ's ministry. 1. The connection with the great day of speaking in parables, Mark 4 : 1–35; Matt. 13. 2. The departure. 3. Jesus resting. 4. The storm and the danger. 5. The appeal to Jesus. 6. His rebuke to his disciples (Matthew's order). 7. His calming the waves by a command. 8. The wonder and the fear of those in the boat.

II. Some of the lessons taught. 1. Herein is revealed more fully the power and thus the divinity of our Lord. Compare this with the revelation thus far made by our Lord's miracles in his Galilean ministry. Nature herself seems so powerful and man so weak. 2. Herein is shown Jesus' willingness to answer those who call upon him in trouble. Let this incident illustrate the storms of life. How many they are! How distressing! How dangerous! But how ready Jesus is to respond to the cry for help! And how blessed the relief! 3. What about the troubles and sorrows that are not removed? What if the storm be not stilled?

The answer comes from Jesus' rebuke of his disciples for their lack of faith. Whatever be the storm, we are safe if we are with Jesus.

Characteristics of God's Children

Every man that hath this hope in him purifieth himself, even as he is pure, &c.—1 John 3 : 1–8.

I. The expression, "Children of God." 1. Its meaning: (a) in John, "Begotten of God," hence like him; (b) in Paul, sons of God through adoption, hence heirs of God. 2. This not merely a name, but a fact. 3. Origin in God's love.

II. Some of their characteristics. 1. Being righteous. Necessary result from being

children of God. The strong expression of verse 9 does not mean that the Christian is perfect, but that in so far as he is a child of God he does not sin. This is expressed in the Greek in the very tenses used. 2. Readiness to lay down one's life for the brethren, verses 16, 17. Much more than should one be ready for almsgiving and such smaller matters. 3. Believing and living, verse 23. 4. Compare other passages, e.g., Matt. 5 : 3–9; Phil. 2 : 15; Col. 3 : 5, 8–10, 12–14.

III. Difficulty in securing these characteristics.

IV. Helps to this end. 1. Remember that they are the fruit of the new life and are a matter of growth. 2. Promises of God always accompany the requirements.

Parable of the Laborers in the Vineyard

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard, &c.—Matt. 20 : 1–16.

I. The course of events and thought leading up to this parable, Matt. 19 : 16–30.

1. The rich young ruler. 2. The difficulty as to the rich man's entrance into the kingdom of God. 3. Peter's inquiry concerning the reward of the apostles and Christ's answer.

II. The central truth of the parable. 1. Given in illustration of 19 : 30. 2. Stated. There will be a change of place between many, so that those who are now first are warned to use their opportunities aright. 3. Applied. To nations, classes, and individuals.

III. Difficulties. 1. Salvation seems to be made a matter of wages. Answer—wages a part of the illustration, not of the truth illustrated. 2. How is it just for God to give the same to all alike? Answer—if God is strictly just with all, he has a right also to be generous, if he will. Compare Peter and the robber on the cross, John Wesley and a reformed criminal.

Application—prize and use your special privileges.

ILLUSTRATIONS

A Type of Greatness

Bishop Fowler used to relate how one day a man ran into Mr. Lincoln's office and said:

"President Lincoln, do you know where Chase is?"

"Yes."

"Do you know that he is going to that Republican convention in Ohio?"

"Yes."

"Don't you know that he is going to make a speech there?"

"Yes."

"Don't you know that he wants to be president, and that you ought to keep him at home?"

"Oh, don't worry about Chase. He has just as good a right to want to be president as any man in America. If the people want Chase to be president, then I want him to be president."

There you have the measure of Abraham Lincoln.

Wisdom and Worldly Power

Two sons of princes lived in Egypt, the one given to the study of science, the other heaping up riches, till the former became the wise man of the age, and the latter the king of Egypt. Then the rich man looked with the eye of scorn upon the philosopher, and said: "I have reached the sovereign power whilst thou remainest poor as before." He replied: "O brother! I must needs be grateful to the Most High Creator, that I have found the inheritance of the prophets, while thou hast obtained the inheritance of Pharaoh and Haman*—the kingdom of Egypt."—*The Rose-Garden of Sa'di*, by L. CRANMER-BYNG.

Fair Playing

Capt. Henry Ketcham is a real captain at Yale in all that the term implies. The players regard him highly, and his example is a potent influence with the men. Fair playing is one of Ketcham's fetishes apparently, as the reported colloquy between him and several of the coaches between the halves of the Holy Cross game indicates. Holy Cross had not been altogether gentle with hands and elbows, and Ketcham himself had received a vicious jolt in the nose, which covered his face with blood.

*I.e., the inheritance of proverbial wickedness.

"Why don't you send the fellows after that bunch?" remonstrated a coach. "Send 'em in and break 'em up." Ketcham, who is nothing if not aggressive, but a clean player, turned on the coach promptly. "This game is going to be won on its merits, or not at all," he said. "The first man," turning to the squad in the dressing-room, "I see roughing up the play or slugging will be fired off the field. Play hard, every one—hard as you can, but clean—remember." They say the person who follows the Yale team with the greatest interest and who discusses plans and games most intelligently with the Yale captain is that young man's mother. —*The Evening Post*, New York.

God's Keeping

There was once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive-tree near his cave. So he planted a little tree, and, thinking it might want water, he prayed to God for rain, so rain came and watered his olive-tree. Then he thought that some warm sun to swell its buds would be advisable, so he prayed, and the sun shone out.

Now the nursling looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for the frost, and hoarfrost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and after prayer the south wind blew upon his olive-tree and—it died.

Some little while after the hermit visited a brother hermit, and lo! by his cell door stood a flourishing olive-tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blest it, and it grew."

"Ah, brother, I, too, planted an olive, and when I thought it wanted water I asked God to give it rain, and the rain came; and when I thought it wanted sun, I asked, and the sun shone; and when I deemed it needed strengthening, I prayed and the frost came—God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands, for he knew what it wanted better than I."—*American Messenger*.

Braving Death

Gadala Rabinowitz, in his story of the disaster (the *Volturmo* was lost Oct. 9, 1913), said that when the fire was discovered and the alarm was given, the Jewish steerage passengers were attending a service conducted by a rabbi from Rotterdam. The rabbi had in his possession the Holy Scroll, which he was about to read. Then came the cry of "fire" and the panic.

"While we were huddled on the deck," said Rabinowitz, "some one remembered that the Holy Scroll had been left in the steerage. I heard a cry to that effect, and then some one called for a volunteer to go back into the steerage and get it, but not a man in that throng would face the flames in the hold of the *Volturmo* then. Persons ran about crying and wringing their hands. Finally two men started into the burning hold, but before they got far they were dragged back by members of the crew who told them it meant certain death to venture into that part of the ship. One of those that pulled the volunteers back was Captain Inch, the brave young Captain of the ship. I knew him by his uniform. The poor captain almost lost the sight of his eyes in the awful hours he was battling to save his ship, and the last time I saw him he was groping about, directing the work of his men. The Holy Scroll was lost."

The Superiority of Christianity

I remember some years ago talking with a boy at the Hill School (Pottstown, Pa.) about some of his religious problems. He was in the last form, and he had reached the stage where he was having to begin his religious thinking for himself. He said, "Mr. Speer, I wish you would tell me why you believe that our religion is the one true religion. More people adhere to some other religions than adhere to Christianity. How can we believe, therefore, that our religion is the one true religion?" "Well, Mark," I said, "there is one answer to that question of yours, out of many that might be given, which ought, it has always seemed to me, to suffice for any gentleman, and that is that Christianity is the only religion in the world that forbids polygamy. Every other either allows it, encourages it, or enjoins it. Surely, no more needs to be said."—ROBERT E. SPEER, *Record of Christian Work*.

Diminishing Resistance

"Draw the nail out carefully, my boy. Be careful not to bend it."

"I could straighten it if I did bend it, couldn't I?"

The carpenter smiled into the earnest face of the young man who was learning the trade under his teaching.

"You might get it quite straight, but it never would be as strong as if it had not been bent. It would bend easier next time, and you could not drive it just as true to the spot as you did at first."

It was a lesson the young carpenter never forgot—the nail which has been bent once will bend easier next time. It never is as strong to resist a blow as it was in the beginning.

The power in us to resist the inclination to do wrong is like a bright nail. Once bent, it will bend easier next time. Yield to temptation to-day, and to-morrow you will have less strength to hold fast.

Just as long as you stand up bravely and say, "I do not think this is right; I can not do it!" just so long the metal is strong and true in your heart. It is easier the next time to say the same thing. But as surely as you say, "I'll do it for this one time!" the steel is weakened and your life-work endangered.—*Our Juniors*.

Christian Conduct

A missionary in Manchuria recently visited Korea, and this is his report of a conversation held with some Chinese merchants there who were not Christians:

"Who are you?"

"Christians from Manchuria."

"Are there Christians in Manchuria, also?"

"Yes, many."

"Are they the same sort as the Christians here?"

"What are the Christians here like?"

On hearing that they were good men, they said: "Why do you think they are such good men?"

"A man five years ago owed us an account of twenty dollars. He refused to acknowledge more than ten, and we had no redress. A few months ago he became a Christian, and came and asked us to show that old account, and insisted on paying it up with interest, after all these years."—*Pittsburg Christian Advocate*.

◀ Preachers Exchanging Views ▶

Bible Teaching and the Sabbath

Editor of THE HOMILETIC REVIEW:

Too frequently your columns are devoted to the falling off in church attendance, the growing disregard for the Sabbath, and the growth of social diseases, which indicate that religion is not the force it ought to be.

Do you not think it is the result of the subconscious reasoning within our very souls which tells us that if divine commands can be set aside by human beings, why shall we heed the commands or opinions or recommendations of human beings? I mean this: When I went to Sunday-school I was taught the Ten Commandments and one of them declared that "the seventh day is the Sabbath." I was taught that this is a divine command like all the others of the Ten Commandments. But I find that 325 years after Christianity was born, a council of human beings, called the Council of Nice, convened by a human being, named Constantine the Great, instituted the first-day Sabbath to displace the seventh-day Sabbath. Even if the members of that council and Constantine also were saints, and they were not, for the clergy in those days were ignorant and immoral, and Constantine was the murderer of his wife, son, and nephew, and was a political weathercock—even if they were saints, they were only human beings.

Why should any Christian keep a Sabbath which is man-made, when the seventh-day Sabbath which was God-made, is set aside? And why need any Christian show any respect for Christianity when the personal example of Jesus is deliberately disregarded? He kept the seventh-day Sabbath. His example is, or ought to be, surely, good enough for his followers. He would keep the seventh-day Sabbath if he were alive to-day.

A yet deeper subconscious thought is this: If religion can be altered by human beings, why respect the religion? I believe that the falling off in church attendance, the growing disregard for the Sabbath, and the gradual permeation of society with unreligious and irreligious poison, are due to the subconscious thought that human beings may interpret

even the plainest and most direct and the most unmistakable divine declarations as they please.

The Protestants declare that they are not bound by the declarations of certain councils. Therefore they revolted from Catholicism. Why, therefore, do they not refuse to be bound by that Council of Nice?

I believe that Christianity would be all the stronger if it returned to Bible teachings. I believe it would be considered more binding if it did not set aside divine commands by human councils. I believe that numberless Christians feel that they can take any liberty they please with what is called religion if human beings in council assembled may refuse to follow the highest example of implicit obedience, and may besides set aside, by human reasoning, a divine command.

"Back to the Bible!" I say. "Back to first principles!" "Back to the seventh-day Sabbath!" It required moral courage for Wyclif, Luther, or Calvin to declare themselves against council-made or man-made doctrines and innovations. Is there no modern Wyclif or Luther or Calvin?

One other point. If Sunday is the Sabbath, then, to follow the precedent of those days, Saturday night after sunset should be observed as a Sabbath, in every Christian city. Is it? It is these inconsistencies, these human settings aside of divine commands, this un-Christian refusal to follow the personal example of the very founder of Christianity, that make us subconsciously reflect that we need not trouble ourselves with the demands of Christianity as now interpreted. That is to say, all that we need do is live a moral life, and if we choose, never set foot in church, disregard the Sabbath, and observe only those social amenities which we, in our human and therefore superdivine reason, approve.

May I ask for an expression of your own opinion on the restoration of the seventh-day Sabbath?

H. P. LAMCAR.

The task of sloughing off the hindrances to the development of human life is naturally a slow process. The nature of these hindrances may be physical or psychical, or both,

and, since they are usually held with as great (if not greater) tenacity as convictions which have the sanction of the best experience and intelligence, it is not an easy matter to uproot them.

It is unfortunate, to say the least, that so many readers and would-be champions of the Bible seldom go far beyond the first part of what may be regarded as a general principle of interpretation—"The letter killeth, but the spirit maketh alive." With interpretation, as with everything else pertaining to man's highest welfare, it is safe to commence with considering what the nature of man is. Man, we are told, is made in the image of God. He is spirit; man must therefore be essentially spirit.

While there must of necessity be many passages of Scripture that should be interpreted literally, because the truth and experiences recorded there are common to humanity everywhere—for example, "Whatsoever a man soweth that shall he also reap,"—there are also many other passages for which only a spiritual interpretation can be entertained,—for example, "If thy right eye causeth thee to stumble, pluck it out and cast it from thee."

It is always helpful to the Bible student—and it is only fair to the Bible writer—to ask at least two main questions. First, what does the writer mean, and, secondly, what were the conditions governing the time he wrote. It must be obvious why these questions should be asked, for most of us bring to our studies certain preconceptions which becloud our vision and bar us from getting what is so desirable—a sympathetic view of what the writer teaches. Each writer, then as now, acted and reacted to the stimuli of his particular environment. With the Hebrew mind there was much in his environment (accepting that term in its largest sense) that was conducive to the play and use of the imagination, and that faculty, so much absent in the writing of our day, was freely used by Bible writers to express and portray their conception of the truth of God and the universe. Literalists should remember that the Bible, with its varied literature—the variety, by the way, should always be considered—is not an end in itself, but a means to an end. The Sabbath is not an end, but by its proper observance a means to an end.

It is an institution to serve men, as Christ expressly taught.

Christ "kept the seventh-day Sabbath, . . . and he would keep the seventh-day Sabbath if he were alive to-day," says our correspondent. The first statement is fact, the second is speculation. (By the way, is Jesus Christ not alive?) Jesus kept the Hebrew Sabbath because he was a Hebrew in a Hebrew environment. But were he on earth to-day, in a Christian environment, which is the more likely, that he would keep the "seventh-day Sabbath" in a Hebrew synagogue or the first-day Sunday in a Christian church?—always supposing that he must do one or the other. Is it probable that he who was intent upon the spirit would in literalness of interpretation of a law made for man's welfare reverse the Christian honor paid to his victory over death, and would go counter to a usage nearly universal, in which also the spirit of obedience to the fourth commandment is manifest?

"Divine commands set aside by human beings" are by our correspondent contrasted with "the Sabbath which is man-made." These commands, so far as we have them in the Bible, God has chosen to reveal through men. Man has been the great vessel (the Psalmist refers to him as "a little lower than God") to make known God's will and his righteousness. Why depreciate a man-made "Sabbath?" Wherein is it different from a man-made house or church? Is not God in them all? The important thing in all institutions and all agencies, and concerning Sunday as a day of worship, so generally observed by the great majority of Christian denominations, is this: What does it contribute to the economy of human life when properly observed? Our correspondent seems to think that the observance of a particular day constitutes religion, and that religion is but a static affair. Such a conception is neither biblical nor common sense. Religion is an attitude of mind. It is a life, calling out the finer qualities of the soul. Micah gives us some idea as to what these qualities are, "do justly," "love kindness," "walk humbly with thy God"; see also Matthew 22 : 37-40, James 1 : 27. We commend to our correspondent the wider outlook and vision and a consideration of Christ's view of personality.

—[THE EDITORS.]

◀ Notes on Recent Books ▶

Our Eternity. By MAURICE MAETERLINCK.
Translated by ALEX. TEIXEIRA DE MATTOS.
Dodd, Mead & Co., New York. \$1.50 net.

Last year a volume called *Death* appeared on the American book market. This short, fragmentary work gave the Belgian poet's answer to the great riddle that confronts humanity. This volume was superseded by the considerably longer French work, *La Mort*, which was reviewed in the August number of THE HOMILETIC REVIEW, page 112f. The English book, called *Our Eternity*, is a careful translation of *La Mort*, and displaces the earlier work, containing as it does the many additions and corrections of the later volume. There are new chapters on the Theosophical Hypothesis, the Neo-spiritualistic Hypothesis, Communications with the Dead, Cross Correspondence, and Reincarnation. In its new dress this work ought to appeal to the countrymen of William James and of Sir Oliver Lodge. Much of the discussion in these 258 pages revolves about the *Proceedings* of the Society for Psychical Research. This is tolerably familiar to most students. A comparatively new note is struck in the account of the experiments of Colonel de Rochas, with their bearings on the doctrine of reincarnation. But the future is still a closed book, and Maeterlinck shows that all the various hypotheses leave in their wake a host of questions, unanswered and probably unanswerable. It is fortunate that this is so.

"If there were no more insoluble questions nor impenetrable riddles, infinity would not be infinite; and then we should have forever to curse the fate that placed us in a universe proportionate to our intelligence. . . . In any case, I would not wish my worst enemy, were his understanding a thousandfold loftier and a thousandfold mightier than mine, to be condemned eternally to inhabit a world of which he had surprized an essential secret and of which, as a man, he had begun to grasp the least atom."

The poet holds that we can still hope to find behind the veil the fulfilment of our dreams; at any rate, there is no reasonable ground on which we can justify our dread of death. Infinity, conscious or unconscious, can not be malevolent, for then it would be

torturing its very self. If this is not specifically Christian, it is at least much better than the arid dogmas of unbelief.

The translation is well done, it reflects in many places the wonderfully subtle, ethereal, one might say mist-like, style of the Belgian master of words.

A Source Book for Ancient Church History.
From the Apostolic Age to the Close of the Conciliar Period. By JOSEPH CULLEN AYER, Jr., Ph.D. Scribners, New York, 1913. 8¼ x 5½ inches, xxi-707 pp. \$3 net.

Church history is usually just a narrative. It presents certain facts arranged in accordance with the laws of cause and effect, and usually attempts to give the philosophical and practical significance of the events presented. The facts dealt with are the origin, growth, and fortunes of the Church—the processes and results of life as manifested in that sphere of action. The readers or students seldom know what lies behind the historian's presentation, what prior writings or statements or circumstances gave him the right to make the affirmations or deduce the conclusions which make his work. The connected story is usually all that they see, with only a glimpse at the historian's reasons for his constructions.

The recent development of historical criticism has made the tasks of writing and studying history increasingly intricate and difficult. Students and readers wish to know both what and why. They must have the means of testing the historian's knowledge, temper, and fidelity to fact. But the materials for history are so rich and the salient essential facts so buried in these materials that the ordinary student is unable to find them, or even to appreciate their significance when he has them in hand. Accordingly "source books" which furnish the documents of crucial importance have come into being, to be used alongside of the purely narrative works. There are a number of these,* to which the present is an addition. This last to enter the field covers the period from the founding of the Church to 787 A.D., the year of the Second

* Cf. New Schaff-Herzog Encyclopedia, Vol. i, p. xix.

Nicene Council. It contains citations of documents from pagan and Christian writers which tell of important events, narrate current traditions, or describe processes complete or in course of development. There is also a running comment, which elucidates the citations and points out their significance, and also gives bibliographical information of high value. It proceeds by well-marked periods, with varying captions and sub-captions that name the topics of prime importance for each period. It therefore furnishes a handbook to the student of church history, not to displace the ordinary historical manual, but to read along with it for verification and illustration. For that end the present work is admirably constructed. Its author is a teacher of church history, therefore practically qualified for his task. The expert will generally approve his selections, even though he may regret that some things which should have a place are omitted,—*e.g.*, the Chalcedon formula (pp. 511 ff).

The reviewer would offer two kindly criticisms: (1) The present work begins with the Neronian persecution—it should begin with the birth of Christ, taking up the basal questions affecting the gospel narratives, and especially the questions that concern the Founder of our religion. (2) An important body of testimony is untouched—the inscriptions. A wise selection of these would be of supreme value. Disregard of them as sources is dared by no reputable historian. This can be illustrated by the recovery of the inscriptions which bear on the census of Quirinius (the last one found less than a year ago), which settle the question of the historicity of Luke's statement regarding it.

Marriage and the Sex Problem. By Dr. F. W. FOERSTER, Lecturer in Ethics and Psychology at the University of Zürich; translated by Meyrick Booth, Ph.D. Frederick A. Stokes Co., New York. 225 pp. \$1.20.

The author of this book is well known as a writer in Germany, and has had a peculiar experience in having been brought up in a family which was indifferent to religion, but found his way into organized Christian circles. The new experience forms the basis of his treatment of marriage and the sex problem. His firm conviction is voiced in his statement that mere rational instruction is insufficient to control the sexual impulse, and that religion, which puts this question in relation to

all other questions, is the best agency to deal properly with this problem.

The book is divided into two parts, dealing with the Ethics of Sex, and Education and Sex, respectively. In the first part the author discusses the questions of Form and Freedom, and the Present Situation in regard to this problem, and he attacks the loose thinking and condemns the loose practise along this line by modern freethinkers. He then takes up the defense of the Monogamous Ideal in relation to personality, the child, society, and education. Love and marriage give the author an opportunity to attack the modern advocates of free love and ever ready divorce, and show that marriage means something far deeper than mere sex attraction or gratification. The next chapter on Sex and Health is a defense of the possibility and necessity of abstinence under certain conditions, *e.g.*, outside of wedlock; and this leads him to speak of the indispensability of the ascetic ideal both for the training of the will and for the sake of health. But this whole trend of thought finds its culmination in religion, where sex is regarded as a part of a larger whole to be consecrated to higher purposes.

In Part Two a detailed discussion is given of how to train for sex purity through the education of the will, the wholesomeness of self-discipline, through instruction in the school, by keeping the imagination pure, by entering upon physical work, by looking upon ourselves as agents in the realization of a great purpose both in civilization and in the kingdom of God.

Religion and Temperament: A Popular Study of Their Relations, Actual and Possible. By Rev. J. G. STEVENSON. Cassell & Co., London; Funk & Wagnalls Co., New York, 1913. 320 pp. \$1.25 net.

This book provides interesting reading partly in the way of exposition, but chiefly by innumerable incidents from the lives of well-known men and women. The author attempts to show on the basis of life what relation the different temperaments maintain toward religion. And he has rendered a signal service in this respect to the minister of religion, who is frequently too apt to take men as belonging to the same category and hence do them an injustice. He is even inclined to take the physique into consideration as one of the factors in our mental and moral life. He makes no claim of having advanced

theoretical knowledge along these lines, but he has, nevertheless, succeeded in making available a vast field of facts to the theoretical student, which the latter may use for further study.

The whole subject is divided into ten chapters, and the argument develops with each new step. After answering the question how far religion is a matter of temperament, he takes up the topic of Religion and Christianity, and Temperament and Will. In this chapter he shows that our temperament is largely a matter of our attitude, i.e., whether we regard ourselves as free agents or not; if as free, we attempt to do something for our own benefit at least; if unfree, we are apt to let things take their own course. He accepts Lotze's definition of temperament as that individual peculiarity of personality, influenceable by physique, whereby the feeling, thinking, speaking, and acting of each person are permanently affected (p. 39).

He enumerates and treats, then, the four different temperaments—the phlegmatic, sanguine, choleric, and melancholy—in their relation to religion, and points out the defects and advantages of each. But the author makes two additional types, the practical and the artistic, showing how totally different they are in their attitude toward life, altho each may be won for Christ by tactful handling.

The final chapter is on the temperament of Jesus, in which the author attempts to prove him to have possessed a blending of the best traits of all the temperaments without any of their defects, and that each temperament may, consequently, find its correction and completion in Christ.

Biblische Zeit- und Streitfragen. Edited by Dr. FRIEDRICH KROPATSCHEK. Eighth series, nos. 9-12, Ninth series, nos. 1-4. Edwin Runge, Berlin, 1913.

In the latest issues of this excellent series of brief but illuminative "tracts for the times," as biblical numbers, Dr. König's *Geschichtschreibung im Alten Testament* shows the value of the histories given in the Old Testament; and Dr. Georg Heinrici's *Bodenständigkeit der Synoptischen Ueberlieferung vom Werke Jesu* does the same for the gospel-story of the life of the Founder of Christianity; as dogmatic-historical numbers Dr. Friedrich Mahling's *Lohn und Strafe in ihrem Verhältnis zu Religion und Sittlichkeit* sets forth

the place and influence of the ideas of reward and punishment as reflected in the New Testament; and Robert Falke's *Seelenwanderung* discusses historically and philosophically transmigration of souls and reincarnation. Other issues are Dr. Walther Glawe's *Buddhistische Strömungen der Gegenwart*, in which there is an appreciative and sane estimate of Buddhist teaching and of its present missionary influence. Dr. Carl Meinhof's *Das Evangelium und die primitiven Rassen* considers how to mediate to savages such ideas as spirit, love, faith, God; and Professor Hadorn's *J. J. Rousseau und das biblische Evangelium* is an echo of the Rousseau centennial of 1912.

The pastor who reads German but does not take this series of tracts misses many fresh sermon-inspiring views of things that have significance. They cost from twelve to twenty-four cents each.

Letters to Edward. By MALCOLM J. McLEOD. Fleming H. Revell Company, New York. 7½ x 5 inches, 224 pp. \$1 net.

The charm of these "Letters to Edward" (which we are told are not imaginary) lies in their directness, simplicity, and humanness. Edward is a much beloved individual and the solicitude of the author for his friend is sincere and loyal and touching to the last degree. The number of little instances and the fine touches of humor woven into these many letters, covering personal experiences and experiences in church life, make the book extremely readable. Among the questions which the brief letters deal with are Abundant City Churches, The Higher Criticism, The Bible Not Infallible, Pulpit Power, Professional Evangelism, Everybody not Welcome (in church), and here we pause to give a sample of the writer's convictions.

"Inexplicable as it may seem, however, in no Los Angeles (Dr. McLeod, now of New York, was formerly pastor in Los Angeles) street-car is more selfishness seen than in the house of God. . . . I declare to you, Edward, my heart conviction is that the Church of Christ can never prosper till it has ceased to be the place where money can buy privilege and the place where the poor man is reminded of his poverty. If there is one thing that would make me a Roman Catholic, it would be this."

Nearly every other page deals with some subject that is close to the life of the modern preacher. It would seem from these letters as tho letter-writing is much more conducive

to the revealing of one's truer self than writing articles or even preaching.

The Assurance of Immortality. By HARRY EMERSON FOSDICK. Macmillan Company, New York, 1913. 7½ x 5 inches, x-141 pp. \$1 net.

The seemingly illogical development of this little volume as indicated by its chapter headings (The Significance, The Possibility, and The Assurance of Immortality) disappears on perusal. Read "Importance" for "Significance," and the content of the first chapter is better expressed. Of course "Assurance" in the scientific sense is no more reached in this volume than in the many others on the subject—immortality, let us repeat, is still an article of confident faith, not a fact of demonstration. Books will still be written to prove man immortal. The subject is approached, however, in a thoroughly modern spirit, with unfeared eye and undaunted courage. What men are thinking and saying is candidly considered, and the implications both of the denial and the affirmation of future life are clearly and forcibly stated. Among the arguments for immortality are those based on the economics of the universe (does nature build up at great pains a personality only to annihilate it at death?), and on the nature of God as a beneficent deity. Perhaps the only defect in the argument here so attractively stated is in (implicitly) equating with religious faith in a future life scientific "faith" in the orderly ("rational") nature of the universe. The author forgets that experiment and experience continually corroborate scientific faith; faith in human immortality, on the other hand, has never gotten beyond the realm of trust, it brings no uncontroverted testimony from beyond the grave. The authority of belief is not on a par with that of experiment and verified observation, no matter how numerous or eminent the believers.

Revelation and the Ideal. By GEORGE A. GORDON. Houghton Mifflin Co., Boston, 1913. 7¾ x 4¾ inches, x-427 pp. \$1.50 net.

Professor Henry Jones affirms in his book, "Idealism as a Practical Creed," that "there is not one spiritual problem, whether in morality or in social life or in religious faith,

which it (idealism) has not deepened," and Dr. Gordon, in the preface to this book, says that he is "convinced that the greater introductions of God to the mind of man are through man's greater ideals. Moral idealism and revelation are but the concave and the convex of the same figure."

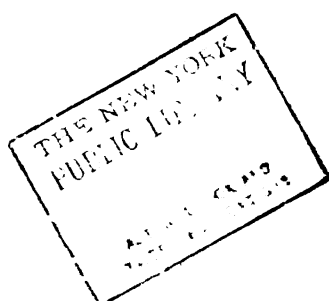
These brief citations should be sufficient to arrest the attention of those who have placed undue emphasis on realism, as well as those whose minds have had little concern for a subject of the first importance. To both we commend the reading of this book. These thirty-one chapters give ample evidence of the scholarly mind and the clear vision. What do you think the churches of this country need most to-day? More ritual, more ceremony? Nay; but a profounder and more potent vision of the living God.

What questions could be profounder than, Does the eternal God speak to man? If so, how? The author has succeeded in answering these questions.

The Practise of Salvation. Trailing a Word to a World Ideal. By PATTERSON DuBois. Fleming H. Revell Co., New York, 1913. 7¾ x 5¼ inches, 215 pp. \$1 net.

Here is a strong plea for the right use of a common word in religious parlance. It is none other than the word "saved." The author's contention is that when the Church uses this word it should be understood in the ordinary way, the way the man in the street understands it. When he saves a dollar he knows just what that means—that it will not buy a house or lot, but he does know that it is a step in that direction. So in the religious life a new experience, a new impulse, is not a deliverance or salvation from sin, but of an active process or practise whereby we are better able to serve God and man. In the practise of all that is noble, in the eschewing of all that is unworthy comes the growth that makes for the complete man. "Verily this growth cometh not from man alone, but from the Power that makes for righteousness."

The progressive idea that has had so much vogue of late in the world of politics is the idea that the author urges so candidly and sanely as the true method toward spirit health. "Salvation covers the whole man and must by man be practised. And this practise . . . is confined to no aspect, sphere, or stage of life."



FROM "THE GRAPHIC"

THE FIRST SECTION OF SIR WILLIAM WILLCOCKES' VAST SCHEME OF IRRIGATION FOR MESOPOTAMIA WAS COMPLETED DECEMBER, 1913, WHEN THE VALI OF BAGDAD INAUGURATED THE HINDIA BARRAGE ON THE RIVER EUPHRATES. THE COST OF THE WORK WILL BE \$75,000,000.

(See page 180)

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THE ATTITUDE OF JESUS TOWARD A NEW RELIGIOUS MOVEMENT

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THE studies relating to Jesus have had to do chiefly with his teachings. What are called "bodies of doctrine" have been built up from his teachings as recorded in the gospels and interpreted in the epistles. This has resulted too often in testing religion by belief rather than by conduct. These teachings have often been criticized as "ideally fine, but practically unworkable."

The purpose of the present studies is to discover how Jesus conducted himself in a variety of situations, just such situations as come into the lives of most men. While the details of human relationship differ from age to age, the fundamental situations and relations remain the same, for they arise from human nature. It is easy to select a variety of situations in which Jesus found himself, and to discover how he met them. In this way we can get some notion as to how Jesus would have faced our own individual prob-

lems. In other words, we can discover how he made his ideals work.

To make this study most helpful, we must divest Jesus of all mystical notions that invest him, and of all theological speculations concerning him, and regard him as a man among men. Otherwise his life as well as his teaching will be ideal, and therefore neither of them practical for us. At the same time, we must recognize that we are dealing with an unusual man, in fact, a unique man, for he stands as a man at the extreme limit of human development, morally and intellectually. In short, he stands for the best

PROFESSOR JOHN M. COULTER, PH.D.

that man can do; a man at the limit of human capacity and efficiency. I have included intellectual power as well as moral power, for Jesus was more than an embodiment of religion, he was an embodiment of intelligent religion, which means a religion that develops men rather than stunts them. This is,

perhaps, the most striking contrast between the religion which Jesus represents and the other world-religions. His religion, if allowed its natural expression, develops men to their highest efficiency, while other religions have always more or less stunted them. As a consequence, it is the Christian religion which has been identified with progress of all kinds.

The attitude of Jesus toward a new religious movement has been selected as the first topic, because chronologically it has to do with the first event of his public life. The event referred to is the revolutionary mission of John the Baptist, which Jesus had to reckon with at the very opening of his own public career.

It is necessary to know the historical setting. It was a time of dreadful corruption. Everything that belongs to a proper social order was being trampled upon. Even the Jewish religion was represented only by the mockery of empty forms. The whole atmosphere was depressing to right-minded people. As a consequence, there was a strong reaction against a corrupt society and a corrupt religion. It expressed itself chiefly in a pessimistic weariness of the world, and this meant a withdrawal from the world as the only way to lead a comfortable and a religious life. This explains the rise at this time of a remarkable number of religious leaders, all of whom started ascetic sects, and many of whom established desert brotherhoods or colonies. Nearly all of these retired from the world into the convenient deserts to keep the Mosaic law with strictness, according to the various interpretations of their leaders. All of them were mystics, dealing with unrealities and living on their thoughts. In short, it was a wide-spread revival of personal religion as contrasted with social religion, a looking out for oneself and an abandonment of society.

Religiously inclined people were con-

fused among these sects, not knowing which way to turn. As the Bible has it, it was "Lo here, and lo there," any direction promising better than the existing order, but it seemed impossible to decide which was the best direction.

Into the midst of this situation John the Baptist, belonging to the sect of Nazarites, was added to the list of reactionary religious leaders. Like all the rest, he was an ascetic, but unlike all the rest, he attacked boldly the representatives of the social order and of the Jewish religion. His burning denunciations were launched from the outside by a man quite separate from mankind. They heard his teaching, but they did not see it enforced by his life among them. To the Jewish people he had the traditional setting of their great prophets, a man who suddenly appeared from the outside, and was as foreign to their experience as an inhabitant of Mars. And so the whole country was aroused, because religious movements were the important topics of the time, and because the leader of this new religious movement was so phenomenally bold and plain-spoken. Men went to hear their neighbors unmercifully scored. It was a call to personal repentance, exactly the call of the old prophets. It was not a call to personal retirement, such as had come from the other religious leaders. It certainly went straight at the evils that were making society rotten and religion a mockery.

This was the situation that Jesus met. Here was a new religious movement. As far as it went, it was preaching things that he approved. Later he often used just as severe denunciations. It was appealing to their consciences to lead better lives. It was striking at the evils that were most notorious. It was making people think along right lines. It was certainly the most hopeful movement in sight. And yet Jesus realized, as his subsequent

career proved, that it was not really getting at the situation. He knew that religion could not be imposed upon people from the outside; that they could not get it by hearing a stranger, not only that, but a strange and unreal being, talk about it. He knew, as we know now, that religion spreads through the contagion of intimacy; that it is proclaimed by personalities; that it must be lived among men, and not by itself in a desert; that it must be demonstrated daily in the eyes of men. In this view Jesus was far in advance of his times. Not only that, he was diametrically opposed to the prevailing sentiment of his time as to the behavior and attitude of religious leaders.

In such a situation, some men would have started a rival religious movement which would promise to be saner and more effective; which would include society as well as individuals. John taught social regeneration, but he was not employing an effective way of securing it. He was literally "a voice in the wilderness," and not a life among men. But Jesus did not start a new movement along better lines; he did not even criticize. He joined the most desirable one in sight, one that was headed in the right direction, one whose principles he believed in, even if its methods were crude. He joined the movement to guide it. In the act of joining it, he is reported to have said in effect: "This is the right thing for me to do," which is really the meaning of the reported statement: "It becometh me to fulfil all righteousness."

There never was a better illustration of a strong man submerging himself completely for the general good. We know some of the results. Jesus introduced his method of living his religion among men, joining them in their banquets, meeting every one; and this for

a long time lost him prestige. He was a "wine-bibber and a glutton, consorting with publicans and sinners," not a true ascetic, and therefore not religious.

Then came the jealousy of John's followers, because people began to flock to Jesus. He did not argue with them or preach to them or claim anything. He said, "Come and see"; that is, the test of religion is a matter of observation and not of profession or argument.

We can apply this attitude to any religious movement, social movement, or political movement that we face. We may believe in the things a movement stands for, but we may not believe in the methods, or we may feel that the leaders have not fully grasped the situation. Then we are apt to hold aloof from it and to criticize, throwing the weight of our influence against it. This is notably true in reference to the Church. We believe in what Christianity stands for, and yet we do not like some of its representatives. We do not approve of some of their teachings. We find them mystical rather than practical, reiterating platitudes rather than using the knowledge of to-day, conserving the past rather than adjusting themselves to the present, and growing into the future. We feel that they do not have a grasp on the situation; that they do not measure up to the needs.

Obviously, the attitude of Jesus was to get into a movement that stands for the things we believe in, and to help to teach it better methods and a larger grasp. Any movement will measure up to the men who represent it, and it will never improve until the men are improved. John the Baptist's religious movement became the world's greatest religious movement, not because John the Baptist started it, but because Jesus joined it.

FAITH AS VENTURE AND EXPECTATION

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FAITH is a term at once so wide, comprehensive, and pregnant with meaning, that it is little wonder it should be found difficult to define. Whole libraries everywhere abound in books on faith which the serious-minded eagerly devour; but there are few of us who do not eventually put them down with a sigh expressive of a realization that there is still a something that has not been defined or explained by the authors. This something we are conscious of, yet can not express.

It is not surprising, then, that so many apologists have sought to reach a definition by the negative process of ruling out what faith is not, for it is easier to decide that than to proceed along the positive lines and state adequately what faith is. It is worthy of remark that in an age so prolific in theological definition as that in which the Articles of Religion were drawn up, no attempt was made to define faith in the Articles themselves. And it would be manifest folly, of course, to suggest that within the limits of one short article it would be possible to do very much with so immense a subject. What is possible is to lay much needed emphasis on certain sadly neglected elements of faith in our spiritual concepts and practise of to-day.

St. Augustine recognized three elements: "There are three classes of things credible: those which are always believed and never understood; those which are understood as they are believed; and those which are first believed and afterward understood, such as those about divine matters, which can not be understood except by the pure in heart; and this condition comes from keeping the moral law."

One is tempted to add at least another element, paradoxical as it may

seem, viz.: those things which are first understood and then believed. For, after all, there is a something which the heart grasps before the head; something that is felt and known as a cause of action before we seek to give it outward expression in definition which appeals to the reason. It is just because so much of faith can only be experienced and not expressed that we find the great difficulty of definition.

There are two widely prevalent notions among Christians to-day as to what faith means. First, they regard the term as covering the deposit of the Christian religion. In this sense it is rightly used as a term expressing the sum of what is to be believed. Secondly, they regard it as the term describing the act of their assent to the articles of the creeds of Christendom. Beyond this they have little they define in terms; frankly, it means but little more to the great mass of professing Christian people. Some may think of it as a feeling, others are vaguely conscious of a something within; still others regard it as merely a subjective trust in God. But faith is far more; and what we especially need to know is more about that "something within." That seems the vital point, and to give any reason for faith which wholly ignores that is to advance a reason which bears rather the earmarks of faithlessness.

Without attempting to define what eludes definition, it is more than evident that faith is, first of all, a force and power within us, the strength and growth of which depend upon our exercise, even more than our understanding, of them. There is an overwhelming necessity for the religiously profest, especially, to grasp this. The mass of people have all too long been regarding faith as merely a name given

to their act of subscribing to a creed, which act admitted them to this or that particular body which labeled its members as exclusively "the faithful." It needs no pointing out that this mental attitude has been responsible for dishonoring and more or less perverting holy and dignified terms.

The phrase "the faithful," so commonly employed, serves to illustrate what was once understood by faith, for it is an old designation of Christians. It meant, not a society of people who gave assent to a creed which existed independently outside of them, but a society of believing people who were full of faith. Each one possesseth faith, a priceless possession which expresseth itself outwardly in the exercise of wondrous powers. There was nothing visionary or elusive about the fact, any more than there is room to regard as intel-

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lectual difficulty our inadequate terms for describing this God-given power. For faith is a gift of God, and it is when we seek to express in the language of words the essence and character of God's gifts that we recognize our poverty of terms.

Faith is felt and seen, then, rather than defined. We can speak of it as unshakable trust which manifests itself in action, but, even then, we are conscious of the fact that we are only speaking of one among many of its chiefest elements. The disciples called themselves "the believers," "the trust-

ful," and the terms described their disposition, their condition, their consciousness of faith within; but it was their works, their conduct, that more especially showed the power and force of faith. In fact, nothing better serves to illustrate what faith really is, as well as our deplorable lack of it to-day, than a realization of its powers in the early Church. With but little

money, no influence, small learning, and amidst a hostile environment, the early Christians, without clash of sword or spear, caused thrones and dynasties to totter and fall. It was not merely for what they believed they were persecuted, but for the mighty changes they peacefully wrought, in conditions then existing, by the exercise of the wondrous power within them. To-day Christians have influence, money, learning, and a

seemingly friendly environment, and yet prove powerless peacefully to change conditions that ought to be changed. Indeed we either ignore the conditions, or fall back on agitations for legislation, invoking the aid of Cæsar.

Faith, then, is more than trust and declaration of trust; it is action. Not, as we so often say, that faith is merely shown in action, but that faith is action. These are not synonymous terms, of course; action is a part and not the whole. But emphasis needs to be laid upon the fact that there can

be no faith without action. As Hartley Coleridge puts it:

"Think not that faith by which the just shall live

Is a dead creed, a map correct of heaven,

Far less a feeling fond and fugitive,

A thoughtless gift, withdrawn as soon as given;

It is an affirmation and an act

That bids eternal truth be present fact."

When we speak of faith as being God's gift we really mean the gift of a divine power, and because we are created free agents it is at once clear that room is left for the development of that power; God gives the living spark, we must see that the spark becomes the flame. Thus it depends upon each individual, and when we see the variations of faith in its measure of possession, it is not that God has given more to one than to another, but that one has exercised the power, stirred up the gift within, where others have been inactive, or perhaps have let it remain dormant. Faith grows and develops as we exercise and use it till it becomes man's whole basal energy, manifesting in action increase of trust, with the will uniting man in mind and purpose with the mind and purpose of God. This is far different from the anemic, nebulous thing the average Christian calls faith to-day. It is power that at once possesses and is possessed by the whole man, so that all things actually and really do become possible.

Thus the wonders achieved by the early Christians were the only possible effects from causes. For faith and its marvels are simply cause and effect. Our Lord made no mystery of this. "If ye have faith"—how often he used these words—then, certain things will of necessity follow. The Syro-Phœnician woman's prayer is answered because of her faith: "O woman, great is thy faith; be it unto thee even as thou wilt." The centurion's servant is healed because of the centurion's

faith: "As thou hast believed, so be it done unto thee." Again and again he says to those who come seeking pardon and healing, "Thy faith hath made thee whole." And when the disciples fail to cast out the evil spirit from the boy, he explains instantly their failure as being due to their unbelief. If effects are lacking, it is because the proper causes are lacking.

There are two most important things that faith implies to which special attention must be drawn. These are very real and vital elements of faith which, unfortunately, so many have lost sight of to-day, with the result of a weakened Christianity. These elements are expectation and venture, and our Lord ever showed, in example and precept, their exceeding importance and necessity.

It is not enough to pray for gifts and certain desired ends; we must expect both gifts and results, and when the atmosphere of expectation is wanting, one seriously questions as to how far possible it is for God to answer our prayers. For all his gifts and operations are conditioned, and man is in a very real sense coworker with him. To expect means to look for, with every degree of certainty. It is not to be confused with hope, for we hope for what may be possible, but expect what must, or ought to, be possible. Expectation is based upon positive conviction and excludes doubt.

Now Christ's teaching as to prayer is very simple, and it is prayer that both manifests the wonders of faith and furnishes the light and inspiration for action which declares further the powers of faith. The condition is simply stated: Ask, expecting to receive. It is the lack of expectation that leaves so many prayers unanswered and dooms so many actions to failure. And this always means, not that God fails, but that we fail. Christ taught the laws of prayer and faith in action to be as true and exact

as the law of gravitation; and altho it can readily be seen that where the wills of others are involved God will not coerce those wills, so that answer and results may be deferred, it is abundantly clear that where the will of the petitioner is alone concerned answer is immediate. To make this a little clearer: To pray for a certain end which involves the exercise of wills other than our own, so that the end can only be obtained by the action of those wills along certain lines which we desire and which they may not, is manifestly to expect more than God has promised if we look for him to coerce those wills. He will not suffer the integrity of the will's perfect freedom to be invaded, and coercion, therefore, is no part of God's plan. Thus, while God conditions results on our faith and expectation, we are members one of another, and ends we desire which would affect others are dependent largely upon the free action of their wills. That the prayer of faith will influence those wills, without compelling them, is undoubted; but the influence can only be in the sense of winning, not coercing, the will. Thus the results of faith may often, of apparent necessity, be deferred. But where it affects oneself alone, as in prayer for personal pardon, the necessities of life—food, clothing, lodging—and health, then the teaching of Christ is undoubted: the answer will be immediate. When it does not seem immediate, it is because of our unbelief or lack of expectancy.

As a matter of fact, it is only the very few who ask with that sufficient spiritual understanding which looks for instant answer, possessing that expectation which excludes doubt. This is really the whole secret of prayer and faith in relation to prayer. Faith is creative; it gives substance to the things hoped for; it is one with fact. And all the rather childish excuses for unanswered prayer, so commonly

preached, may well be dismissed. All they really do explain is the lack of a living faith which expects results.

We view prayer in a new light when we possess faith. It ceases to be the lamentation or cajolery it so often is with so many twentieth-century Christians, tho they may not consciously regard it in that light. It shows the folly of supposing that God has to be coaxed, or heaven moved out of its course, if our petitions are to prevail; as if our efforts were to be directed to changing the will of God in bringing it into accord with our needs and necessities. It declares, on the contrary, that God's will is ever exercised for our greatest good and happiness, and that the end of prayer is the bringing of the human will into union with the unchangeable divine will. Viewed in this light the cry of "thy will be done" ceases to be the wail of half-despair which so many make it, and becomes the strength of victorious hope. And all such prayer, springing from faith, is intensified in experience, so that the point is speedily reached where the rather silly apologies for God's supposedly not answering prayer are dismissed as the nonsense they generally are.

Prayer fails when faith is lacking, and the trouble with so many to-day who despair of it is that, having no experience of receiving, because no truer apprehension of the conditions of asking, they cease to ask, or ask doubtfully and receive not because of the utter want of expectation.

It must be remembered, however, that expectation is more than a phrase or a supposed possession spoken of. It means that, having asked for a certain end, we proceed along lines of conduct that make for that end, and declare our trust in God by the evidence of our acts which show we are looking for what we have prayed. We read of the disciples after the ascension, that "they were all

with one accord in one place" awaiting the gift of the Holy Spirit. This serves to illustrate expectancy. The Paraclete having been promised, they act daily along lines which indicate their confidence in the fulfilment of the promise. And the test was no light one—ten days pass before the Holy Ghost comes; yet we can presume never for a moment was their confidence shaken. Expectancy surely gives us the meaning of Christ's direction on prayer, "believe that ye have received them and ye shall have them."

This element of faith calling for expression in action and conduct leads to venture—that other weighty and terribly neglected element. When shall we understand that the promises of Christ have meaning only to those who dare to venture! And then the venture must be very real; not the venture of faith we so glibly speak of, and which we know either as a mere phrase or as an expression covering the flights of fancy. There is a deplorable tendency among Christians to-day to fall in love with phrases which are more or less meaningless because of the lack of effort to analyze them. People prate of faith's venture in much the same way as they do of personality. It would be very edifying to learn just what the average person means by either term. Certainly it is very necessary to be sharply reminded that we can have no conception of either, which is near the truth, by merely using expressions in speech. Mere talking about a thing will accomplish but little, and it is to be feared that only too many, who talk with some pretension of knowledge, have forgotten that this knowledge is derived only in the school of effort and experience where the discipline is the denial of self and the development not free from growing pains.

Those who would know faith's venture must not content themselves with the modern usage, and common mis-

interpretation, of the phrase in its rather grandiloquent application to the whirls of fancy in a world of abstraction and religious speculation; in a world of which we know but very little at the best. Faith's call is a call to venture in a very real world that we know, the world in which we live. In other words, to give assent to a truth, or to what we conceive to be a truth, is in no very real sense a venture of faith; but to act on the truth, to pursue a line of conduct as a result of the assent, especially when that line is contrary to the world's wisdom, or seeks to essay what is termed the impossible, this is truly a venture. And any profession of faith which stops short of the essential act is mere faithlessness, even tho—it being so common a thing—it is termed faith by the courtesy of religious people.

The element of venture, then, is essentially an element of risk. That is to say, it of necessity presents itself in that light before the step is taken. Otherwise, without the risk, there could be no venture, the latter implies the former. Its call is frequently to attempt what is contrary to what we are pleased to term "common sense," to essay what the wise ones of earth tell us is the impossible, to attempt to realize what sometimes the physical senses seem to contradict flatly as being within the realm of possibility. Thus it is the venture that proves the faith, and it is above all others that one great element we so sorely lack to-day. We have grown so extremely intellectual as to confuse walking by faith with walking by sight; we have tacked up the two designations to the one path, with the result that the old one of faith has become moss-grown, the footmarks of the saints hidden from view, the very entrance to the path covered with bramble and brier. And, until both the entrance is cleared and the way once more uncovered by the fresh impact of feet, faith will still

remain the rather uninspiring, unattractive, and unromantic thing it is in the mind of the average person. We must beware of the common snare of what passes muster under the name of "common sense." Christ's Christianity flies in the face of it, weans us from it by the thrill of experience which gives us divine knowledge when we are brave and great enough to rise to unquestioning obedience.

This principle of venture is brought out very clearly in our Lord's dealings with those who sought his aid when on earth. How kindly he greets the expectant ones, and then lovingly searches to see if he can find the spirit of venture that responds to his own—sometimes probing very deep, as in the case of the Syro-Phenician woman, as if to find the measurement of that extraordinary development of faith which delights his heart! He meets a man with a withered hand and issues the startling command: "Stretch forth thine hand!" A man unable to move is carried upon a bed into his presence and he directs him to "Arise, take up thy bed and walk!" The disciples bring him the five barley loaves and the few small fishes which the lad in the multitude offered, and he puts them back into their hands and, pointing to the crowd, says, "Give ye them to eat!" The wine is spent at Cana of Galilee and he commands the servants to fill the water-pots with water and then "draw out and bear to the governor of the feast," "that the supply of wine may be replenished!"

In every case his command is a challenge, a call to dare, to risk what seems most certain failure; to venture to do his will. For how outside the realm of reasonableness those commands might—and momentarily, perhaps, did—seem to those to whom they were address! How many a time the afflicted man had tried to stretch forth his hand, or the paralytic to stir even a muscle, and had failed! And now to

be told to do what they had realized was the impossible, what their physical senses taught them was impossible, what doctors had pronounced as being out of the range of possibility—this was indeed a test of their expectancy and spirit of venture. Even more so was it with the apostles and the servants at Cana. With the latter, had they not the evidence of their eyes and labors confirming their knowledge that they had poured in water and must draw out water! And with the former, how utterly impossible it might all have seemed, when, expecting him in some way to feed the multitude, he put back into their hands exactly what they had brought him and bade them feed five thousand people from this pitifully small store! Yet, in each case, faith outran reason and leapt gloriously into the venture; in each case the men dared to obey and because they dared, the implied results were immediately manifested. The hand was restored, the prostrated one walked, the wine was replenished, the multitude fed! And the simple secret was the daring to obey, the action that sprang from expectation when, their wills responding to his in their act of obedience, they took what common sense would call the risk of certain failure.

How well the place of this element of faith was understood by the apostles after Pentecost, and in the early Church. The former find a lame man at the temple gate beseeching an alms to sustain existence in prolonged misery. It was not in this poor way of the world he was to be helped; money they had not, but power to restore him, if he would, to his earning capacity and place in society. But it could only be if he had venture enough to respond to the call: "In the name of Jesus Christ of Nazareth, rise up and walk." The call was to essay the impossible, to dare to obey, to venture where failure seemed certain. But,

taking the venture, responding with alacrity, he was instantly restored.

Thus it has ever been with men of power and powerful religious movements. They have ever been conspicuous by their methods being so utterly unlike those of the world, their actions seemingly as paradoxical as their words. But the results have been unailing, and it is in such men and movements, all too rare in the long history of Christianity, that we have caught a glimpse of the ideal that has made our pulses quicken and our hearts thrill with a new hope. The secret has been always the same—faith to trust Christ's promises, to accept them just as they stand, free from theological gloss or the vitiating process which substitutes spiritual metaphor for power (so common among those whom we usually term "spiritual"), and faith to act upon the promises regardless of worldly wisdom, or that which represents the norm of contemporary religious belief. And, among all the men and movements since the immediate post-apostolic age, who has more wonderfully illustrated the force of what has been said than St. Francis of Assisi? Yet all have taught us out of their experience that the element of risk is only what we see looming large from the standpoint of inexperience. The plunge over the precipice, away from the wisdom of the world and common sense and reason, seems to invite certain death, but the men who dare and who take the plunge live gloriously to declare to faithless hearts that the everlasting arms are ever put out to uphold and empower the faithful. As Whittier puts it:

"The steps of faith
Fall on the seeming void—and find
The Rock beneath!"

Faith must remain the weakened, unattractive abstract it is to-day with the vast majority of people, until these

lost elements are recovered. Until then we shall simply hug a term which we hopelessly seek to define, a something that we discuss and write about learnedly, or a virtue of which poets beautifully and prophetically sing. It can never become a power, a fact, until its wonders are within our own experience, and that can not be until we rightly exercise the will to make experience, rather than to regard its office as being that of merely recording experience. And this demands as a prerequisite an exercise and development of imagination and vision far above what prevails in the average to-day.

It needs no pointing out that we sorely and sadly lack the experience of faith in our modern corporate and individual religious life, and, lacking the experience, we are, of necessity, without its understanding and apprehend only in some small measure its almost unlimited potentialities. The evidence for this statement abounds in the religious world. We have only to recall the pitiable dependency of corporate Christianity upon money as the basis of operations; our helpless attitude in the face of disease which baffles medical skill, and the suffering and injustice, the misery and wretchedness, that grow out of our social and economic conditions, our deathly inactivity which has led countless men to dissociate themselves from the Christian organism as, in their regard, the first essential step both for ultimate reform and the constructing of programs for remedial measures. The truth is we are so powerless because we can not tell of, or apply to the world, the powers of faith which are outside our own experience. No wonder we are mystified when the words fall upon our ears, "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do." It is when we recall the facts of our spiritual condi-

tions as they really are, that we cease to marvel when, hearing the words, "Whatsoever ye ask the Father in my name he will give it you," we realize that the theologians and preachers in demand are those we send into our pulpits with the very latest "thought-out" reasons which are to explain the failure of prayer to the hearts of the listeners—as unconscious as the instructors of the existence of their doubt. It is no longer surprizing that when we speak of the "means" for the prosecution of a spiritual campaign, we understand, not the spiritual means, but the wherewithal of mammon. Entrenched as we are with modern tradition as to the "how" of work, unthinkingly convinced that without a well-filled treasury achievement is impossible, we have cut away as a calamity the most salient feature in what makes venture possible, viz., absence of material riches.

Yet the day will come, nay, the dawn is at hand, when faith will come into her own again, and our Lord's words, finding meaning in experience, will cease to be dishonored. For there are signs to-day—not in the whirl and confusion of popular movements and frantic appeals for reunion and up-to-date business ideas in religion; but—in the quiet sanctuary of men's hearts (a few here and a few there) where the Holy Ghost is again with great power bringing these "things to remembrance, whatsoever I have said unto you." It is the hour before the dawn, and when the day comes we shall cease to regard the scandal of idle clergy (idle because of their complaint, not that "no man has hired" them, but that the pay for the hire seems in doubt and that the assurance and guaranty must precede the work) as a condition that calls for sympathy with the idle in a supposedly trying condition; and instead recognize, with our recovered vision and light, the fact as an act of positive distrust in their

Master. We shall cease commiserating with missionary boards which curtail work because sufficient money is not in sight for the next year's expenses or which withhold their hands on the score of lack of funds; and instead regard such conduct, in the light of restored faith, as an act of treachery to the divine King.

For more and more it is being borne in upon the thoughtful that the promises of Christ, in the powers he attaches to faith, must be either true or false; and more and more our position of compromise and faithless apology is being discerned for what it really is. Men are realizing that, after all, the whole question of the Christian claim and position as to its credibility and fact lies not so much in the question of dogma and miracle—the truth or falsity of either, which is the perennial question of discussion in the intellectual world—as in the practical aspects of Christianity. The greatest of Christ's promises has no interest for us if the least is found to have failed, and the great mysteries become meaningless when the very minor wonders conditioned to faith are found lacking. The ground of apology is gradually, but surely, shifting. Soon it will be no longer the determining of belief by the reasonableness of belief in the fundamental dogmas of Christianity, but the question, Will the promises of faith, as they affect this life and its actual every-day conditions of work and practise, of hunger and thirst, of want and suffering, be made good if I satisfy to the utmost of my powers the conditions to which those promises are attached?

We shall hasten the day of the recovery of faith, with its thrilling adventure and powerful results, when we realize that the whole scheme of Christianity must stand or fall as the promises of provision for this life prove true or false. Facing the fact courageously, the inevitable result will

be the realization that the conditions upon which the promises hinge are not being satisfied on the part of men. And with that realization will come the effort to recover the lost elements of faith which declare its powers and certainty and restore its romance that our fathers of the earlier days knew so well.

Meanwhile let us reflect, as we mourn over the little influence in modern life corporate Christianity

seemingly has, in proportion to what it should be, that our results are measuring up to our degree of venture and expectation. Faith alone grows as we exercise the one and develop the other and experience both. "To him that hath shall be given: and from him that hath not shall be taken away even that which he hath." These are words we may well ponder as we think of modern religious life and its relation to faith!

A TRUCELESS WAR

The Rev. THOMAS ARTHUR SMOOT, Norfolk, Va.

WE are in battle always. Every atom of the body is armed to the teeth, fighting against some foe. There are invisible armies mobilized within us and without, and the fact that we neither see the participants nor hear the din of conflict, in no sense lessens the finality of the result. If we should try to remain neutral in the physical struggle going on, we could not parole a single atom or molecule of matter. No truce can be instituted, no cessation of hostilities triumphantly enjoined, no treaty of peace entered into. All of the kings of the earth could not enforce neutrality upon an atom of matter. Continuous motion, struggle, warfare is in its very nature; according to the immutable law under which it exists, no rest can ever be attained for it. Only death could bring rest to the atom—and atoms can not die.

When we came into this world we enlisted under a black flag in a truceless war, so far as our bodies are concerned. Fight as we may, one of the first horrifying lessons we learn is that, at best, we can keep the enemy at bay for only a short while. In the end, the body will have to change its form of existence, which means destruction, in the ordinary sense; for the enemy carries a black flag, too.

We learn another remarkable truth:

there is a battle ever raging on the plains of the soul, and the participants are a "good self" and a "bad self." Every man is a duality, whether he understands the philosophy of a dual existence or not; his limitation in understanding in no sense vitiates the fact. Dr. Jekyll and Mr. Hyde have taken a pretty strong stand in our literature, and are very likely to hold it indefinitely. But before they became literary characters they were already spiritual entities, and are certain to continue to be such. Each glories in his lordship over the dual individual too much to give it up without a prolonged fight. In the end, it is true, one must be the victor, and his supremacy will be established; just as one king may be superior to another and exact tribute from him, so will the one element of the nature exercise authority over the other, taking daily tribute from it.

How these two beings become myself is one of the things that perplexes everybody, philosopher and theologian alike. A very good way to dispose of the problem is to adopt the practical method of taking things as they are and making the best of them.

I like to think of the line-up of ourselves somewhat like this: on one side is the immortal entity, called

spirit, while on the other side is the ordinary self as we generally see it—a human being made up of an intellect, animal desires, passions, appetites. I may designate them as natural and supernatural sides respectively. The object of the struggle is, of course, the mastery of one over the other. If the spirit wins, the intellect and passions all become tributary, and help it into a larger life, putting it into tune and touch with the Infinite; if the human side wins, every passion becomes a thread by which the spirit is bound, rendering it increasingly helpless.

And this conflict, just like that which takes place in our physical organism, is going on all the time, whether we will it or no. You can not for one moment stop the battle; the contestants are lined up, day and night, and even while we sleep—for I consider

that some of the greatest victories of the spirit are won in sleep, especially if the army of the supernatural be properly drilled and encouraged just beforehand. No king on his throne nor peasant at his task can keep his spirit from warring against his lower self, nor his lower self from viciously striking back. Has not every man tried to call a truce at some time and failed? Has he not been aggrieved and provoked to find the war, after such a call, going on as relentlessly as before? True, there may come a time when the supremacy of one side is so nearly com-

plete that the victor may feel secure; yet, as long as there is life in the human body there are to be some traces of life in these contestants on the plains of the soul.

The spirit, after conquering the lower self, refines and beautifies it. Not a single resource of the body is destroyed, for all forces are capable of rendering good service to the higher self. The

appetites and passions, like crude ore, may be refined and turned into the finest steel springs of the most delicate and accurate adjustment. Let no man inveigh against any appetite or passion that may possess him; the basis of its power over him lies in the fact that the spirit has been robbed of leadership. If the spirit were given control, the gross appetite, instead of being a brutal master, would be transformed into a docile servant, rendering loyal and

joyous service to the kingly conqueror.

As nothing can be destroyed, no man can annihilate his own spirit; he can tie it, bind and gag it, until it has no voice in the affairs of life. When the lower self conquers, some gross passion may become the governor of the life, in which case we have the most repulsive form of sin and evil. In this category are the inebriates, moral lepers, and slaves to lechery. They do not even make pretense to having moral preferences and aspirations. Or, some less repulsive passion may become guide to the destinies of the soul,

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and we have an individual given over to sordid ambition for honor, preferment, money, and the like. There may be gleams of light flashed from the manacled spirit into the life, as through prison-bars, but for the most part its fine fires burn helplessly against enclosing walls.

And yet again, it is quite possible that a fine intellect may be on the side of the lower conquering self, and may govern with a semblance of perfection that is as truly beautiful to behold as it is subtle and specious. I confess that the most confusing or perplexing personality that I meet is not the low-minded slave to base desires, but the high-minded servant of heaven-born passions, which, nevertheless, are not correlated with the spirit. To this class belongs yonder artist, whose passion for refinement and beauty rules his life, has become a reigning god to him; yet, the one thing is needful—the capitalization of his god with a letter big enough to stand for the Personality of the universe. Likewise, my scientific friend, who has a passion for learning the relationships of the elements, will work untiringly with crucible and blue-flame to add something to the world's store of knowledge. The flame of love for his work burns as hot and unceasingly on the soul's altar as do the laboratory flames. But the man's spirit, his higher and better and wiser self, is shut up in a cage, a helpless captive. If this spirit might only be freed it would correlate every element in the humanity to which it belongs with the elements and forces of the entire universe.

This leads me to discuss the individual in whom the spirit has triumphed. He is the truly wise being, who lays tribute not only upon every conquered element in his own nature, but correlates himself with all elements and forces in the universe in such wise fashion that he becomes a component part of the whole system,

and a coworker with the Eternal. Nature not only "abhors a vacuum," she abhors waste and low efficiency in any machine that she has made. The only basis for the conservation of both material and spiritual resources with relation to the dual entity, myself, is the supremacy of the spirit. For it is the only sphere in which my entire self can touch hands with the Infinite, the only medium through which I can speak to all worlds of the cosmos. It is a principle of the economics of this infinite realm that I should correlate myself with every element in it by and through the spirit within me. The intellect or animal desires can not utilize the spirit in any true sense, but the spirit, if untrammelled, can make every faculty of body and mind a means of articulating itself with the whole created realm.

Domination by the spirit means a wise conservation of resources, and eternal riches; domination by the lower self means starvation to the spirit, and hopeless poverty.

I do not in any sense mean to convey the impression that the "human" side of man is bad in itself; it is, placed on a parity with all other animal organisms, good; just as a lion, or tiger, or horse is good, in its sphere and for its purpose. There can be nothing essentially bad in bird, beast, or insect. They were all pronounced "good" by their Creator, and there has certainly been no deterioration in them. If every created thing is essentially good, nothing can be bad except by comparison. And it is on this basis of comparison with the higher self that man's lower self becomes bad. As it is given to me to see it, a human being in whom the lower self has conquered is self-condemned, for the reason that such a one has essayed to sustain a spiritual existence on a material basis. The result is bad, for a lofty spirit can not dwell on a low plane. If you plunge a snow-

white plume into a mud-hole, its color will become that of the puddle.

The human spirit was created to dwell in high places. Like the eagle, she would live among mountain peaks and build her home upon the rocks. And if the soul wins, she will surely carry her possessions to these lofty altitudes, constructing with divine skill a house for herself out of the elements of intellect, body, and heart.

It is only when we try to create for ourselves a spiritual atmosphere apart from the spirit that we utterly fail, and the product becomes entirely bad. This is only another way of saying what has already been developed, *viz.*, that the isolated spirit has been conquered, manacled, gagged, and the supremacy given into material hands.

A great many elements enter into the triumph of the higher over the lower self, but I conceive that the one supreme cause for victory is the conscious fellowship with the spirit within one's being. A man may live so little with his higher self as to forget that

there exists such a thing. The sin of all sins is the neglect of the nobler part of ourselves.

The simplest and surest way of getting acquainted with one's true self is by prayer and meditation. These are generally looked upon as being channels of approach to God—and so they are; but one great reward of both is a better acquaintanceship with oneself.

For God is essentially spirit, and the spirit within ourselves is essentially the same as his. Hence it follows that, if we can but know him, we learn something about ourselves.

I can conceive of nothing finer in the realm of human experience than entering the holy of holies of the universe by prayer, and there, looking into the very soul of one's soul, meditating upon the beauty of the higher life. Under the spell of one's own spirit the appetites of the lower self are thrown aside as filthy rags; for hard by the shrine of prayer is the wardrobe of the universe, in which is no garment but that of purple and fine linen.

PHYSICAL AND MORAL RECLAMATION

IN Jeremiah (chapter 50) is found the classic oracle against Babylonia, predicting that instead of being the foremost she would become "the hindmost of the nations, a wilderness, a dry land, and a desert" (verse 12), and the sentence is pronounced: "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest" (verse 16). This is said of a land whose harvest-yield is given by Herodotus as 200- to 300-fold and by Pliny as 150-fold, one of the earth's garden-spots; whose cities mentioned in the Bible (if we include Assyria, which came under Babylonia in Jeremiah's day) included not only Babylon, Nineveh, Calah, and Asshur, but Ur, Ellasar, Erech, and Sepharvaim. Besides these cities many oth-

ers existed, with a population that sufficed for two millenniums to send out armies that penetrated to the Mediterranean and successfully strove with Egypt and the Hittites for mastery over Syria and Palestine. How completely the oracle of Jeremiah has been realized is seen when it is noted that the Turkish vilayet of Mesopotamia, practically identical with the region referred to, has an estimated population, principally of nomadic Arabs, estimated at only two millions, occupying a territory of 143,250 square miles, a population-density of fourteen to the mile. Compare with this the density of population in Holland with 475 to the square mile, and in Belgium with 658!

If it be true that "the Nile is

Egypt," it is almost as true that the Tigris and the Euphrates are Babylonia. Both rivers have periods of overflow, and carry rich deposits from their sources to their lower reaches. The land from a point considerably north of Bagdad to the Persian Gulf was deposited as silt and reclaimed from the ocean by the two rivers. The cultivation of this land was made possible through control of their waters by dams, reservoirs, and canals, and the use of them in irrigation. The present deserted and waste condition of the country is due, in part, to the destruction of the dams and the silting up of the canals. In the flood season the rivers overflow the land and make of it a swamp; in the dry season, the water having drained off, it is lacking for plant nourishment. The rivers are, therefore, either the making or the marring of the region's productivity. Restoration of the old works or building of new ones will make possible the reclamation of this wonderfully rich land to cultivation, renewal of the superabundant yield reported by Herodotus and Pliny, and the support of large numbers of peaceful and productive agriculturists in place of the few quarrelsome nomadic Arabs now there.

The time has come when restoration of fertility to this region is to be brought about. The illustration * accompanying this article (tho much foreshortened in its perspective) presents graphically the comprehensive scheme of reclamation projected. The Hindu Barrage is already completed, and alone with its adjunct canal system leads the way to the irrigation of 1,360,000 acres. Other parts of the scheme will bring other large areas under ef-

fective cultivation. The problem of control of the two rivers is somewhat simplified by the interesting fact that the flood periods of the two rivers are not simultaneous. The Tigris, having a shorter course and rising on the southern flank of the Armenian mountains (where the snow melts earliest), is in flood considerably earlier than the Euphrates, which has a longer course, rising on the northern side of the same range, where the snow melts later.

The stupendous scheme of irrigation in Mesopotamia is but one of several engineering feats undertaken in recent years. The Panama Canal, over forty miles from shore to shore, is now nearing completion, and it is estimated that the total cost will approximate \$375,000,000. The new water-supply system for New York City will be over one hundred miles in length, and will deliver 500,000,000 gallons a day. The cost it is estimated will be about \$176,000,000. These prodigious and successful undertakings are mentioned here not only because of their importance to the physical world, but also because they disclose a tremendous amount of thought, energy, and enterprise, showing in a remarkable way the kind of stuff that is available for moral and spiritual, as well as physical activity. If we are to find an analogy for vast undertakings in the moral and spiritual world, do not the great achievements here referred to offer it? In all three of the undertakings mentioned it is a question of getting a proper supply of water. That provided, the "desert shall rejoice and blossom like a rose." And is it not so in the spiritual world, when the hearts of men are amply provided with the streams of Living Water, that great results will be sure to follow?

* See Frontispiece.

ETHNIC SCRIPTURES

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II. BABYLONIA, PSALMS AND INCANTATIONS*

IN few fields in which the groundwork of animism is so evident and the use of magic and mythology so abundant as in Egypt and Babylonia are the contrasts so marked as in these two regions. The great concern of the former, we have observed (see February number), was the life that is to come; of the latter, the life that now is. The visions of future existence witnessed in Egypt were accordingly sharply defined and definite. The way thither, the dangers that attended the traveler, the means of surmounting them, the method of establishing there in safety the newly-arrived soul, and its occupations and manner of life after arrival, were all marked out in picture and story and ritual. In Babylonia, on the contrary, the future world was shadowy as the ghosts that entered; the prospects were as forbidding, as hopeless, as the grave of which Hezekiah speaks (Isa. 38 : 18). While, therefore, the canonized scriptures of Egypt were principally mortuary, and were deposited with the dead, the Babylonian writings which come nearest to our conception of scripture have, outside the epic of Ishtar and Tammuz, nothing to do with the grave or with life beyond, and were kept in temples, or (in the outstanding case in Assyria, the collection of Assurbanipal) in an adjunct to the palace. In Egypt enduring granite of pyramid or tomb, or almost equally enduring papyrus, carried the sacred characters; in Babylonia, these writings were imprest on clay tablets which owe their preservation to the protecting mass of disintegrated debris from the structures which once housed them. When these are exhumed by the excavator, they often crumble in his hand. Both countries were polytheistic, and the literatures of both abound in lofty hymns of praise of the gods. But the attitude found so commonly in Egypt of daring threat of deity, the bluff of knowledge that menaces the gods' existence, the savage conception of absorption of the divine essence by a

human become immortal, the claim to identity with divinity, the assumption of power against gods through the use of the magic word of power (tho it sometimes appears as if magic was employed in the dismissal of guilt), the use of sacred hymns as spells potent over gods—all these are wanting in Babylonia and Assyria. Against demons and malicious spirits, and human wizard or witch, indeed, mystic spell and potent charm of word or act might legitimately be employed. But in his approach to the gods the attitude of the Babylonian approached closely that suggested by the Hebrew Micah (6 : 8) : "Walk humbly with thy God." The consistent spirit of the Euphratean devotee as reflected in his literature is of dependence on the gods—he was either grateful in view of mercies given, or hopeful in the prospect of mercies to come, or penitential in face of unworthiness through sin as evinced by disaster wrought through divine anger.

One must also not overlook the differences in the influence exerted by the two literatures upon the Hebrew literature and religion, and so on to our own faith. We have already seen that tho politically Israel was almost consistently pro-Egyptian, Egyptian flavor was lacking in the Hebrew religion, rites, and Scriptures. While denial of direct influence from Babylonia upon the Hebrew Bible is steadily maintained by some, one can not read far in Babylonian ritual of praise and prayer (apart, of course, from polytheism and aside from the incantations and magical texts) without exclaiming—the attitude, the turn of thought and phrase, recall the Hebrew writings. Thus in a hymn to Enlil, probably dating before the time of Hammurapi (c. 2100 B.C.?) occurs the line, "The birds of heaven, the fish of the sea thou dost satisfy" (cf. Ps. 147 : 9). And the mourning "like a dove" (Isa. 38 : 14, 59) is a frequent occurrence in Babylonian lamentations and penitential psalms. Similarly, the gods appear as ruler,

* The following literature is recommended:

TRANSLATIONS: *Cuneiform Parallels to the O. T.*, by R. W. Rogers, Eaton and Mains, New York, 1912 (indispensable); *Assyrian and Babylonian Literature*, Introduction by R. F. Harpes, Appleton, New York, 1901; *Sumerian and Babylonian Psalms*, by S. Langdon, Geuthner, Paris, 1901, and *Babylonian Liturgies*, 1913, by S. Langdon.

DISCUSSIONS (with partial translations): R. W. Rogers, *Religion of Babylonia and Assyria*, New York, 1908; M. Jastrow, Jr., *Religion of Babylonia and Assyria*, Boston, 1898, and *Religious Belief in Babylonia and Assyria*, Putnam, New York, 1911 (these give references to other literature).

shepherd, giver of peace, and the like. Animism, it is true, is more easily detected in Babylonia than in Israel—Adapa breaks the wings of the South Wind; disease is the infliction of evil demons. And the early henotheism and later monotheism of the Hebrews give to their literature the noble ethical and spiritual tones to which Babylonian writings never attained. But the whole spirit of the latter is as widely superior to the Egyptian as the Hebrew is to the Babylonian. We are, therefore, prepared to see a spirit in all that pertains to religious literature in Babylonia differing widely from that which governed Egyptian products, and preparing in some measure for the exquisite oracles of the prophets.

In order to appreciate the character and development of the Babylonian sacred writings, a glance at two features is necessary. These are the political-geographical characteristics and the ethnology of the territory.

The country where this literature had its birthplace and development lies between the lower courses of the Euphrates and the Tigris. The country was "made-land," composed of the silt deposited by the two rivers, which overflowed it in their seasons of flood. So fast is the silt deposited that the Persian Gulf is now receding at the rate of seventy-two feet each year. Eridu, for example, was in early times a seaport on the gulf, but its site is now over one hundred miles inland. The slight elevations above flood-point were seized by settlers and raised by brick platforms, on which cities were built. A network of canals grew up to control the overflow, furnish irrigation, and give access to the cities. The political situation was one of city-states, each with its ruler and its own god (or gods). But war between the cities was frequent, and now one, now another city imposed its rule on larger or smaller areas, with glory to its deity and the spread of peculiar contributions to literature. Some cities, like Nippur, gained celebrity for a certain type of worship or liturgy, which was copied and became standard elsewhere. Several of these cities contributed to the sacred service in temples throughout the land, and so a "canon" of liturgy and practise developed which became normative. Thus, as in Greece, millenniums later, Delphi, Eleusis, and Olympia exercised a sort of religious hegemony, so in Babylonia Nippur, Eridu, Ur, and other cities were

regarded with peculiar religious favor or contributed especially to the various types of literature.

So far as contribution to the religious literature is concerned, two races are to be noted, differing in origin, language, culture, and physical characteristics.* The Sumerians were the earlier, a dark race, broad-headed, and using a "Turanian" language. They developed from picture-writing a script of wedge-shaped elements, in which they composed their liturgies and other components of religious use. Into this land and upon the conditions thus created came the long-headed Semites, in different migrations, some perhaps directly northeastward from Arabia, and others apparently from the northwest from the Amorite country. These Semitic settlers adopted and adapted the civilization of the Sumerians, taking over much of the literature, translating it into their own language, but retaining for millenniums in the cults the original tongue, continuing its ritual use long after it ceased to be understood, often with interlinear Semitic translation. Thus it happens that no small portion of the literature which we may call sacred exists together in two texts, one the pre-Semitic Sumerian original, the other the Semitic version.

It is not too much to say that the groundwork of the religious literature of Babylonia-Assyria is Sumerian. But one must also note that in the course of time it became thoroughly Semitized. For the Babylonians had in religious matters constructive genius. According to the critical hypothesis there are in Hebrew literature three strata of religious legislation—the covenant of Ex. 20-22, the Deuteronomic code, and the Priest-code of Leviticus and part of Exodus. The character of these is regarded as showing a development in accordance with the unfolding of national life and worship. In Babylonia exist clear traces of similar strata. These are the early pure Sumerian rituals, psalms, hymns, &c.; this same Sumerian material taken over and adapted to the Semitic deities or to the Sumerian deities rechristened or identified with Semitic gods; and a reshaping of much of this to suit the changed condition after about 2100 B.C., when Babylon became the capital and Marduk, the god of Babylon, the

* The long dominion of the Elamites and the Kassites over Babylonia seems to have contributed little to the distinctly sacred writings used in the cults, or to the mythology or the epics.

head of the Babylonian pantheon. Meanwhile new forms were being created, and by usage extended from their local bounds to more general use throughout the land, but with adaptations suiting them for use in their new locations. It is this common employment which warrants us in speaking of Babylonian "Scriptures."

An important reservation should be made here. It is usual to speak of "Babylonian-Assyrian literature." Yet to the religious literature Assyria made no notable contribution. The Assyrian was a warrior-historian, and the literature of the north is annalistic, and deals mainly with wars and campaigns. Yet it is a curious fact that our earliest knowledge of Babylonian literature, and for many years our sole sources for the epics, came from Assyria. One of Assyria's greatest conquerors, Asshurbanipal (668-625 B.C.), was also a bibliophile. He had a large number of the tablets from Babylonia copied for his own use and stored in his palace. There they were discovered by Layard and George Smith (1849-73). While, then, Assyria did not create a specifically religious literature in the same sense as did Babylonia, the same reverent attitude toward the gods, the ascription to them of holiness, power, benevolence, and the like, and the same feelings of gratitude as in the south, are in evidence here. The Assyrian seems to have gone into battle with prayers and hymns on his lips, and not to have forgotten them in victory.

It has been truly said that "in a certain sense the entire literature of Babylonia is religious." * The varieties of specifically religious writings of the Euphrates-Tigris region are comprised under the categories of prayers and hymns or psalms, mythologies (including theogonies and cosmologies), lists of the temples, and of the gods and their names and attributes, omens and forecasts, incantations, and magical texts. Of all of these the amount known is extensive. Enough material exists in the museums unexamined, and therefore unread, to keep the Assyriologists busy for many years. But enough is known, through duplicates of hymns, rituals, prayers, and the like, to establish the fact that something approximating a body of writings canonical throughout Babylonia existed, and was the basis or standard of worship and usage.

* Jastrow, *Die Religion Babyloniens*, I. 267.

That too great importance may not be attached to what was said above regarding the resemblance in the spirit of the Babylonian and of the Hebrew literature, it is necessary to note at once that an unusually large and important (Rogers says "disproportionate") section of Babylonian writings consist of matter dealing with omens, incantations, and divination—a species of literature that could find no place in the Hebrew canon. That these are sacred and not secular is evidenced by many particulars, of which the following are chief. (1) The heavenly bodies and other agents used in astrology were either identified or associated with certain of the deities—the moon with Sin (Nannar, En-zu, "lord of knowledge"), the sun with Shamash, Jupiter with Marduk, Venus with Ishtar, water with Ea, fire with Nusku or Gibil, and so on. (2) The priests were the "observers" and recorders of omens.* (3) The same term may be applied to incantations and to hymns, and in the midst of incantations prayers were often injected. (4) Omens, or the recitation of them, were addressed to the deities—Shamash, Adad (Ramman), and others—while omens regarded as adverse necessitated expiatory rites. (5) Schools under the direction of priests were responsible for the collection and preservation of this material. (6) The gods themselves are "lords of charms."

"I, by command of Marduk, lord of charms,
By Marduk, lord of bewitchment,
Both the wizard and the witch
As with ropes will I entwine,
As in a bird snare will I entrap,
As with cords will I entwine,
As in a net will I overpower,
As in a sling will I twist, . . .
As a wall will I tear them down." †

How important this incantation-literature was is realized only when one remembers that most of the misfortunes of the individual—diseases of body and mind, particular calamities, and the like—were attributed to the demons who swarmed in every place. Greater misfortunes—those of war, pestilence, &c.—might come from divine anger, indeed, indi-

* As records were kept of events and coincident "signs" in heaven or on earth, a pseudo-scientific and pseudo-inductive system of observations caused constant growth of this kind of literature. And these became normative as they spread from place to place, being transmitted much as modern astronomical observations are announced to different learned circles. By 1500 B.C. whole series had thus gained official sanction.

† End of an incantation and charm of 167 lines.

viduals' misfortunes were often traced to that source. But for the thousand ills that flesh is heir to exorcism was the cure, in definite formulas which use was supposed to have proved efficacious, and therefore gained canonicity. With such a view of the governance of the world, it was impossible for even the most reverent in Babylonia to rise to the heights of the conceptions reached by the prophets and sages of Israel. "As a man thinketh in his heart, so is he."

The literature of divination was also extensive. Much of this has recently been proved to center in observation of the liver of sacrificial animals.* It is interesting to note (as Jastrow records) that remains of this idea of the importance of the liver and its association with the heart (mind) are to be found in the Psalms (16 : 9; 57 : 8; 108 : 1), where the word rendered "glory" is to be repointed and rendered "liver." It will be recalled that the taking of omens from the liver passed to Greeks and Romans, where its place was exceedingly important. This means of reading the future and the will of the gods was only one among many. Portents were found in the heavenly bodies, in the clouds, in chance events, and coincidences on earth. No happening was too high or too insignificant to be overlooked, to be recorded, that similar later events might be compared with it, and so the significance be understood. Thus this type of literature was constantly growing, and attained large proportions.

Especially attractive to the student of comparative literature are the myths and epics of Babylonia. Few countries better exemplify than this that phase of primitive philosophy known as mythology † and its use in sacred writings. These myths, like the incantation-divination-omen literature, were developed at different centers and systematized after the rise of Babylon to hegemony. One may recall in this connection the collection and systematization of Greek myths by Hesiod. Evidences of recollection of these myths in a Hebrew environment are to be seen in passages which mention Rahab and Leviathan and the great serpent.‡ The

principal epic or myth* (about which so much has been written in the last quarter century that little need be said here—it has figured in all modern commentaries on Genesis and in much besides) is that which includes the Babylonian cosmogony and theogony. Unfortunately, it is sorely mutilated and much has been lost. Like many other cosmologies, that of Babylonia has to account for the origin of the gods. It did not reach the sublimity of the Hebrew conception—"In the beginning God." There was a time, the Babylonian thought, when even the gods were not. It is especially significant, in view of the documentary theory of the Hebrew Pentateuch, that this great Babylonian epic has been analyzed by scholars (notably by King) into a series of documents, which were woven together into the form in which, probably about 2000 B.C., they became widely current. And this final form is as indicative of just such a priestly revolution as, according to the critical hypothesis, is responsible for the priestly legislation in and final compilation of the Pentateuch. As it stands, Marduk, god of Babylon, is the hero who fights the dragon Chaos (the same word appears in Gen. 1), and from its dead form creates heaven and earth. In earlier documents other deities figured as heroes. This epic, then, begins with the non-existence of earth and gods, there was an original "void" or "abyss," out of which sprang two beings, then other beings, till Anu, the heaven-god, was born. Wars of the beings are begun in which Chaos fights the gods, and is finally overcome by Marduk (cf. the Greek wars of the gods, in which Zeus overcame Kronos and the old order). Creation follows, and the ordering of the universe by Marduk, the conqueror. As the crown of all, man is created of "the blood and bone" of Marduk—a glimpse of man's divine origin.

The epic or myth of Adapa (curiously enough recovered not in Babylon, but from Egypt, among the famous Tel-Amarna tablets) accounts for man's mortality. Adapa, a fisherman, was thrown into the sea through the upsetting of his boat by South Wind. He thereupon broke its wings and was brought

* Jastrow, *Aspects of Religious Belief*, Lectures III. and IV.

† The myth is usually and primarily an attempt to account for something expressed in terms of the knowledge of the times.

‡ Ps. 74 : 12-17; 89 : 8-12; Job 9 : 13; Amos 9 : 3; cf. Rogers, *Religion*, &c., pp. 133-137.

* English translations, in whole or in part, are in L. W. King, *Seven Tablets of Creation*, London, 1902; cf. *Records of Past*, new series, 1.222 ff; Rogers, *Religion*, &c., pp. 102-141, with illuminative discussion and excellent book notes, p. 108, and his *Cuneiform Parallels*, pp. 1-57; Harper, *Assyrian and Babylonian Literature*, pp. 282 ff.

to trial. His father, the god Ea, feared he would be given "the bread and water of death," and counseled him not to eat when on trial. But it was "bread and water of life" which was set before him, and so he missed immortality by refusing the food. This offers analogies to Gen. 2-3, where man is exiled from the garden that he may not eat of the fruit of the "tree of life" and "live forever."

Even more interesting and more extensive than the creation myth is the Gilgamesh epic.* This, also a composite in its present form, has a fourfold motif: (1) Gilgamesh is the Babylonian Hercules—as the Greek hero is usually figured as wearing the lion skin, so Gilgamesh often appears strangling a lion by main force; (2) in the earlier part he has a companion named Eabani, and the affection of the two remind of Damon and Pythias or David and Jonathan; (3) in this series occurs the deluge story (related by Ut-Napishtim, the semi-divine Babylonian Noah) which in the opinion of some scholars influenced the Hebrew account; and (4) here appears also the quest for immortality, this time in the shape of a herb secured from the ocean bed, which is, however, stolen from the hero by a serpent. Incidentally, we may note, the Ishtar motive comes in, the destructive goddess of love, who, transmitted to Greece and Rome, became the Aphrodite-Venus of those lands. Of the Tammuz-Adonis myth we can say here only that it contains the Babylonian version of the *Descensus Averni* (descent into the underworld) which is so wide-spread in folk-lore and mythology.

But little space can be given to an interesting and extensive body of literature—the psalmody and hymnody which are so abundant. This, too, originated in certain centers, spread thence, and formed a liturgy adaptable by simple changes to different gods and localities. The same or similar formulas appear addrest to various gods and varying circumstances. The examples cited are representative, and will show not only the Semitic type of praise and prayer, but also something of the tone that characterizes Hebrew psalmody

—minus, of course, its distinguishing monotheism.

A PENITENTIAL PSALM IN DIALOG*

Penitent:

The obeisance of things created with the
breath of life . . .
(I) thy servant sorrowful cry unto thee.
Of him who hath sin thou dost receive the
petition,
If thou beholdest a man, that one shall live.
O mighty lady of the world, queen of hu-
manity,
Merciful one, whose favor is propitious,
who hath received my prayer.

Priest (interceding) :

His god and goddess in sorrow with him cry
out unto thee,
Turn thyself unto him, take thou his hand.

Penitent:

Beside thee a god who righteth there is not.
Look upon me in thy faithfulness, receive
my prayer,
Answer my "how long† refrain" oh, may
thy passion be stilled!
Until when, oh my lady, wilt thy face be
turned?
As a dove that moans, I abound in sighings.

Priest :

With woes and wails his bowels are pained,
He breaks into tears, he utters loud cries.

PENITENTIAL PSALM ‡

The anger of the Lord, may it be appeased.
The god that I know not, be appeased.
The goddess that I know not, be appeased.
The god, known or unknown, be appeased.
The heart of my god, be appeased.
The heart of my goddess, be appeased.

A transgression against a god I knew not I
have committed.

A transgression against a goddess I knew not
I have committed.

The sins that I have done, turn to a blessing;
The transgression that I have committed
may the wind bear away.
My manifold transgressions strip off like a
garment.

O my god, my transgressions are seven by
seven, forgive my transgressions.
Forgive my transgression, for I humble my-
self before thee.

* Langdon, *Sumerian Psalms*, pp. 269-271; Harper, *Assyrian and Babylonian Literature*, p. 433. For an example of Hebrew dialog cf. Hos. 14, where God, the people, and their prophet are represented as speaking in turn.

† Cf. Jer. 12 : 4.

‡ Rogers, *Religion, &c.*, pp. 182-184; Sayce, *Religions of Babylonia and Assyria*, pp. 419 ff., Edinburgh, 1902. Harper, *Assyrian and Babylonian Literature*, pp. 436-439.

* Excellent accounts with partial translations are given in Rogers, *Religion, &c.*, pp. 194-209, and *Cuneiform Parallels*, pp. 80-112; Jastrow, *Religion, &c.*, pp. 467-517; cf. Harper, *Assyrian and Babylonian Literature*, pp. 324 ff., and G. F. Moore, *History of Religions*, pp. 213-218.

Thy heart, like a mother's, may it return to its place,
Like a mother that hath borne children, like a father that hath begotten them, may it turn again to its place.

PART OF A SUMERIAN SUPPLICATION *

O exalted lord of lands, may thy heart be turned, be turned.†
O lord of the word of life,
O divine Enlil, father of Sumer,
O Shepherd of the dark-headed people,
O hero of self-created vision,
Strong lord who directed mankind,
Hero who causeth multitudes to lie down in peace,
O lord divine, strong one in heaven and earth,
Thou hero, divine Marduk,
O lord divine, Enbilulu, . . .
Thou hero, divine Nebo,
O lord divine, great judge (Shamaash),
That thy heart be turned (twice repeated) be spoken unto thee,
That thy heart repose (twice repeated) be spoken unto thee.

* From Langdon, *Sumerian Psalms*, p. 9.

† The refrain, "may thy heart," &c., is repeated in all but the last two lines.

A PRAYER OF NEBUCHADREZZAR

"O eternal Ruler, Lord of all being, grant that the name of the king that thou lovest, whose name thou hast proclaimed, may flourish as seems pleasing to thee. Lead him in the right way. I am the prince that obeys thee, the creature of thy hand. Thou hast created me, and hast intrusted to me dominion over mankind. According to thy mercy, O Lord, which thou bestowest upon all, may thy supreme rule be merciful! The worship of thy divinity implant in my heart! Grant me what seems good to thee, for thou art he who hast fashioned my life."*

Compare with this a prayer of Lugal-Zaggisi (c. 3500 B.C.):

"O Enlil, king of lands, may Anu to his beloved father speak my prayer; to my life may he add life, and cause the lands to dwell in security; may be given me warriors numerous as the grass; the herds of heaven may he watch over; the land with prosperity endow; the good fortune given me by the gods may he not change; and may I ever remain the shepherd who standeth at the head."†

* In Harper, *Assyrian and Babylonian Literature*, p. 135; Rogers, *Religion*, &c., p. 163.

† In Rogers, *Religion*, &c., p. 161, where references to other renderings are given.

COMMENT AND OUTLOOK

By OUR LONDON CORRESPONDENT

The Reaction in Archeological Chronology

WHILE the new list of thirteen kings discovered among the Nippur tablets by Dr. Albert T. Clay, of Yale University, does not affect the chronology of Babylonia, since the dynasty was contemporary with other dynasties, the feeling is growing that Assyriologists have possibly been too hasty in rejecting so absolutely the dating of Nabonidus (the royal archeologist of Babylon's later days), which placed Sargon the First about 3750 B.C. A number of considerations seem to indicate that 2750, the date given by the newer schools, is too late. Similar results are indicated for Egypt by Baron Von Bissing in a small but extremely valuable book on "Ancient Egyptian Civilization." The school of Egyptologists, guided by astronomical phenomena mentioned in a few inscriptions, have dated the beginning of Egyptian history nearly 1,000 years later than the hitherto accepted chronology, compressing the reigns of a hundred or more kings, whose names and styles are known, into the limits of two cen-

turies. Baron Von Bissing shows that oriental observation of phenomena could not be relied upon as in any degree scientific, and that there is, moreover, direct evidence to show that the records were deliberately manipulated in the interest of priestly theories. He expands the period of two centuries by at least nine hundred years, shifting the beginning of the eleventh Egyptian dynasty back to 2900 B.C.

A Long-disputed Passage in Josephus

A recent article by Professor Harnack in the *Internationale Monatschrift für Wissenschaft, Kunst und Technik* illustrates the increasing respect with which German experts regard British Biblical scholarship. Not so long ago, German professorial opinion largely ignored British work as a mere echo and résumé of German research. To-day it is far otherwise, and in the article in question Dr. Harnack revises one of his conclusions under the influence of an article by an English scholar, Professor Burkitt of Cambridge.

For a long time Dr. Harnack has shared the widely accepted critical conclusion that the paragraph about Jesus found in all the manuscripts of Josephus's *Antiquities* was spurious. Now he is inclined to Dr. Burkitt's belief in its genuineness. The main points against the interpolation of the passage by a Christian writer are the impression of insincerity and mental reservation which it conveys; its cool, patronizing tone, and the use of the word *hédont* in a sense in which no Christian would use it, the description of his body as a tribe or nation (*phulon*), and the conception of Jesus as attracting many from the Gentile world. After examining the passage in minute detail and giving a brilliant delineation of the historian's character, Professor Harnack declines to commit himself entirely to Dr. Burkitt's view and leaves the question undecided. His article, at any rate, makes it henceforth impossible to dismiss the passage as probably forged.

Old Testament Music

Among the most interesting achievements of recent exploration in Bible lands is the discovery of a wealth of material throwing light upon the arts and crafts which are referred to in the Old Testament. The discoveries relating to music have a charm all their own, and excavations at Nippur show, *inter alia*, a shepherd of 6000 years ago sitting on the grass with a lamb on one side of him and his dog on the other, lazily plucking at the strings of a leather-covered lute. The famous harper of Telloh and recent discoveries at Marash go to strengthen further the early origin of the harp. Professor Garstang has recently unearthed three actual instruments at Beni Hassan—a large harp, a pair of long reed flutes, and a timber drum—all found in tombs dated between the age of Abraham and that of Moses. Greece contributed not a little to the later enrichment of Hebrew psalmody, but primitive Jewish harps and psalteries must not be conceived under Greek forms.

Assyrian Omen Literature

A German archeologist, Dr. Klauber, has recently done some valuable research work in omen literature. He has made a careful examination of all available tablets bearing inquiries made by Assyrian kings of their gods, and incidentally brought to light some valuable information regarding the events which lay behind these inquiries and caused

so much anxiety to throb beneath the brazen front which Assyria presented to the nations. Incidentally, he elucidates divination by a liver (Ezek. 21 : 21). In Assyria the liver was called by the same name as in Hebrew, and the oracles derived from it were called *tertu*, recalling the Hebrew Torah, while *berith* (covenant) recalls the Babylonian *baru* or augur. Among the great officials who figure in the omen literature are the Rabshake and Rabmugi (the Biblical Rabmag). We also meet with Gimirri, the Biblical Gomer. Canon Johns, the Master of St. Catherine's College, Cambridge, preceded Dr. Klauber in this interesting field. The most exhaustive and the pioneer work, however, has been done by Dr. Jastrow, of the University of Pennsylvania.

Moslem Mission to England

The recent conversion to Islam of Lord Headley, an Irish peer whose previous religious conviction was deistic, and who had never visited the East, has given rise to sensational reports regarding the success of the Moslem mission to England. One newspaper declares that "in London particularly, conversions from Christianity to Islam are of almost daily occurrence." Another speaks of "three splendid mosques, the doors of one in London being gilded similarly to those of the world-famous Taj Mahal at Agra." The facts do not warrant such statements. There is no mosque in Liverpool and a small "Moslem mission" started there many years ago by a Mr. W. H. Quilliam, a solicitor, was repudiated by the leaders of Indian Mohammedanism, and has since practically disappeared. The only movement which might lend color to the newspaper stories is connected with a mosque at Woking, built by the great Sanskrit scholar, the late Dr. Leitner, of Lahore, with the object of providing a place of worship for Moslems studying in England. Moslem students, however, were not attracted to Woking, and the mosque has stood almost unused until recently when a member of the newly formed Ahmadiya sect of Moslems started a mission there. This sect occupies a mediatory position. It repudiates the use of force in the service of religion, but defends polygamy. The leader of the English mission is a former student of a missionary college and pays his Christian teachers the tribute of imitation in many respects. Such movements are highly instruc-

tive, and emphasize our obligation to evangelize the Moslem.

The Awakening of India

The Indian National Congress, which has recently held its twenty-eighth session in the ancient city of Karachi, revealed the tremendous change which has swept over the mental and temperamental complexion of Hinduism. In the early days the Congress was largely a matter of prayer and humble petitions couched in the most meekly supplicatory of language. To-day a spirit of self-reliance and robust patriotism has taken the place of acquiescence and servility. India's ideals have approximated to those of the West in point of virility, without losing that inwardness which belongs to the East. She is evolving a national consciousness in the modern sense. She is also evolving a religious consciousness which no longer rests merely on traditional and superstitious reverence, but is informed with a mental and moral energy borrowed from Christianity. The immediate aims of the Congress are, of course, political, but it is largely inspired by purely religious ideals, and more and more the religious consciousness is taking a missionary character. Hindus everywhere are being reminded of the time when their missionaries, "fired with apostolic fervor," traversed the wilds of Asia and established the ascendancy of their faith. This consciousness is creating a very interesting and difficult situation for the Christian missionary, and only the highest specific equipment, the most statesmanlike wisdom, and the most perfect sympathy can meet it.

Young France and Religion

The religious revival in France is spreading and deepening on every hand. Infidelity and immorality are disappearing in many quarters, and there is rising up a new generation of young men who engage in healthy sports and recreations, respect womanhood, count immorality a disgrace, and are reacting at every point against the intellectualism and dilettantism of twenty-five years ago. It is noteworthy that this moral and spiritual renaissance affects both the Protestant and the Roman Catholic churches to an equal degree. Not infrequently, as was the experience of Professor Charles H. Bieler, D.D., an authority on the religious condition of France, a Protestant college student, who had drifted into materialism and lost all faith, confesses

that he has been brought back to God by the influence of his Roman Catholic classmates. But while there never was a time when so many real Christians were found among French Roman Catholics, the clerical party was, perhaps, never more intolerant of anything that made for spiritual religion. Not long ago, five devout priests and laymen cooperated in the anonymous authorship of a book, *Ce qui on a fait de l'Eglise* ("What They have Made of the Church"), in which they expound the wretchedness of ecclesiastical conditions under curial domination and make a humble and loyal appeal "from the pope ill-informed to the pope better-informed." The supreme pontiff, however, refused to be informed, and the book was condemned within seven days of publication.

Boutroux and Bergson as Christianizing Influences

Boutroux and Bergson are, perhaps, the two forces which have contributed most largely to the revival of religion in France. Boutroux's book on the *Contingency of Natural Laws*, not to mention his later work, has quickened faith in prayer in thousands of readers, and behind the books stands the faith of the man. Dr. Bieler relates how, in the course of introducing Professor Gaston Frommel to a Parisian audience, the great philosopher repeated Paul's solemn warning, "lest the cross of Christ should be made void," in a tone and accents whose thrilling force of conviction lingered in the memory of all who heard him. Bergson stands in another category. He would hardly call himself a Christian, yet he has blazed a trail for Christ in many a soul. Says a young professor in Paris: "Until the year 1902 my mind was in the thickest clouds of materialism, but when I began the study of Bergson's philosophy my soul was enlightened. I shall never forget my emotion when reading *Creative Evolution*. God was appearing to me on every page."

Twentieth-century Franciscans

St. Francis founded his remarkable Third Order for the benefit of those who, while they desired to live in the Franciscan spirit, could not leave their homes and ordinary duties. Tertiaries could, however, when practicable, and if they so desired, live in community and be in all respects like conventual Franciscans, except that they took no vows, either "simple" or solemn, i.e., they were in

no sense, religious, moral, or ecclesiastical, pledged to stay in the convent. The Church of Rome sanctioned the Franciscan order, and in doing so transformed it. It was conceived as a protest against monasticism; the church made it monastic in all but in name, and the tertiary gradually became, in effect, a profest monk or nun. Recently a "test case" has arisen in Italy. Augusto Mussini, well known throughout the country as an artist of conspicuous and originating talent and as a man of wide interests, joined the Franciscan convent of Ascoli Piceno as the result of a religious upheaval in his life, and devoted his great gift to the decoration of churches in the Marches. He soon found, however, that, altho only a tertiary, he was treated as a monk and not allowed the least spiritual or moral liberty. He loved his fellow monks and was beloved by them, but he could not brook a system of espionage and restraint which denied him all independent activity. So in the end this ardent and loyal son of the Roman Church left the convent and fled to America. What would St. Francis, we wonder, think of a catholicism which had no room for a free Franciscan?

The Geology of Egypt

The geological history of Egypt is scarcely less interesting than its human history. During the Cretaceous and Eocene periods the Mediterranean and Red Sea were united, Egypt and the Libyan desert were under water, and the limestone strata were deposited on which the pyramids rest. During the Miocene period the region was elevated more than 200 feet above sea-level, a fault was developed which marked out the course for the Nile, and the physical features of historic Egypt were stamped on its face. During the Pliocene period there was a depression of at least four hundred feet throughout this area during which the lower Nile valley was again an arm of the sea. Almost all this was before the age of man, who possibly appeared on the scene just at the close of the period. The post-Pliocene age was a period of elevation, during which the entire region attained its present height, the Isthmus of Suez was formed, depressions therein containing the Bitter Lakes, and the soil of the Delta, in places to the depth of 200 feet, was deposited by the checking of the waters of the Nile. The story thus given by Professor Hull is a striking example of reading "sermons in

stones." Outlined by Professor Hull in *London Outlook*, December 13, 1913.

The Children's Service in Germany

The first German Sunday-school was opened in Hamburg in 1825. In the years 1863-64 a renewed interest was manifested under the leadership of the American Albert Woodruff and the German merchant Bröckelmann, but the activity was directed toward the children's service. During the half-century that has elapsed the movement has grown till, during 1913, it reached 900,000 children in Germany. The jubilee year was marked by a "school for workers," held in Bremen, in September, and attended by 259 persons, in which instruction was given in history and in methods for workers. Among the special subjects on which lectures were delivered were the religious psychology of the child, the liturgy of the service, song and prayer, children's sermons, catechetics, and the like. In connection with the school there was also an evening for parents. The lectures and proceedings are to appear in print.

A Union Missionary University

How statesmanlike purpose, material benefit, and the advancement of the kingdom of God may be combined by union of forces on the mission field is exemplified by the university at Nanking, China. Here three denominations that had been doing higher educational work and five missions, each with its own theological system of teaching, affiliated with the university to carry on teaching in the various departments. Other bodies have since added their forces. The purpose in mind, says President Bowen, of the university, was to create an institution "so effective educationally, so broad in its scope, so in harmony with China's developing institutions and new life, so strong in a virile and essential morality and in developing real leaders of the highest character that it would mold Chinese life." The churches and missions separately could not do this; unitedly they are succeeding and are impressing favorably the Chinese. Among the recent educational accomplishments are the opening of a Normal Department for the training of teachers and of a Language School for new missionaries. Practical relief work for famine sufferers has been carried on by reforesting the slope of a mountain and by experimentation in improving seeds and plants.

◀ Editorial Comment ▶

IN a recent letter to the *London Times*, Sir Ernest Shackleton has written these words:

**The Uncharted
Areas of Matter
and Spirit**

"It has been an open secret for some time past that I am desirous of leading another expedition to south polar regions. I am glad now to be able to state that through the generosity of a friend I can announce that the expedition will start next year with the object of crossing the south polar continent from sea to sea."

The question was often asked, before either the north pole or the south pole had been reached, what benefits likely to accrue from such attempts could compensate for the loss of life inevitably attending them. Since both of these goals of the ambitious and hazardous enterprise of many explorers have been reached, and the extremities of the earth have thus been divested of something of the mystery that had enthralled the imaginations of men for centuries, this question will doubtless be still more insistently asked. There may be many reasons why such a question can be answered in the affirmative. But there is one that must appeal to every virile and imaginative spirit that shares the traditions and achievements of the Teutonic race. Such is the romance of adventure, the casting of one's life upon the unknown, to challenge its dangers, however great, and to bring back, like Jason of old, some golden fleece. This romance of adventure, which has played so majestic a rôle throughout Teutonic history, has sent many a venturesome spirit into the vastness and darkness of uncharted continents and oceans, some of them to nameless graves, some of them to splendid goals of increased knowledge and enlarged boundaries of national domain, but all of them to a fame far above the commonplace. Whatever may be the weakness or strength of such men, they are at least unafraid to venture forth where others do not go. And this is one of the most precious qualities of the men of any race. It is, indeed, the quality par excellence of men who have vision, and the power to go where vision pierces the unknown. Whether or not we believe with Carlyle that the history of humanity is the visions and the deeds of its great men, we must admit that the explorers of our race, whether of the uncharted areas of earth, or air, or of the spiritual universe, are powerful factors in the progress of civilization. And this, too, not merely because of what they actually achieve for themselves and their fellows, but also because of the contagion of courage, idealism, and faith that is spread through them to other lives. All men, both great and small, live, in so far as they really live at all, with minds and hearts projected into uncharted continents and seas. The great explorers of the race, into whatever areas of things and forces they pioneer new paths, help to make valid the hopes and ideals of common souls. They keep alive man's faith in himself as the master of this world, both known and unknown, and inspire him with courage to sacrifice ease and conventional security for the larger contentment that comes with doing worthily difficult and heroic things. All honor to Sir Ernest Shackleton, as a worthy exemplar of our Teutonic heritage of heroic explorers, and success to him in his great adventure!

WHEN three distinguished clergymen, each near his eightieth birthday, each the editor of a widely read journal, begin simultaneously to publish autobiographical reminiscences, it is a phenomenon of unusual interest. **Light on** They have been observers, recorders, and critics of the course of **Recent** things through three or four decades of rapid change almost revolutionary in effect. As effective thinkers, speakers, and writers they have also been molders of the public opinion from which such changes proceed, and influential in making more or less of the history they record. The three reviews now undertaken of what they have severally witnessed and experienced in its changeful course will differ with the different individuality of each in temperament and in natural or acquired gifts. Dr. William Hayes Ward, of *The Independent*, an accomplished scholar, who when nine years old had read the Old Testament through in Hebrew; Dr. Lyman Abbott, of *The Christian Union*, now *The Outlook*, a spiritual son of Henry Ward Beecher, inheritor of his spirit and continuator of his work; and Dr. James M. Buckley, of *The New York Christian Advocate*, a master of sentences and of assemblies in oratory and debate, will naturally review the changing scene from different angles of vision, but from their common ground of evangelical faith and work. The greater will be the interest and instructiveness of the composite of their reminiscences of the transforming period through which religious thought, social life, and the general world-view have evolved from the recent past into the comparatively new world of the present.



THE greatest risk which men run who are noted for proved integrity and ability—men induced by patriotic motives to undertake the burdens of a high public trust—touches the good name they prize more than gold or official rank. They risk its besmirching for years by the enemies they are certain to make by defeating their machinations against public interests. The satanic press is as busy to-day as was the original liar in Eden,

"Squat like a toad close at the ear of Eve,"

and certain to fill its credulous readers with slanderous distrust of faithful public servants. Hamlet said to Ophelia, "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." That the noblest characters are not exempt from being thus abused, as if door-mats used by dirty shoes, read what men have dared to print of such:

Of Washington—"As for you, sir, treacherous in friendship . . . and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an impostor; whether you have abandoned good principles or whether you ever had any." "If ever a nation was debauched by a man, the United States has been debauched by Washington. If ever a nation was deceived by a man, the American nation has been deceived by Washington."

Of Jefferson—"In the annals of Jacobinism alone could a president be found so totally subversive of every principle of justice." "It exhibits such a breach of official propriety, as well as misapplication of public money, as ought ever after to have deprived him of the confidence of the people."

Of Lincoln—"Events crushed him, not conscience, nor justice, nor God. In assuming the presidency he considered himself as bound to lay aside his conscience toward right and wrong, and, of course, toward God." "Lincoln has betrayed the people." "He is a cancer in the body politic." "This stupid and

heartless man, whom the people in an unhappy hour, to their everlasting disgrace and misfortune, put at the head of this republic."

Of Cleveland—"The self-constituted dictator who was last spring installed in the White House by a confidence game." "Mr. Cleveland wouldn't vote for a candidate running on the Ten Commandments if the candidate had not secretly mortgaged himself to Wall Street, and agreed to obey without question any orders emanating therefrom."

Much worse than these specimens could be quoted. Their authors were men and journals in good social standing. Washington refused a third election rather than endure such abuse longer. It is to-day a running sore in our civic life. Not in ours only. Mr. Gladstone was, and Mr. Lloyd-George is, assailed with the same venomous vituperation as Washington and Lincoln. This exhibit from the sewers of history should be kept in mind for antidote to the poisoned estimates of noble character still disseminated, even in high-class journals that lash the baser sort for equal yellowness.

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OUR readers have probably read of the mysterious Woman's Protective League which has been harassing Judge Ben Lindsey of late. There are men who are bending all their energies to "get" the judge of a world-famous juvenile court. Rumors, threats, anonymous charges **One Kind of** Protectors have filled the air. The trump complaint has been that offenders against the sanctity of the home have been dealt with all too leniently. To judge by this complaint, there must be a large number of doughty defenders of our morals, men who have no use for rescue and preventive work, who believe in repression and punishment. Let the evil-doer pay the last farthing, let the heavens fall, only let the sword of blindfolded Justice remain sharp and shining! We remember the wolf who complained that the poor sheep farther down the stream was muddling the water for him. The wolves of society are not so very squeamish about dirty water, as some recent political events have shown, but when somebody must be "got," one kind of dirt will do as well as another.

Thanks to that queer imp of perversity which possesses all mankind, we are more interested in accusations than in vindications, but the verdict of the committee appointed to investigate the charges is none the less quite remarkable:

"To the Denver Taxpayers' Association: Many rumors came to the ears of individuals composing your committee regarding derelictions of duty and wrong decisions of Judge Lindsey, but when asked to submit written reports of the same and evidence in support thereof, none was forthcoming. Most of these related to a previous term of office and were decided by other judges, sitting for Judge Lindsey in his absence. The only matter that affects the Taxpayers' Association your committee deemed pertinent is a question of his absence during this term of office . . . for which you have heard his excuses and reasons. Very respectfully submitted."

And this by a committee appointed by his enemies, who would have found against him if the evidence had been forthcoming! This closes the incident, and another "Protective" society, like the Personal Liberty Clubs and their congeners, will have to look to some other sacred rights and palladia to defend. Who will protect us from our protectors?

THE ethical renaissance in the nineteenth century has at last begun to revive John Howard's reform work for English prisoners in the eighteenth. The Church is also awakening to the significance of Christ's reminder, "I was in **Prison** prison, and ye came unto me." Philanthropic men and women **Reform** have incarcerated themselves, by leave, in prison cells under prison rules and on prison diet, to discover evils for redress. Worse evils than any they witnessed have been otherwise exposed. Century-old evils, exposed twenty years ago, still continue at Sing Sing, New York, said to be the worst prison in this country. The late Dr. Barrows, after inspecting European prisons, declared ours inferior even to the Russian. It is a century since Indiana declared that reformation, not vindictive punishment, should be the aim of imprisonment. Yet this did not grow from theory to practise till fifteen years ago. Colorado led off a dozen years ago in humane endeavor to restore criminals to honorable manhood. A fourth to a third of the convicts at Cañon City are usually at work on roads unguarded, "on honor," having first earned the prize of membership in the "honor squad," and less than 1 per cent. fail to keep good faith. At Joliet, Illinois, the same experiment, begun last year, is meeting with equal success. Oregon has lately given the country a similar lesson. Washington, California, Arizona have moved on in the same line; Wisconsin is about to follow. New York is showing at Great Meadow—which compares with Sing Sing as a heaven with a hell—the happy effect of treating the criminal as a man, not a wild beast. Everything depends on the elimination of all political influence in the appointment of the prison warden, if this method is to have fair trial. Most of the States lag behind this lead. Tho most have introduced the parole and the indeterminate sentence, much of enforced idleness, prison contract labor, and the confiscation of prisoners' earnings, impoverishing dependent families, remains to be abolished. But the substitution in State prisons of a humanizing for a hardening treatment of convicts has hardly touched our county jails. Dr. Barrows said: "Nothing more shocks foreigners than our jail system. It seems to me to be the residuary legatee of the old idea of hell physically embodied." Unwillingness to be taxed for humane betterments is said to be largely responsible for maintaining these eventually more costly menageries, in which criminals and non-criminals are herded together for the making of felons and brutes. It is an urgent church problem. The ignorance of such conditions that prevails among churchgoers seems hardly less than criminal. Dr. Barrows knew a minister to live five years in a small town within a hundred yards of the county jail, yet never to have visited it, "because he had never thought that it was in his parish or included in his ministry; he had never felt it his duty to interest his people in it." Could he or any of his people ever have taken seriously their Lord's reminder, "I was in prison and ye visited me not"?

To Our Readers.—Commencing with the next issue of the *REVIEW*, we purpose giving a guide to the homiletic material found in each number. We believe that this new departure will make the pages of the *REVIEW* more suggestive, practical, and serviceable.

◀ The Work of the Preacher ▶

DEAD FLIES IN THE PULPIT OINTMENT

The Rev. FREDERIC CAMPBELL, Brooklyn, N. Y.

NOTHING less than constant attention to all details will enable the pastoral apothecary to compound a pulpit ointment which will be free from the wise man's "dead flies" which make it malodorous. It is a large part of the pastor's responsibility to rid his public ministrations of those blemishes which often mar both its beauty and its effectiveness. These are often nothing but unfortunate habits into which the speaker has allowed himself to fall.

There is the habit of constantly repeating certain phrases. In spite of the many names by which the divine Being has made himself known to us, we hear preachers constantly saying in prayer, "O God," "O God," "O God"; or introducing their several petitions by the appellation, "Our heavenly Father," "Our heavenly Father," "Our heavenly Father." Or it is "Blessed Jesus" this; and "Blessed Jesus" that; and "Blessed Jesus" the other, till the name that is above every other name becomes actually almost wearisome. One should study variety in leading his people to the throne of grace.

Equally ministers are at fault in having a set form of petition. One is all the time saying "Grant us this" and "Grant us that." Another puts it in the form of "Do thou." "Do thou bless us all this morning"; and "Do thou cause the light of thy countenance to shine upon us"; and "Do thou teach us thy law"; and "Do thou incline our hearts to walk in thy ways," &c. How wanting in the arts of speech is an educated man who allows himself to drop into such tiresome ways! I have acquaintance with one most excellent and prominent pastor, who is constantly praying that things may be "more and more" this, that, and the other. "May we love thee more and more"; and "May we be more and more filled with the spirit of the Master"; and "More and more may we discern and perform our duties"; and "More and more may we grow into the image of our Lord," &c.

Other pastors allow themselves to fall into other absurd expressions which the habit of constant attentiveness would obviate. Thus

not a few say, "Grant us thy divine blessing." Why should God's blessing be characterized as divine? It could be nothing else, since he is divine. So also a pastor advances to the desk and announces, "The morning Scripture lesson will be found," &c. Well, does any one think it is evening, with the sun streaming in at the window? Or is any one apprehensive that the pastor may by mistake read the evening lesson in the morning? Like this is the announcement about the "morning collection," or the "evening offering," as if one could not see for himself that the offering of the evening would not be the morning offering. Superfluous are all such words, and inimical to that conciseness of speech which is a great virtue.

Those there are who repeat this error in saying, "Beginning with the first verse," which might be assumed, unless a later verse were indicated. And how absurd to end the reading by saying, "Ending with the 17th verse." What can that be meant to convey? Who looks to see, or who cares, whether it is the 17th or the 27th? Such things make a wordy pulpit, which is exceedingly tiresome.

There are yet other expressions which demonstrate either the ignorance or the carelessness of the speaker. Thus the writer heard a pastor, in the "long prayer," recently thanking God for a lot of things that call for no thanks. In the nature of things, thanks are for favors. But he said, "We thank thee that thou art holy; we thank thee that thou art infinite; we thank thee that thou art omniscient, omnipresent, omnipotent." These are not things to give thanks for. They are inherent attributes of the divine nature, and not favors granted to men. It would not be improper, however, to render worshipful praise to God in view of these qualities, or to give thanks for his revealing them to us.

It must also be somewhat bewildering to certain classes of hearers when a theologically educated preacher seems to lose his way amid the mysteries of the threefold personal distinction in the divine essence, and thanks

the Father for dying for us, speaks of Christ's children, and, as recently heard by the writer, addresses an entire prayer to Jesus and then concludes by saying that all this is asked "in Jesus' name," or "for Jesus' sake." Clearer thinking would manifestly lead to clearer speaking in such cases.

It ought not to be necessary to refer to bad grammar in the pulpit, but there is scarcely a preacher that is faultless in this regard, while some are very frequent blunderers. It is deplorable that educated men, such as preachers almost universally are, should habitually make use of ungrammatical expressions. What is the matter? Have they forgotten all that they were taught? Having studied Greek, Latin, Hebrew, and perhaps French and German, is it possible that they can not keep their own English free from grammatical errors? Or is it wholly a matter of inattention, carelessness, slovenliness? There is not the shadow of excuse for an educated minister having one grammatical error appear in his discourse for an entire year—except it be by mere and rare accident, due

to extemporaneous speech. These things grate on the educated ears of the congregation, including not a few young people still at their studies.

Crudities of conduct in the pulpit are equally reprehensible. The crossed knees are entirely out of place on the elevated platform, but so also are the widely spread feet, which in a recent instance displayed themselves under the Communion-table. Beating time during the singing comes under the head of that "fussiness" which detracts from the dignity and self-poise which ought to characterize the pulpit. Taking notes during singing, or collection, or the preaching of another is very distracting to the eyes of the people; and hurrying through one's personal devotions during the distribution of the Communion elements, and then sitting and gazing all over the church, or looking up the next hymn, or whispering with one's assistant while the people are reverently bowed in solemn intercourse with their crucified Savior, is very unseemly, and, to the eyes of many an observer, exceedingly distressing.

WHAT ONE NEW YORK PREACHER SAYS ABOUT ANOTHER*

I was going to tell you my Gardiner† experience. I liked him very much indeed, and do you know the thing that impressed me most was the wonderfully effective way in which he uses his voice. He has a splendid speaking tube to begin with, and he knows how to manage it. Strange, isn't it, that so few of us have mastered that most effective secret, especially as they all tell us that it is such a simple thing. The mismanagement of the voice, I am tempted to think, has done more to spoil good sermons than any other one thing. Why can not we "keep down"? I believe it was Berryer, the French lawyer, who remarked that he lost an important case on one occasion by pitching his voice too high. Actors seem to be the only class who know how to speak in low conversational tone. I remember hearing Wendell Phillips. There was no straining, no screaming, no bellowing, no gasping, nothing preachy. Every word was quiet, mild, clear-cut, distinct. Every word was honored, and every

word went home. He spoke for ninety minutes, but that marvelous voice never for an instant lost its edge. Every tone fell like a benediction. There were no elocutionary frills, no forcing of the throat muscles as a cruel driver whips his tired steed, and yet from first to last he held his audience as by magic. It was a triumph of vocal skill. The most of us, I fear, have a strange impression that vehemence is persuasiveness, and that whatever else we may or may not do, one thing at least we must do every once in a while—we must make a great noise. Some are so violent as to awaken in my own breast a suspicion of their sincerity. Their earnestness is apt to seem feigned. And I always think, when listening to them, of Lyman Beecher's confession, "I always holler when I haven't anything to say." If I were a professor of homiletics in a theological seminary, I believe I would have two paintings hung up behind my desk; one, that portrait representing Napoleon with his arms crossed and

* From *Letters to Edward*. By Malcolm J. McLeod.

† We presume it is Dr. J. H. Jowett.

Fleming H. Revell Company, New York.

staring across the water; the other, that famous drawing of Rubens, viz., "Hercules Beating the Air." I would have them as a silent sermon on the impressiveness of being calm. . . .

I have been thinking of late a great deal of that strange something or other which we call pulpit power. There certainly never was a time when it was so much in demand, never a time when it commanded such a price. Even the little churches that write almost every week asking me to recommend them a "good man," even these small, weak, struggling organizations up and down the country have made up their minds that the man who has the honor of ministering to them in holy things must be quite a good deal of a preacher, and the marvel of it all would seem to be that our schools of the prophets, finding out how many Pauls and Apollos are needed, do not turn out a larger supply, when the country is flooded with so many of us who have apparently been fashioned in the common mold, and run in the common ruts. . . . And so I was greatly interested in hearing Gardiner. And I was struck with the man's style. What he said did not seem to me so very remarkable as the way he said it, the choice wording and phrasing, the confidential manner, the simple speech, the pleasing gesture. He is certainly a man with a very marked style, and it is his own, seemed indeed as if he sacrificed everything to it. I can not say that his is the "art that conceals art," for it looked to me to be written out over everything. It was almost too prominent. I have never heard any one just like him. He gets so very familiar and yet without becoming offensive. He spoke just forty minutes, but he never once lost us. He is mightily interesting and fresh and clear. I would say that he abhors the vague, almost too much so, perhaps, because I think most great preachers like to leave a little margin for the imaginative and the mystical. If I were to make a criticism it would be that he labored a wee bit too hard to make us see that he was logical. At every transition he would sum up what he had said in some defi-

nite concrete outline. Then, too, I think he lacks the gift of humor for a man who always preaches, I am told, from forty minutes to an hour. There is no let down; it is all serious and thoughtful from start to finish. His sermon was on the ministry of cheer, and he gave me the impression that he felt he was looking into the eyes of tired people, people who had come there for uplift and wing and tonic, people who wanted a breath of spring and a breeze from the heavenly places—and he certainly gave it to us, sweet and bracing and cooling. How quickly our sermons age! Only a little while, and lo, they are gray and bald and toothless. Every time I look down into my own barrel I am more convinced than ever what a dry, musty, old receptacle of a place it is. But this message of his was fresh; it was fragrant; it was alive. If he fished it out of a pile of old papers—and he most likely did, for I don't imagine that he has got down to writing anything new as yet—he certainly in some strange way, or perhaps out of some recent experience of his own, infused new blood into it.

And really, Edward, I think the average congregation will pardon almost anything if what we give them is only warm and vital. I remember hearing a story once of a sculptor who was comparing a celebrated classical horse with his own. Faults he found everywhere, but, said he, "I must confess the villainous thing is living and mine is not." Unfortunately we do not have the opportunity of hearing many sermons, but, speaking for myself, I read quite a few, and the most of them are so lifeless. I am a little suspicious if we are not all a bit too apt to bury our Master beneath a snow-bank of culture. Most of us know the Greek and the Hebrew a heap sight better than we know the human. I have forgotten who it was that said that while Orton was lighting a match, Bunyan was setting the world on fire, and I often wonder if a passionate rather than a profound pulpit is not the need of the hour. But Gardiner's personality, I am inclined to believe, is his strongest asset. He preaches out of his own heart, and the old becomes new.

◀ The Work of the Pastor ▶

MINISTERIAL BRAMBLES

The Rev. JOSEPH B. BAKER, Gettysburg, Pa.

Boys tracking their way through forests sometimes stop at the far edge of the thickets to brush aside the brambles they picked up along the way. We, as ministers, have come through a forest thicker and higher than any that the sun-tanned feet of boyhood ever pressed. The forests that gave our boyish hearts delight were children of an older forest, only half matured; the forest of human experience is the forest primeval. Among the sons of men there is no one who goes as often and as deeply into the gulches and caves of human sorrow as the Christian minister, none who passes through so many shadows, so many tangled vines, so many wailing sounds. In passing through this forest in the course of ministerial duties, you have pushed aside many a stubborn branch and saved the trembling soul that came trustingly after you; you have spoken many words of comfort to the ones whose eyes were dim with tears; you have quaffed from many a cool delicious fountain, but you have also, no doubt, gathered a number of undesirable brambles that you do well to brush from you as for one brief moment you are in the clearing.

One of the ministerial brambles that you may have picked up along the way is that of professionalism. How easy it is for the arm to turn into a pump-handle and the voice into a wax cylinder; how easy to analyze a text as a chemist analyzes water and report it with the same intellectual coldness. While that which is often done can not in repetition have the novelty that it had in the beginning, the loss of novelty need not compel a loss of heart. How have we preached during the year that has passed, how have we administered the sacraments, how have we prayed, how have we comforted? Has the heart spoken or the mouth? Christ gave himself for us. Have we given ourselves to our people or only a set of performances? When he preached he preached the Word. It had power because he was the Word. Only the man who sends his own soul into his audience,

with its emotions, its hopes, its joys; who projects his incandescent personality upon them, can send them away with strength and hope. John Knox could put more life into his hearers than six hundred trumpets; but he did not palm off glittering generalities and pious cant. If his voice was worth six hundred trumpets, it was because there were six hundred trumpets sounding through his soul. What was never heard on land or sea and what came down from the kingdom above he heard and gave to the men of the kingdom beneath. He was here on business for his king and knew that "the king's business requireth haste."

Another bramble that the Christian minister is apt to pick up on his way through the forest of human experience is the bramble of indolence. This may come from downright laziness or from the press of duties. The ministry is a profession in which a man may be as lazy or as industrious as he pleases. But three hours in the week require him to be regularly in action, and where there is no mid-week prayer meeting but two. The other hundred and sixty-five are at his disposal, and he can do with them what he pleases, at least until his first charge is providentially favored by his removal. He can sleep, fish, hunt, visit, tinker until Saturday morning, then pull down commentary, hang a few bones together and on Sunday shake them at his people, or he can on Monday morning roll up his sleeves and work till Saturday night. The former is often done, for human nature, like inanimate nature, has a tendency to remain in a state of rest. The intellectual indolence of older men comes frequently from the press of duties. There are times when the thin sermon is more properly attributable to physical fatigue than to intellectual inertia. When funerals crowd upon us, and socials, sickness, conventions, door-bells, and phone bells pull to the right and tug to the left, it is sometimes impossible to be inspirational. The resilience is gone. We couldn't deliver well a good sermon if we had had one

prepared weeks in advance. It would be the forced proclamation of a tired man.

But while there is excuse, or even reason, for the occasional tame sermon, in a forced weariness of the flesh, there is none for the regularly tame sermon which produces a weariness of souls. Yet this may be the result of the occasional weariness of the flesh. It is easy, after having been left through the pressure of duties with but an hour or two for the sermon one week, to let a host of trifles crowd back the sermon the next week and the next and the next, until weeks pass into months and months into years.

From this point of view how does our pulpit work look as we review the year that has flown? Have we given our people bread? Have they heard the roar of the ocean back of us or only the splashing of the rivulet, which needs all its strength for the noise it makes?

Another bramble that the Christian minister may pick up is the bramble of traditionalism. While the engineer is looking for the latest development in shafts and gears, the manufacturer ready to discard the machine that he bought last year for the better one just on the market, while the doctor is waiting for the latest serum, the farmer reaching out after the latest implement, the preacher still crosses himself before the tombs of Luther and Knox and Calvin and proves his living truths by dead men. We have here no word of disparagement against creed or doctrine. Doctrines are the bones and sinews of our religion, and we ought to know them as the doctor knows the bones of the body. But we need not take the skeleton with us every time we enter the pulpit. The thing we deprecate is the reference of every question discussed in church papers and synods to some utterance of an ancient saint or action of a bygone gathering, as tho all the ability to think died centuries ago. Truth does not change, but the vision of truth does, and Luther's vision of truth is no more adequate for me than Herschel's vision of the planetary system. Luther's vision of truth was born of the reformation that was. I need the vision of truth for the reformation that is. Some one in taking a fling at Boston said, "Boston learned so much a century ago that she hasn't made any effort to learn anything since." That is the theory on which many a preacher works out his sermons, conference talks, and religious essays.

Why should we look at religious truths through the spectacles of our grandfathers when we look at nothing else through them? Why should we stock our shelves with commentaries that belong to the age of flintlocks, fat-lamps, and witches? The linnet makes no appeal to a previous linnet, the robin never quotes. They interpret the life that God gave them with the strength that they have, and the world stops to listen.

If there are empty pews in the churches, especially manless pews, the fault lies more with the clergy than with the men. Men who spend six days in the thrilling, throbbing, progressive life of the present do not care to listen to men who have their ears on tombstones and report only the hoarse whispers of the grave. They do not want a séance with the dead; they want a science from the living, the science of life. If you can not or will not give them something that will cut the grease on Monday and lighten the burden on Tuesday and every other day until Sunday comes again, they will pass you by like a dust-scattering motor-car, and care as little for you. God sent you into the twentieth century to preach a twentieth-century message. If you are not doing it, you are speckled over with the dead leaves and dusty brambles of traditionalism. Indeed, the very men you suppose you are honoring by your servility would despise you if they came back to the world to-day, for the thing that made them big in their day was their refusal to be chained to things because they were venerable.

Another bramble that the Christian minister is likely to pick up in his journey through the forest of parochial duties is the ubiquitous, tenacious bramble of discouragement. He may pick it up in the ravine of physical depression. When we think of the thousand and one things a minister is now expected to do well, we wonder that all ministers do not break down before forty-five. The intense life of the present almost inevitably leads to a period of depression when the firm grip on things relaxes and the self-control weakens. This bramble is sometimes picked up in the ravine of opposition. There are few congregations that are composed entirely of saints. All have in them some who are cut on the bias. "Rather than not quarrel with you," says Spurgeon, "they will raise a question upon the color of invisibility or the weight of a non-existent substance." Sometimes the opposition is against things in general, some-

times against the preacher. Having for some justifiable or unjustifiable reason contracted a dislike for the preacher, the adversary covertly or openly criticizes everything that he does; times his prayers, counts the number of times he uses pet phrases, comments upon the contortions of his face, the swing of his arms, the size of his feet, and everything else that he can see or imagine. If you have any of these self-appointed critics in your congregation, remember that better men than you had them and outlived them too. Wesley one time said in a sermon, "I have been charged with all the crimes in the catalog except one—that of drunkenness." He had hardly spoken the last word before a woman in the rear shouted, "You were drunk last night."

The bramble of discouragement is also picked up in the wide ravine of discontent. How many preachers are ready for a short notice to leave! Instead of plowing away, as old Elisha did, until the call comes, they mount the highest hilltop and watch every parsonage within a radius of five hundred miles, ready to pack their own trunk the moment they see one going out of a parsonage door. Of course, while they are doing that they are neglecting their own church. It is impossible for a man to be honest with his congregation while watching other congregations. It is better to do your work and let God do your watching. He will find you tho you are in the deepest gulch of the Rockies and will bring you where you belong.

The bramble of discouragement is sometimes picked up in the valley of delayed results. When the die of the mint rises from the metal, the employee of the mint sees the results immediately. It is not so, however, with the contact with souls. Carlyle said, in speaking of an obscure preacher of his boyhood home, "The marks of that man are upon me." But when he said it that man was in his grave. The slow response to our appeals, and often the absolute indifference, are very disheartening; our most fervid appeals may fall on ears as dull as those of Pharaoh's mummy, our most refreshing words drop like rain on heated rocks, and there seems to be no profit in anything that we say.

In the early part of the last century an obscure minister by the name of John Vredenberg preached in a little New Jersey village known as Sommerville. His ministry was long and devout but uneventful, and when his powers began to fail a discouragement, that

was not born entirely of senility, settled upon him. He felt that somehow his consecration should have been better rewarded by visible results, that he should have had more souls for his hire. And when he died he went home to God like a tired child at evening. His funeral was largely attended, for all felt him to have been a man of God, full of the love "that suffereth long and is kind." The little mound had hardly settled to its first position before a great religious awakening occurred in that community that brought one Sabbath morning two hundred souls to the altar to profess faith in Jesus Christ and start the climb to the city celestial. Nearly all of them dated their first religious impressions to old John Vredenberg. Among the two hundred were the father and mother of Talmage, whose sermons for many years were translated into forty languages. Vredenberg went expecting a lowly throne; he may have one as exalted as that of Talmage.

Growth of the Churches in the Past Twenty Years

A study of the denominational summaries for 1900 and 1910 will give much encouragement to those desirous that the churches shall prosper and prevail. The growth in these periods, considering the increasing complexity of the population, the multiplication of languages, the immense tide of foreign immigration from Eastern, Southern, and Northern Europe, and other countries; the crowding of the cities with a heterogeneous population, and the creation of problems, of congested foreign quarters, "down-town" churches, &c.; the draining of rural districts and the question of abandoned country churches; sudden migrations from older to newer states—considering the immense difficulties the churches have had to encounter, the growth of the last twenty years has been most remarkable. There never was, it is safe to say, a more active double decade in the history of the country. The problem of finance alone, which has been carried to a successful solution, would have brought a paralysis of discouragement upon a previous generation. The building of new churches for new communities and in newer sections of older communities; of costly cathedrals and churches of modern character and equipment in cities and towns; of large and expensive structures

to replace old and outgrown edifices; the increased expense of elaborate church adornments and furnishings; the constantly growing budget of current expenses for ministerial salaries, for music, maintenance, &c.; the call for home and foreign missions, schools, colleges, hospitals, and other necessary church institutions—these and similar demands have tested the loyalty and resources of church-members.

Church-members must have realized that tho they may occasionally sing "Salvation's free," it costs enormously to maintain it, and yet they have multiplied in a remarkable degree. The net gain for the twenty years (1890-1910) was 14,626,989. It must not be forgotten that before any net increase can be reported the losses due to death, removal, withdrawal, excommunication, &c., must be made good out of new accessions. The 14,626,989 of net increase in the twenty years represent a growth of nearly 71 per cent.*—*The Religious Forces of the United States*, H. K. CARROLL.

Rendering the Service

The Rev. EDMONDS BENNETT,
Memphis, Tenn.

THERE is no superabundance of good preachers, and good readers are fewer still. It is not easy to be a good preacher; to be a good reader is more difficult still. Nor is the reason obscure. The sermon presumably is the preacher's own, has passed through the laboratory of himself, and so, after some fashion, takes care of itself in the utterance. In reading—the Bible, for instance—he is voicing another mind, and profounder matter. To read successfully he must place himself in the mental and emotional posture and atmosphere of the writer—and think, feel, and see, after him and with him. And to do that, if not beyond the capacity of most public readers, is plainly beyond their attainment. No "art of elocution"—rare as even it is, can atone for the absence of that. Indeed, conscious effort of elocution behind the lectern is an offense.

A man can not compose correctly without being familiar with the uses of grammatical construction. But he obeys those rules automatically. If one is engrossed with the how

of reading effectively, his artifice and not his matter, the writer's thoughts and emotions, will occupy him, and be dancing between him and his audience distractingly. No man will read well if he is obsessed with "How, by what force of art, can I get this over into my audience?"

The actor who got no further than that with his art would never act. The preacher who got no further than that would never preach. The public reader who has gone no further than that with his reading will never read. Each may produce a more or less pleasing effect, possibly, but he will never get his message over.

The trouble in the rendition of what is to the man's hand in the Bible and Prayer Book is, that, for the most part, the reader himself, the man, is not in it, but outside it, and so merely recites, not renders. Not being reborn through himself, what he presents is still-born and unbreathed. The successful reader must be able to say of his author, "I in him and he in me." And to that end, he must consort with that author long enough and laboriously enough and sympathetically enough not only to get the atmosphere, but to saturate himself in the joy, sorrow, hope, fear, triumph, anxiety, conviction of him until he has become the very son of the prophet he is speaking after. The art of elocution can not be successfully invoked, employed, until it has ceased to be an art and has become a habit.

It is related of Tissot that after he had gone over his historic or other ground, and so to say filled himself with the requisite matter, he would cover his face with his hands and see his picture and feel it, repeating in tones subdued, "O, how beautiful; how beautiful!" And then the painting began.

The spirit of the reader must more than catch the spirit of what he is to render. He must absorb it, be involved and possessed by it, until the message is his own, not to recite, but to communicate; or he will leave his audience unimpressed and for the most part uninformed even.

Is it too much to say that the average minister puts no personality into the service at all until it comes to the sermon, and so is not really serious until then? And yet, that personality must be only a voice. To be only a voice and yet an adequate voice is the most difficult thing in the world. That is why good reading is so difficult.

* The population in 1890 was 62,947,714, and in 1910, 91,972,266, an increase of about 46 per cent.

Prize Offer

In a recent sermon (January 11), Dr. David James Burrell of the Marble Collegiate Church, New York, said:

"It is a mystery to me why so many people want to make a noise on New Year's Eve, instead of calmly contemplating the past, and girding their loins for the race that is set before them.

"There are various ways of 'seeing the old year out.' One is that of the revelers who betake themselves to the cabarets and dance-halls, for no conceivable reason unless it be in the hope of drowning the memory of the mislived past. A better way is that of our Methodist friends who keep 'watch-night' in their churches. They spend the passing hours in prayer and thanksgiving until the clock strikes midnight."

We are of the opinion that an attractive, instructive, and inspiring program could be drawn up for the home and groups of small families on New Year's Eve—a program that

would fit into the lives of the young and old, that would be entertaining, and yet have a reflective and serious side. The items on the program may cover the best selections in poetry and prose from the best of the world's writers. Songs and stories, anecdotes and reminiscences it would seem should have a place. Such a program, lasting one hour and not too elaborate, would be in the right direction, and we believe would be welcomed by many families. We have simply suggested some possible material, and we leave it to our readers to take hold of the idea. We will pay the sum of ten dollars to the one who will send us the best program not later than the end of August. A sufficient number of contestants is required to make the offer practicable, and we have decided on twenty-five as a reasonable number. No contribution can be returned unless accompanied with sufficient postage. Address Pastor Dept., THE HOMILETIC REVIEW.

MID-WEEK PRAYER AND CONFERENCE MEETING

Mar. 1-7—Essentials of Efficiency in the Church

(Acts 2 : 42)

THAT we belong to a changing order can not be gainsaid. Within the memory of many now living, great changes have taken place. Slavery has been abolished; the telephone and wireless telegraphy and many other inventions have revolutionized society; education in our public schools, colleges, and universities is better adapted to the needs of the child and youth than formerly; travel is safer and more comfortable than a generation ago; laws relating to child-welfare have been enacted; the condition of the mechanic is improved, and the general health of our communities is much better than a decade ago. The mention of these facts is sufficient to make clear that we experience great cosmic changes within a comparatively short period, and the changes indicate that a considerable number of people have been very efficient. This particular kind of efficiency, however, lies within the domain of the social, economic, and scientific world.

But there is another side to our social order which particularly comes within the sphere of the Church, and that is the world of spirit.

Over against the world of spirit lies the world of sense. Whether the latter or the former will dominate the life will depend on the efficiency of the individual. A man makes considerable advance in his thinking when he realizes there is more to life than sense enjoyments. The individual must realize that, if he is to be efficient in the Church, he must commence by cultivating efficiency in himself, cultivating those values that lie beyond the external world.

In the early Christian Church, power and efficiency came from an infilling of God's Spirit (Acts 1 : 5). In that respect things have not changed. The converts in the church of Jerusalem had appropriated the spirit and purpose of the Master. The Christian teaching had deeply touched and inspired their lives, as Judaism had not, and so they felt impelled to go out and bear witness concerning this new power (1 : 8). The fundamental of Christ's teaching was then, as now, to throw into the discard whatever is unchrist-like (2 : 38).

And "They" (2 : 42), that is, the converts of the Church, in Jerusalem "continued steadfastly" in the apostle's teaching, that is, they abjured the teaching of the scribes and Pharisees, and accepted and followed the teaching of their new Master. Space forbids

us entering into a discussion of that teaching. Suffice to say that Christ's life was a demonstration of the life of the spirit, lowly, unremitting service for others, and communion with his Father filled his short ministry. "The breaking of bread" at the communion-table is a constant reminder that the life of the spirit is one of service and sacrifice. "In prayers" [A. V.], literally "in the prayers," that is, the public prayers of the Church.

Mar. 8-14—The Cost of Efficiency

(Mal. 3 : 10)

"Nothing for nothing" is an economic axiom universally valid, whether in the world of matter, of mind, or of spirit. He who puts nothing in, whether of labor or capital, can draw nothing out. On the other hand, he who invests wisely in any sphere can not fail of a return. That return may be immediate, or only "after many days"—of this even the Preacher was sure (Eccles. 11 : 1), doubting Thomas tho he was. The laborer receives promptly his daily or his weekly wage; the student may not for years reap the reward of diligence in the opportunity to apply his hard-won knowledge; the praying mother is content to wait her son's full manhood for the complete return of her patient ministrations, earnest teaching, and faithful example. No ounce of physical energy, so physicists inform us, is ever lost. It may sometimes seem to have disappeared, as when the sunlight transmuted into plant-life in the carboniferous age was buried as coal beneath hundreds of feet of sedimentary deposit. It will be recovered and transformed, glorified by consecration to a different service, when that coal is once again retransformed into heat, light, and power. So is it in the spiritual world.

Malachi's contemporaries needed both these lessons—"Nothing for nothing," but "No energy lost." Indifference to or neglect of external duties was symptomatic of the spiritual poverty that dwarfed their every effort. Cheating God, they impoverished themselves. A garden left to itself becomes rank with foul growth; cultivated, it is sweet with products that delight and sustain. The energy that gives God his own, that cultivates

the spiritual, permeates the whole life and makes it fructify, and as a result the windows of blessing drop fatness upon the entire being. It costs to get gain; there is no increase without its price. To get much out of life one must put much in.

And whence in life comes that which brings the greatest return, which measures the most of highest efficiency? Hear the words of the wise:

"Keep thy heart with all diligence,
For out of it are the issues of life."

"He put his heart into it," is the correct diagnosis of success. The lack of heart-interest was the cause of failure in Malachi's time. The presence of it is uniformly insisted on in Scripture—"Ye shall . . . find me, when ye shall search for me with all your heart" (Jer. 29 : 13)—and in life.

Mar. 15-21—The Devotional Habit

(Ps. 119 : 105-120)

This entire psalm of 176 verses is a result of the exercise of one phase of devotion—"meditation oft indulged." The object of the psalmist's thought is "the law" of Jehovah, a synonym for which appears in almost every verse that does not contain the word itself. Words, ordinances, precepts, testimonies, statutes, commandments, judgments, are some of the terms used, and they reveal clearly the authoritative form which through continued or habitual reflection the word of God assumed in the psalmist's mind.

This suggests one of the values which not only justify, but make imperative, the habit of devotion, if a really effective life is to be attained. Good thus becomes "chameleon-hued," and takes on an infinitude of forms. To the casual observer, looking in from the sidewalk upon a worshiping congregation, the assemblage suggests, perhaps, only a somewhat formal meeting for a merely ritual or stated performance. It is to the consistent worshiper alone for whom this is but one of many opportunities or occasions for intimate intercourse with the Father, and with "the communion of saints," that the full significance and import of the service are known. Repeated experience, the iteration of manifold and unvarying blessing, the "habit of

devotion," have produced not so much conviction of its value in a myriad forms as realization that without its exercise life would lack its sweetest flavor and most undying perfume, would be without the impulse and stimulus of intimate converse with the Source of highest well-being. The habit of devotion is like many other good habits—its habituality is a large part of its worth. The man of sedentary habits who takes exercise only occasionally finds in stiffened muscles and fatigue a deterrent, almost a punishment. He who exercises habitually misses the painful and deranging effects of casual activity, and besides secures increased vigor and enlarged power for all his work. So in devotion, the habitual exercise causes the healthy flow of spiritual vitality, which in turn infuses strength and sweetness and love into the whole life.

"Pray without ceasing," says Paul; compare also Acts 12 : 5. "Without ceasing" is a favorite phrase with the apostle. And the connections in which he uses it (Rom. 1 : 9; 1 Thess. 1 : 3; 2 : 13; 2 Tim. 1 : 3; cf. Eph. 1 : 16; Col. 1 : 9) illustrate the fact that it is not so much the act, rather it is the attitude, which is in mind. Devotion is not the mere bending of the knee or bowing of the head. It is worshipful attitude, inclination, and intent, whether in the daily task or in the occasional recreation.

The pastor might help to foster the habit of devotion by directing attention to the value of well-tried devotional manuals, the use of which has in great part lapsed. He might occasionally employ in the prayer-meeting such little volumes as *Kempis' Imitation*, *Baxter's Saints' Everlasting Rest*, *Law's Serious Call*, and *Bishop Andrewes' Private Devotion*.

Mar. 22-28—Progressive Revelation

(John 16 : 12-13)

Our differences are frequently occasioned by the views we hold concerning some things that are fundamental to human life. A person, for example, who holds that all that has

been revealed is all that will be revealed, not only acts, but reacts, differently from one who believes that the Spirit of truth has yet many things to disclose.

The reason why Jesus did not disclose all the things he had to say to the disciples was their inability to receive them. "Ye can not bear them now," were his words. What were the hindrances? We can get an answer in part by asking what are our hindrances to growth in knowledge and grace. The mere asking of the question is sufficient to recall to consciousness just what they are. There is one, however, that relates to the question before us, and it is a very real obstacle—the acceptance of any closed system of thought is likely to arrest and deaden life. Life being a process, a growth, it does not adjust itself easily to things that are static. "Ye can not bear them now" is another way of stating that the mind can not apprehend all truth at any one time, but is subject to the law of development, as Jesus taught. He likened the kingdom of God to seed cast upon the earth. There are seed-time and harvest-time, and between both the law of development is at work. The process is indicated by the terms, "the blade, the ear, and the full corn in the ear."

Revelation in general—and that is the sense in which we are considering it, and not in the sense of Christ as Revealer of the Godhead—comes gradually, rather than suddenly, and is dependent on the mental and spiritual capacity of the receiver. This conception fits into what we know of life's experiences. Since a revelation can be made only by a personality to a personality, it would scarcely do to assume that the Eternal had only spoken at certain times to certain people, and not at all times to all people able and willing to receive his message.

As we grow more and more into the divine likeness we come into possession of some of the "many things" referred to in verse 12. The limited knowledge of the disciples, then as now, is offset by the assurance that the Spirit of truth which had been the guiding principle in the life of Jesus would continue to guide and enlighten his disciples into all the truth they needed.

◀ Studies in Social Christianity ▶

Edited by JOSIAH STRONG, D.D., LL.D.

PERMANENT INSTITUTIONS

MUTABILITY is the hereditary foe of civilization. From the days when "a city that hath foundations" was the great promise to roving, tenting Israel, until now, the goal of all social movement has been permanent institutions. Just in proportion as any social group has established itself in conditions and developed under principles that conserved the highest ideals of that group, in that proportion has it become stable and efficient. What is civilization but the effort to secure for ourselves and those who come after us the things which we consider desirable in life? We strive to lay deep foundations for government. A stable government is the highest achievement of civilization. Such a government implies the stability of all the institutions that have sprung from the normal development of the social group. The sure sign of a decadent nation is the shifting of the bases of its principal institutions. We must not confound mutability with growth. There are changes in growth—remarkable changes—but they are in line with nature. Mutability runs deeper, and implies a change in nature, a departure from the original purpose, a lapse from the ruling idea.

These are the fundamental principles which underlie the subjects to be considered this month. What by common consent, in our American democracy at least, are the permanent institutions of society? They are the home, the school, the Church. It is undeniably true that the home is the fundamental social fact. Society and home are interchangeable terms. The home is the first social grouping. Its permanence is accordingly the most vital factor.

Mutability in the home is a shifting of the corner-stone upon which the whole structure rests. History gives consistent testimony to this statement. The map of the world to-day corroborates history. Where, in the scale of civilization, are the nations without rightly constituted homes? The status of the marriage relation in any nation is a true index of its progress in civilization.

We may be very sure, therefore, that the present agitation on the subject of divorce, the strengthening of the safeguards of marriage, and the renewed study of all related subjects, is not a passing whim of reform, but the instinctive movement of society to protect that which is vital to its existence. This instinct of self-preservation has been greatly reenforced by the latter-day knowledge of the prevalence and destructive character of certain diseases, and the threatening results of easy marriages among the criminal and feeble-minded. Marriage must be made one of the most serious transactions in the social group, and held closely under the surveillance of the State. Divorce must not be made easy, but so difficult that only the most serious causes can get a hearing. The disruption of a home must be regarded as a vital social disaster.

The school takes the child from the home at the earliest possible age, to prepare him for citizenship. Society is just now in a state of eager discussion as to the true function of the school. It is recognized as one of the permanent institutions, and the effort is made to bring it into true alinement with the home for the complete education of the child. A demand, growing more and more imperative, is heard on all sides, that the school must consider in its curriculum the entire life of the child. The vast outlay of the State for the education of the people must be justified by something more than the three R's. Even the school buildings are claimed for broad social uses. The people are insisting more and more definitely that the school shall not be jeopardized by bad politics.

The Church, as the exponent of the religious life of the community, is a permanent institution. But we are to-day seeking to conserve the Church, not by placing around it walls and bulwarks, but by broadening, socializing, its activities and intensifying its efficiency. The religion of the people must be felt as heart's blood in every pulse of the social life. This conviction is the vital principle in the movements of the great de-

nominations toward union and federation. Their social creeds are not so much statements of belief as plans of campaign. They

are orders for a forward movement toward the redemption of society.

J. H. E.

PRINCIPLE TWO*

THE PROTECTION OF THE FAMILY, BY THE SINGLE STANDARD OF PURITY, UNIFORM DIVORCE LAWS, PROPER REGULATION OF MARRIAGE, AND PROPER HOUSING.

March 1—Suggested Measures

Suppression of White Slavery by Federal Investigation and prosecution. Publication of the names of owners of disreputable houses. Equal treatment of men and women found in such resorts. Establishment of voluntary workshops or colonies where women involved in the social evil can find work, if they desire it, the product of such shops not to be sold at less than market values.

SCRIPTURAL BASIS: The characteristic teaching of the gospels as to what is called the social evil is that the essence of the sin consists not in the outward act, but in the wrong desire. "Out of the heart," was Jesus' teaching, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies" (Matt. 15 : 19). "Whosoever looketh on a woman to lust after her," he taught, "hath committed adultery with her already in his heart" (Matt. 5 : 28). He contrasted the position with that commonly accepted in his time, which concerned itself only with externals.

This does not mean that Jesus abrogated the Hebrew law or the use of law. He distinctly disavowed this position (Matt. 5 : 17). Law has its place. No one can study the Old Testament without seeing a tremendous moral development in the Jewish race, even before Christ came, under the guidance and operation of forces embodied in their law. This is especially true as to marriage and the relations of the sexes. With the patriarchs, polygamy was the rule (Gen. 16 and 30); by the time of Christ it seems to have disappeared. In the evil times of the Judges, and previously, the grossest sexual evils and perversions are more than hinted at (Gen. 19 : 34; Judges 19); in the days of Christ they do not appear. The primitive religious rites of Israel continually lapsed

into the gross sensuality of the surrounding nations (Ex. 32 : 6; Judges 3 : 7; 10 : 6; 1 Sam. 2 : 22; 1 Kings 14 : 23; 2 Kings 17 : 10-11; 2 Chron. 21 : 11). How licentious these rites were is often obscured in our English versions. By the time of Christ all this seems long past. The law had worked marvelous moral improvement and had been a true schoolmaster to lead men to Christ (Gal. 3 : 24). We do not, therefore, lack Bible authority or Christ's indorsement in using law against sexual ills.

DISCUSSION OF THE MEASURES: We consider this week the protection of the family from what is commonly called the social evil, tho perhaps incorrectly so called, since there is no one social evil. What people term the social evil is connected with other evils of society, very real, tho not always recognized. Bad housing and lack of homes, for example, are social evils, and the occasion of the downfall of many girls. Our Lord ranks covetousness and fornication together (Mark 7 : 21-22). Greed lies at the basis of much of the so-called social evil.

We consider here, too, only those measures which can be effected by legislation, and are needed now. Legislation can not do all. It can not create a pure heart, and until men's hearts are pure we shall have more or less of the social evil. Yet legislation can do much. Men are deeply influenced by environment, and this is peculiarly true of the social evil. Probably few girls are first led into temptation by direct economic pressure. Few literally sell themselves into white slavery. Low wages have been said to be, but by the best informed are believed not to be, the direct and only cause of the downfall of many. It does not follow, however, that the causes are not economic. The bad home, or the lack of home, and the resulting lack of family life, are among the worst causes of the social evil; and these are

*A Study of Legislative Measures suggested for the carrying out of the Principles of the Federal Council of the Churches of Christ in America.

questions largely economic, questions of wages, questions of rents, questions economic at every step. While, therefore, the complete solution can be found only in a heart absolutely pure, legislation affecting environments can be partially effective.

The first measure which we consider is the suppression of white slavery by Federal investigation and prosecution. Local ordinances and State legislation have done something, and can do more. If we regarded the women and the men engaged in the foul traffic as enemies of society and waged war against them to the knife, we could cut the cancer from the social body. Yet the white-slave problem is becoming a national question. The ravages of the social evil in its various forms are becoming well known. Years ago Professor Gross declared of a single one of the social diseases that "a greater scourge than yellow fever and cholera and smallpox combined is quietly installed in our midst, sapping the foundations of society, poisoning the sources of life, rendering existence miserable, and deteriorating the whole human family." If this be true of but one aspect of the evil, what of the whole?

Such facts indicate the largeness and the seriousness of the problem. The white-slave trade has become a national and interstate commerce. This does not mean of necessity that there is a national association or trust conducting the white-slave traffic. This business is not ordinarily conducted publicly or by any organized association whatsoever; but parties interested in the nefarious traffic stand together for self-protection and for help. They work, too, more or less in connection with people in small towns or villages. If driven from one State or one city, those in the business go to another until the tide of local reform has spent itself in any one place, and then return to their former habitat. Thus while good has been done by wise local legislation, white slavery needs Federal investigation and prosecution.

One of the most successful local ordinances that have been passed is represented by the second measure we advocate, which is the copying of the so-called "Little Tin Plate" ordinance as enacted in Portland, Oregon. This requires posting the name and address of the owner of a building in some conspicuous place. Publicity and accountability can cure many ills.

A sorely needed change in our treatment of inmates of disorderly houses is to insist upon the equal treatment of men and women found in such resorts. Frequently men detected in such resorts are allowed to go free, at most with a reprimand or a trifling tax. Usually only the women are taken to court. No one can know modern life without knowing that men are, at least primarily, far more to blame than women; and yet, generally speaking, society condemns the fallen woman very much more than the fallen man. At every point our laws need to be brought into conformity with the principle adopted by the federated churches, requiring a single standard of purity.

But it is by no means sufficient merely to attack the evil. We are learning of all evils that they must be attacked at their source, and by constructive and not merely negative legislation. This is, if anything, more true of the social evil than of any other. Miss Katharine B. Davis, recently appointed head of the Department of Corrections in New York, after a long experience, finds a pitifully small proportion of fallen women who have been rescued to a moral life; at Waverley House it was found that only 120 were reformed out of 5,000 women. Merely finding the women often even adds to the evil, as it interests some one in finding "cases," and also compels the woman in some way to secure the money to pay her fine, and usually she finds it in what she considers, and too often is, the "easiest way." We need drastic measures. Many of the women are victims of the evil, more sinned against than sinning. But many also are very sinful and go to the evil life even from good homes, and with no economic pressure. This is particularly true of the women at the heads of disorderly houses, or those engaged in the supply of the evil. They should be suppressed absolutely and with no mercy to their business, tho they themselves should not be put without the pale of Christian mercy. Laws like the Iowa injunction law enable any citizen to institute proceedings against the manager or the owner of a house of prostitution or assignation. The law has been said to work well, has been copied in five States, and has had considerable success, especially in Nebraska. A wrong sentimentality has grown up around the evil women. With mercy for the sinner, the traffic needs radical attack, and can be driven from any

community that wishes this. The jail should be substituted for fines.

But even this is not enough. The mere raiding of disorderly houses in itself does little good. Almost all students of the evil are agreed to-day that segregation creates more harm than it prevents. Nevertheless, segregation does not segregate. Merely scattering the occupants of disorderly houses into general districts, among the homes and tenements, does not meet the evil. We need also the fourth measure we advocate upon this question—the establishment of voluntary workshops or colonies, where women involved in the social evil can find work, if they desire it. This will at least give the fallen woman who desires to reform an opportunity. Without this, her opportunity is nearly nil. There are few who will take into employment, and fewer still who will take into their homes, a woman once convicted of the social evil. Even if she succeeds in obtaining a situation she has almost inevitably acquired habits of careless living, of craving for drink and opium, and the only hope for her salvation is in providing work for her in the right environment among friends who know her needs and will help her.

Portland, Oregon, which seems to be the most progressive city in working out these problems, proposes suitable detention homes where women arrested for this evil, instead of being casually fined and sent back to their evil trade, may be detained, where the abnormal and confirmed in evil may be segregated from the merely unfortunate, and where they may find the possibilities of wholesome living, industrial training, and economic efficiency. It is proposed to establish a farm of about 200 acres, similar to what Cleveland, Kansas City, Minneapolis, and other cities have established for those committed to houses of correction. It is important that such colonies in their desire to meet the cost of maintenance should not produce articles for the market at less than ordinary market prices; otherwise they will undersell honest labor and increase the very evil they are established to prevent.

March 8—Suggested Measures

Uniform Marriage Laws in the Different States. Requirement of health certificates for marriage and the prevention of propagation by defectives and degenerates.

SCRIPTURAL BASIS: The Bible has much to say concerning laws for marriage and

divorce, but the laws recorded in the Old Testament are for us to study and learn from and not to copy. In the New Testament, especially in the gospels, are found principles, not laws. Those who would study Hebrew legislation can consult Gen. 2 : 18-24; Lev. 18 : 20; Deut. 25. The Christian principle is laid down by Christ himself (Mark 10 : 7 and Matt. 19 : 9; consult also Matt. 5 : 31-32; 19 : 8; Luke 16 : 18; Heb. 13 : 4; 1 Cor. 7 : 10; 11 : 11-12; 1 Tim. 4 : 3).

ARGUMENT FOR THE MEASURES: We consider this week various measures suggested for the protection of the family from evils occasioned by certain forms of undesirable marriage. The first measure suggested is for uniform marriage and divorce laws in the different States. The argument for this is apparent. To-day in the diversity of laws in different States a couple find themselves from the standpoint of the law married in one State, in another State unmarried. Divorces are recognized in one State, and not in another. This obviously affects disastrously the questions of inheritance, of wills, and, most serious of all, the legitimacy and proper rearing of children. It does much to increase undesirable and unholy marriages. Parties desiring either divorce or marriage, and unable to obtain divorce in one State, can go across a State line, and be married or divorced in another. The proposition for uniform marriages, it must be remembered, is not identical with that of Federal marriage and divorce laws. Many thoughtful students of the subject are opposed at present to Federal marriage and divorce legislation, for the reason that general laws would tend to an average of the legislation of the States, and thus would seriously lower standards already obtained in some States. Uniform State laws are different. They come only as a result of education of the public in different States, and this education would inevitably raise the standard so that eventually all States would have a higher grade of laws than any Federal law that could be passed at present, while in no State would the requirements be above the readiness of the community to enforce the law.

As for marriage certificates required by the States, the need seems great. Our country is facing to-day the divorce problem, but this would not be so serious if we had better marriages. Modern eugenics is showing us convincingly that very many of our

modern evils are emphasized, if not occasioned, by uneugenic marriages. Facts show that the marriage of defectives and degenerates adds large numbers of these classes and occasions a large proportion of our charitable and penal expenditures; above all, it seriously deteriorates the race. The subject is confessedly difficult, and the few laws which have been passed, as in Wisconsin and Pennsylvania, requiring marriage certificates from physicians, many consider impracticable. But because the first efforts in this direction have not been successful, it does not follow that there is no need for such legislation. It is known to-day that many sexual diseases are transmitted in wedlock. It has been said that seven of every ten childless women are so by infection from their husbands. All these and many more indications show the importance of eugenic marriages, if we are to have an improved and not a degenerated posterity. The State in its own defense, it is said, must demand proper certificates of health before it can permit wedlock. To-day all States and all countries forbid the marriage of certain parties. The proposal of these measures is to carry these prohibitions further.

ARGUMENTS AGAINST THE MEASURES: Against uniform marriage and divorce laws it is argued that they do not go to the bottom of the question. It is shown that less than a small fraction of 1 per cent. of our divorces takes place in States other than those in which the marriages were contracted, showing that the going from State to State for divorce is comparatively a minor matter. The experience of Europe indicates that uniform marriage and divorce laws have scarcely affected the development of divorce or of other evils connected with the problem. We are confessedly in a state of change and evolution. It is argued that it is wiser to let each State enact such legislation as it will, such as will be supported by the community; to allow States to differ in their legislation, gradually determining what laws are wisest, working by experience and by education rather than by forcing general laws upon States unprepared for them.

As for marriage certificates, it is claimed that these, too, do not go to the bottom of the question. The requiring of certificates will not prevent the propagation of the undesirable, but will prevent legal marriages. It is argued that the offspring they will prevent

would also be, as a general rule, among the better elements of the community. More or less among all classes, but specially among the less morally developed, they will increase illegal connections, illegitimacy, and all the evils that come from such conditions. Enactments which have been made upon this subject are said to be almost ridiculously impracticable. Reputable and honest physicians can not, it is said, sign such certificates without costly and continued examinations. Disreputable and conscienceless physicians can easily make such laws the occasion of improper gains. Such laws, therefore, it is claimed, in every way check the good and develop the bad. The evils of contamination in marriage itself arise, it is argued, very commonly after marriage, so that these laws at their best will do little good, and be the occasion of much evil.

March 15—Suggested Measures

Standardization of the minimum air and floor space per occupant, and of the hygienic provisions required in tenements or dwellings.

SCRIPTURAL BASIS: As stated in previous lessons, we must not expect to find in the Bible explicit authority for modern laws. The Bible teaches principles—not laws. But if we follow Bible principles, we shall have careful and strenuous laws as to housing and provision for the family, for the Bible certainly exalts the family and the home. The whole history of Israel may be said to trace the development of a family. The religious and social life of the Jews largely centered around the home. The law aimed to give land and home to all (Lev. 25). The ideal was that each family should sit under its own vine and fig-tree (1 Kings 4 : 25). One of the most beautiful conceptions of God is when he is spoken of as our dwelling-place in all generations (Psalm 90 : 1).

In the New Testament much is made of the home, and not least in the life of our Lord (Luke 2 : 51; Matt. 13 : 55; Mark 6 : 3; Luke 11 : 37; John 12 : 2. See also 1 Cor. 1 : 11; 2 Tim. 4 : 19).

DISCUSSION OF THE MEASURES: The argument for these measures rests naturally upon the very great evils resulting from overcrowding and unhygienic housing, and the necessity of controlling these by standards scientifically based, instead of leaving them to the discretion of inexperienced committees

or judges. In all branches of reform we need legislation and enforcement at the hands of experts. We have suffered immensely in America from legislation and the enforcement of laws at the hands of well-intentioned but uninformed amateurs. The trouble with legislation and enforcement of laws by amateurs is that such legislation and enforcement often plays into the hands of ill-intentioned and interested parties. Innumerable experiences prove that by the insertion or omission of a clause, sometimes of a word, in a bill or ordinance, a measure introduced in the interest of reform can be perverted into an instrument of oppression or of greed. Hence the need of standardization of the conditions. The provision of the minimum air and floor space per occupant is most important. A careful investigation in London showed that in small tenements of less than five rooms, in districts where less than 15 per cent. of the population lived more than two in a room, the death-rate to be 17.51 per 1,000. In districts where over 35 per cent. of the population lived crowded in this way, the death-rate rose to 25.07 per cent. The death-rate rose directly in proportion to overcrowding.

As for other hygienic provisions, it must be remembered that it is not always in overcrowded tenements that one finds the worst conditions. In such tenements there is usually at least some provision made for many families, but in our cities, and even in small towns, one will often find buildings comparatively attractive on the outside, originally built for a single family, yet occupied at present by many families, with results that can be imagined. Such conditions are known to charitable and social workers in almost every American city. Philadelphia is called the city of homes, but the recent Housing Conference in Philadelphia found conditions in that city most alarming. The visitors were taken in automobiles to see miles and miles of little two-story houses, and were told that 14,000 of these had no sewer connection whatsoever; that there were in Philadelphia 30,000 or 40,000 vaults or cesspools, whereas Manhattan Island has scarcely one left.

Such conditions in New York, and other conditions in some respects almost equally bad in Philadelphia, Chicago, and smaller industrial towns, show the absolute necessity for control, and of not leaving children to

suffer because of the greed of private landlords, or allowing the control to be in the hands of uninformed parties temporarily in office, and the laws to be interpreted by petty judges who may be influenced by interested parties. In a certain school in New York a little Italian girl was awarded the prize of a picture. She returned with it the next day and said she did not know what to do with it. She was told to hang it on the wall of her home. She said they had no wall. Her family lived in the same room with four other families. One family lived in each corner, and her family in the center.

The only argument against the measure is directed not against the requirement of proper hygienic and space provisions, but against their standardization, since in different cities, and in different localities in the same city, provisos may properly differ.

March 22—Suggested Measures

Gradual annual increase of taxes on unused city and suburban land, or the purchase by municipalities of suburban land to be sold or leased to families of small means at approximate cost (the German system).

SCRIPTURAL BASIS: The Hebrew law pertaining to land tenure is given in Lev. 25 : 23. The basic principle is that the land is the Lord's. Since it is his, the people were not to own it in their own right, but only to use it. If one had been compelled to sell his land, it was to revert to him at the jubilee year, and the price to be paid for the lease—since that was all a "sale" could be—depended upon the number of years preceding the next jubilee. The purpose of this statute was to secure as far as possible land inalienably for every Hebrew family, thus preventing the rise of a small class of large landowners, a large class of tenants and vagrants, and overcrowding. This law did not work successfully. Even as to when it was developed critics are divided. But it was a basic ideal of the Israelitish race, a central portion of their code, and was therefore included when Jesus Christ declared that he came not to destroy the law, but to fulfil it. This does not mean that Christ meant the exact carrying out of that law, nor that we to-day should reenact the law. But the spirit of the law, its essence, the provision of land for all, and brotherhood in the use of the natural opportunities which God has given we must in some way fulfil, and to this principle our

landlords must conform in whatever way modern conditions and developments prove to be the wisest and best.

DISCUSSION OF THE MEASURES: In considering the measures which we study this week it must be remembered that we are not discussing the land question at large, but only as it bears upon the housing question and the family. We are considering, too, only such measures as can be introduced by legislation. In England and Ireland they are meeting the housing question largely by developing municipal or cooperative improved estates, buying up unimproved land, building attractive homes with good surroundings—parks, playgrounds, etc.—and then selling or leasing these homes at low prices to workingmen's families. The best form of this is probably Garden City, in England, where land is taken, not in connection with, but separated from, any existing city, bought as unimproved land, and then upon this a Garden City built, providing homes, parks, &c., and also factory sites so that factories can be built and workingmen's families have homes near their place of employment.

The first Garden City at Leitchworth, England, has been a great success, and the idea is being copied elsewhere. Much, however, depends on individual initiative. One can not build Garden Cities by legislation. Nevertheless, legislation can contribute largely to these efforts, and according to the measure suggested in this lesson. If there be laid a gradual increase of taxes on unused city and suburban land, this will tend to force upon the market land which is now held for rise in value. The so-called single tax would place a tax on all land values equivalent to its rental value, so that the value of all land would go to the community and not to private individuals; thus, only those could afford to own land who made a profitable use of it through their own efforts apart from its site value. This, it is claimed by those favoring the tax, would induce activity and improvements, force land not so used upon the market, prevent what is called the unearned increment, increase employment, and do manifold good. In many countries, and notably in England, taxation is moving in this direction. Mr. Lloyd-George is proposing almost radical legislation. However this be, the measure here proposed only partially carries out this policy and calls for application

simply to unused city and suburban land. In most American cities all the available suburban land is held by private parties, or, more commonly, by land syndicates, for rise in values, or sold at high prices to people desiring homes. These high prices tend to keep people from moving into the country, and partly account for the overcrowding of our great cities.

In Germany the housing question is being worked out in the main on very different lines. In Germany the system is developed of having the municipality own so far as possible the area in which the city itself is built, and also its suburban land. The city of Frankfurt, for example, owns 49 per cent. of the land on which the city is built. The city of Berlin owns the equivalent of 240 per cent. of the area of Berlin; that is, the city owns enough of the suburban land, together with the land it owns within the city limits, to make an equivalent of nearly two and a half times the total area of Berlin. The tendency for the municipality to own land is now almost universal in Germany. The land thus owned is either sold to working-class families at little more than the cost price, or, according to ideas more recently developed, is not sold but leased to such families for long tenures at low rates. Rise in values in land thus benefits the city, and is used for the good of the community. Moreover, according to the German system, the large sums, now amounting to many millions of dollars, paid into the Imperial Insurance Funds is largely used in loans granted to Workingmen's Cooperative Building Associations, enabling them to build their own homes. This is not as paternal as at first appears, since these Building Associations are cooperative, while even the Imperial Insurance Funds, though guarded and protected to an extent by the government, are managed by representatives of the employers and employees who have contributed to the funds. Thus, in the main, the people themselves manage the funds and build their own homes.

In America the housing question has by no means been developed as in Europe. Friendly employers have done something, and we are beginning to enact housing laws, but an increasing number of reformers believe that America must very speedily meet this question with either the English or the German system.

March 29—Suggested Measures

Pensions for needy widows with children.

SCRIPTURAL BASIS: No Bible verse can be quoted, or should be quoted, either for or against pensions for women. But the Bible clearly teaches, both in the Old and the New Testament, the duty of provision for the widow and the orphan. St. James even makes religion to consist largely in this (James 1 : 27). Isaiah does nearly the same (Isa. 1 : 16). The Hebrew law made especial provision for the orphan and the widow (Ex. 22; Deut. 16 : 11, 14). The Psalms and prophecies are full of condemnation of those who vex "the fatherless and the widow" (Ezek. 22 : 7; Psa. 94 : 6; Isa. 1 : 23; 10 : 2; Mal. 3 : 5), and blessings on those who hear the cause of the widow, and care for the fatherless (Deut. 10 : 18; Jer. 7 : 6). God is spoken of as One "who relieveth the fatherless and the widow" (Psa. 146 : 9). In the New Testament our Lord makes the life of mercy the one standard of the divine judgment (Matt. 25 : 31-46). Almost the first act of the newly organized Christian Church seems to have been to provide for the widow and the needy (Acts 2 : 45; 6 : 1).

DISCUSSION OF THE MEASURE: Mothers' pension laws exist to-day in some form in at least seventeen States. No other form of social legislation has grown so fast. Fourteen of these pension laws have been passed since July, 1912, in varying form. Sometimes the pensions are paid by the city, sometimes by the county, sometimes by the State. They are granted by some laws to widows only; by some only to mothers. Minor conditions vary. In some they apply to deserted wives or wives of prisoners or of those in any way incapacitated to earn. The allowance varies from \$6.25 a month in California for widows to \$15.00 per month in Ohio, South Dakota, and Washington for widows with one child. For additional children the amount varies from \$5 to \$12 per month. The law is administered in most States by the juvenile courts; in some by other courts; in Massachusetts by the overseers of the poor; in Pennsylvania by unpaid boards of women appointed in the different counties by the governor.

THE ARGUMENT FOR THE MEASURE: This is simple; the necessity and duty of

provision for needy widows and childhood; the overwhelming importance of keeping the family together, of having children reared by a mother and not by institutions; the impossibility of the mother's doing this properly if she has to go out to work; the uncertainty and inadequacy of private relief; the justice of pensioning the needy mother at least equal to that of pensioning the soldier and the public servant; finally the manifold evils to which children and widows have been exposed without these laws. As to their success, they are of too recent date to afford conclusive evidence, but it may be said that they appear to be working at least better than many other new laws, vastly better, for example, than the newly enacted laws demanding health certificates before marriage. In Missouri it is claimed that they have reduced the amount of State grants to children (hitherto given to institutions) by about one-half. In most States those active in obtaining the measures claim for them substantial success, tho admitting that they can be improved and that experience alone can determine what form of the law is wisest.

THE ARGUMENT AGAINST THE MEASURE: State pensions to mothers and widows are opposed especially by those engaged in private relief. Such fear the influence of the State. Mr. J. H. Schiff has put one argument succinctly. He considers that such aid will relieve the individual of the burdens and sacrifices of personal service which he ought to bear, and that there are already too many persons, among men at least, who try to shirk their duty, and will be glad to put this responsibility on the State or municipality. This argument, however, seems academic and might be applied to any relief whatsoever—private or State.

Many question the wisdom or fitness of State officials to handle the delicate problems of the family and the child. Laws, they say, can at best be suited to individual cases with difficulty, especially when administered by official courts and boards. They believe it, at present at least, far wiser to leave such relief to the freer working of experienced private relief. But here, too, the criticism seems to call for expert administration rather than abandonment of the principle. All government needs expert administration, and this will come in time.

◀ Studies in the Book ▶

LIFE OF CHRIST IN THE SYNOPTIC GOSPELS*

Professor JAMES DENNEY, D.D., United Free Church College, Glasgow

March 1—Trusting in Riches and Trusting in God

(Luke 12 : 13-34)

THE contrast is almost startling between the beginning of this lesson and the end of the last. Jesus has been speaking of the most solemn things—of confessing and denying himself, of blaspheming the Spirit and being taught by the Spirit; but there was a man there who felt none of the solemnity. He had business of his own on hand, and he was only waiting till some pause in the words of Jesus enabled him to bring it forward. "Master," he said, as soon as he got his opportunity, "speak to my brother to divide the inheritance with me." His father had died and left something, and this man believed his brother was cheating him out of his proper share. It was the only thing in the world he cared for, and he appealed to Jesus to interfere on his behalf. He must have known Jesus loved justice, and he counted on that love of justice to make Jesus take his side. But Jesus refused to interfere. He had not come to be a judge or arbiter in such cases. We can not argue from this that the Church is not to be interested in social righteousness or in seeing justice done between man and man; but it is probably fair to say that not every means of promoting justice is appropriate for the Church. There are things it should do, but there are also things it should leave to the State, the magistrates, and the law. We can not get statutory direction even in the words of Jesus: only experience and the Spirit can show us the right way.

Jesus uses the man's interruption only to warn others against his sin. "Take heed and be on your guard against covetousness in every form" (verse 15). People are covetous—that is, they want more and always more, because they think that life is somehow dependent on the abundance of their posses-

sions. It is a ridiculous idea. Jesus had no possessions; at this very time he lived on charity (chapter 8 : 3); yet when the evangelist who knew him best summed up his impression in a word, he said, "In him was life." On the other hand, as the story of the Rich Fool proves, a man may have abundance of possessions and no life. The spiritual being whose program for himself is take thine ease, eat, drink, and enjoy life, is dead while he lives. He can not even secure the prolongation of his poor existence. In the very hour in which he is dreaming of his selfish future, God recalls his soul. The divine verdict on him is severe even to contempt: thou fool. He thought he was rich because of his heaped-up goods, but if he had looked in the direction of God, he would have felt he was not rich there. It is more blessed to give than to accumulate. The riches we pile up for ourselves may leave us, and we must certainly leave them. In either case, if they are all we have, we are poor indeed. But giving as opposed to hoarding, charity as opposed to covetousness, makes us rich toward God with riches we can never lose.

The followers of Jesus were poor people, not perhaps directly tempted to covetousness: their temptation was of another kind. They were apt to forget God, not like the rich in self-confidence, as tho they were independent of him, but in anxiety and worldly care, as if he took no interest in them. This worldly care is for the mass of mankind the great enemy of faith in God. It means living as if there were no God, as if we had to bear our responsibilities alone, and to insure ourselves against Providence, instead of committing ourselves and all our cares to our heavenly Father. Jesus says it is irrational. The God who made us surely did not make us in vain: he will give us what we need for life as well as for godliness. He feeds the birds, he clothes the lilies; much more will he feed and clothe his children. Further, it is futile. No amount of anxious care enables any one

*These studies follow the lesson topics and passages of the International Sunday-School series.

to lengthen his life by a span (verse 25). Indeed its effect is notoriously the opposite; it is worry, and neither faith nor work, that cuts life short. Nay it is pagan: all these things which you are so anxious about, the nations of the world seek after—the Gentiles who know not God. Those who believe in the wondrous love of God declared in verse 32 must banish covetousness and care by faith and charity. To give, and not to worry, is to be rich toward God; it is to have a treasure in heaven which will fix the heart there.

March 8—Watchfulness (Temperance Lesson)

(Luke 12 : 35–48)

This lesson opens very abruptly. Everything parallel to it in Matthew and Mark stands in quite other connections, but to understand it as Luke did we must take it in the connection in which he has placed it. What immediately precedes is the word of Jesus about treasure in heaven, and the dominant idea in the lesson is that of being ready for heaven when the door is opened by the coming of the Lord.

The evangelist first shows us a picture of a great house, full of servants. The master is absent at a wedding. He may return at any time, but no one can tell precisely when. What is the duty of the servants in such a case? It is to keep a bright lookout, with loins girt ready for service, and lamps burning ready to light their master in to the house when he arrives. How shameful it would be for them and how dangerous, if their master came and found them asleep, and was made to stand waiting and neglected at his own door. What Luke has in view here is the position and trial of the Christian Church. It is a great household the Master of which is meanwhile absent. But he is going to return, and tho no one can tell when, this does not exempt the servants from their duties and responsibilities. On the contrary, the very uncertainty of the time makes it the more urgent that they should never relax their vigilance. To be able to open immediately (verse 36), when Christ knocks at our door, is the ideal for the Christian. And the reward promised is almost incredibly gracious. The Lord will make himself our servant. He will gird himself, and

make us take our place at his table, and wait upon us. These are hopes for which we have no words: certainly they would never have entered into the heart of man unless Jesus himself had lodged them there. Compare Luke 22 : 27; John 13 : 4–5.

Here the evangelist inserts another parable to enforce the duty of vigilance—that of the thief in the night. The thief does not give the household notice of his proposed visit: it is nothing if not a surprise. This simple illustration deeply impress the imagination of the early Church. We catch the awestruck echoes of it in Paul (1 Thess. 5 : 2) and John (Rev. 3 : 3, 16 : 15). Napoleon said he could forgive a defeat, but not a surprise, and there is no way to avoid a surprise but to be ceaselessly on the alert.

The demand for vigilance is made upon all the Lord's servants, but Peter seems to have felt as he listened that it might be more obligatory on some than on others. That is why he asks Jesus whether he is speaking to the apostles only or to all. There is no parallel to this question of Peter in the other gospels, but it agrees with Luke's interests in church order and offices as it is disclosed in the book of Acts. All Christians are the Lord's servants, and should be wide awake in his service; but in his great house, which is the Church, there are higher as well as lower servants; and the higher they are the greater is their responsibility. Peter and his fellow apostles were peculiarly bound to be diligent in their Master's service, and ready to receive him when he came. They were not to lord it over their fellow servants, indulging their own pride or selfish passions, but to manage well their Master's affairs, giving those who were under them supplies at the proper time. This applies in the same way to all successors of the apostles—that is, to all who teach or rule or occupy any place of authority in the Church. Their responsibility is not less for this, but greater. It is not less needful for them, but more needful, that they should be conscientious in Christ's service, just, considerate, and helpful to others, and always ready, at a moment's notice, or with no notice at all, to open the door to their Lord. Promotion seems to intoxicate some people and make them incapable, but the higher a man stands the greater his need of a steady head. Temperance, in the wide sense of self-mastery and self-discipline, is required of all who serve Christ, but it is

signally required of those who have undertaken special responsibility either as rulers or teachers of the Church. The Church is not their house, but Christ's, and tho he is absent now he will not be absent forever. He will come suddenly to call all his servants to account, and what will be the lot then of the reckless, intemperate, and unready?

March 15—The Lawful Use of the Sabbath

(Luke 13 : 10-17; 14 : 1-6,

The two miracles here narrated are in many respects unlike. One was wrought in a synagog, apparently quite unexpectedly; the other in a private house where Jesus was being jealously watched, in case he should do any such thing. The illness of the woman is ascribed to an evil spirit—Satan had bound her all these eighteen years; the illness of the man is treated as an ordinary case of disease. In the first case, the action of Jesus is challenged by the rulers of the synagog, and Jesus replies; in the second it is Jesus who gives the challenge, and there is no reply. But in one respect there is agreement. Both miracles are wrought on the Sabbath day, and apart from other lessons they teach in common something about the true use of the Sabbath.

The Sabbath law often gave rise to controversy between Jesus and the Jews, and it is worth while to collect all his references to it. Each of the evangelists has something which is not found in any of the rest. All of them tell, on occasion of the first dispute which arose, the story of David and his men, when they were hungry, eating the showbread which the law forbids to any but the priests. The moral of this seems to be that merely positive laws cease to be binding in cases of necessity. Man's life is of more value than any ritual, and is not to be sacrificed to it. All the evangelists again preserve the saying of Jesus that the Son of man is Lord of the Sabbath. It belongs to the Son of man, as one who understands what man is and what his nature needs, to give the true interpretation of the Sabbath law. We do not expect a person who is not himself humane to have any light upon the subject. We do not expect a person who is harsh, tyrannical, or unspiritual—with no adequate sense of what human nature is and requires

and is capable of—to give us any guidance. If such a man pronounces against the Son of man we simply disregard his pronouncement. These two utterances of Jesus on the Sabbath—the one about David and the showbread, and the other about the lordship of the Son of man—are all that are found in all the evangelists. Mark alone gives the memorable and decisive word—The Sabbath was made for man and not man for the Sabbath: It is considerations of humanity which determine the true sense of the Sabbath. The range of these considerations will depend on our idea of humanity. Even if we thought man was only a body, we might see that the Sabbath should be a day of rest; in fact both in Exodus 20 and in Deuteronomy 5 the ox and the ass which labor with man are to share in his Sabbath repose. But if we believe that man is a spiritual being, then considerations of humanity require that his spirit also should have the benefit of the Sabbath: it should be a day of spiritual recollection, of prayer, of fellowship with God, of ministering to the spiritual welfare of man. If the Sabbath was made for man, it was made because man needs it, and it must never be abolished; man must not let himself be robbed of something which God instituted for his good. Matthew has two sayings about the Sabbath not found elsewhere. The one (Matt. 12 : 7), is interesting mainly to the Jewish contemporaries of Jesus: on the Sabbath days the priests in the temple profane the Sabbath and are blameless. That is, though the Sabbath law forbids work, there are inevitable works (like making up the altar fires, etc.) which are not to be regarded as violations of it. The other is interesting to all, because the evangelist tells us that Jesus used it on two different occasions (Matt. 9 : 13; 12 : 7): I will have mercy and not sacrifice. What God requires even on the Sabbath is mercy—that is, humanity, and not ritual observances. The words occur in Hosea 6 : 6, and may be called a favorite quotation of Jesus. It is slandering God who made the Sabbath for man to forbid any action inspired by humanity. This idea is carried a little further by the sayings which Matthew and Luke give in common, but in slightly varying forms (Matt. 12 : 11, 12; Luke 13 : 15, 14 : 5). They mean in effect, if work is done on the Sabbath for the comfort or life of animals, much more may it be done for the relief or

life of man. Besides these, there is in a famous manuscript of Luke (chapter 6:5) the following sentence: "On the same day he saw a man working on the Sabbath and said to him, Man, if you know what you are doing, happy are you; but if you do not know, you are accursed and a transgressor of the law." The teaching of Jesus on this subject may be summed up in two words: Think of the interests of man's whole nature, and do not rob any one of his Sabbath.

March 22—Lessons by the Way

(Luke 13:18-35)

The lessons in this passage are quite unconnected with each other, but in Luke they are all narrated in connection with the journey to Jerusalem which begins at 9:51, and ends at 19:41. (1) First, there is a lesson on the growth of the kingdom (verses 18-21). The parable of the mustard seed shows its outward growth, and that of the leaven the growth of its inner influence. It spreads wider and wider, till all nations are embraced in it, and it works more and more intensely till it imparts its own qualities to everything it touches. Insignificant as it seemed when Jesus spoke, Christianity was destined both to cover the world and to penetrate it through and through. And Jesus knew this. (2) Next there is a lesson on the risk of exclusion from the kingdom at last. It is connected with the incident of the man who asked Jesus whether those who were in the way of salvation were few. Jesus did not directly answer: he never answers questions of mere curiosity. But he took occasion to teach that entrance into the kingdom can not be taken for granted. "Strive," he said, "to enter through the narrow door." Strive while the door is open, for the time is coming when it will be shut, and then you will seek entrance in vain. You will not be able to force it, and he who has closed it from within will not yield to any entreaties to undo the lock. On the contrary, he will repel you as strangers and evil-doers. No appeal to any outward connection with the Lord will count for anything. To have eaten and drunk in his presence, to have sat at the same table with him, to have rubbed shoulders with him in the streets, is nothing. Probably what is in the evangelist's mind is the claim of the

Jews, as the historical people of God, to a place in his kingdom whatever happened: no matter who was shut out, their admission, they believed, was sure. But no one's admission is unconditionally sure. It depends on obedience to the summons, Strive to enter through the narrow door. All Jesus tells us of the last judgment and its issues is that it will be full of surprises. We will see "heathen" men coming from every point of the compass and being admitted, and Christian men, members of the Church who think themselves the people of God, shut out into the dark in anguish and despair. There is not a more solemn sentence in the Bible than this: Many that are first shall be last and the last first. (3) The last lesson in the passage is closely connected in time with the one about exclusion from the kingdom. At the very hour (verse 31) at which Jesus was saying these solemn things, Pharisees came bidding him leave the place because Herod wanted to kill him. We do not know where the place was, but apparently it must have been in Herod's dominions, probably east of the Jordan. This was the Herod who killed John the Baptist. He was a man of no character, the only man for whom Jesus expressed contempt. Here he speaks of him as "that fox," a crafty cruel beast; and in Luke 23:8, 9, when they come face to face, Jesus refuses to speak to him. What he says here to the Pharisees is that the course of his life and work are not to be affected by anything Herod can do: "I cast out demons and accomplish cures to-day and to-morrow, and on the third day my life reaches its goal." This can not mean that he has literally only three days to live, but that the program of his life, brief as it is, has been laid down by the Father, and that Jesus will get all his work done before his short career closes. He will go on his way from one day to another till he reaches Jerusalem, for as he tells the Pharisees with solemn irony, it is not to be thought of that a prophet like himself should perish anywhere else. It is not by the hands of Herod he is to fall, but by those of men like the Pharisees he was speaking to; not in distant Perea, but in the capital of the national religion. This seems to be the reason why Luke adds at this point the moving utterance, O Jerusalem, Jerusalem, etc. Matthew gives it in what seems a truer connection (chapter 23:37-39), when Jesus is leaving the Temple for the last time. In

Matthew "your house" means the Temple; in Luke, it means the city in which Jerusalem's children dwell. Luke's verse 35 can hardly be explained where it stands, but in Matthew it is comparatively easy.

March 29—Review: Jesus the Great Teacher

(Matt. 7 : 21-29)

The lessons to be reviewed are at first sight very miscellaneous, and no summary will comprehend them all without loss, but there are recurrent features in many of them which might be focused for the memory under such heads as the following:

(1) The subjects of Jesus' teaching. In the twelve lessons of the past three months, the most conspicuous subject has been love or kindness. When Jesus tells us how to treat children, when he sends out the seventy to heal the sick and cleanse the lepers, when he shows us the good Samaritan attending to the man who fell among thieves, when he makes much even of a cup of cold water given to a disciple; or when he denounces those who would rob the poor of the day of rest, it is love which he is teaching. This is for him the greatest thing in the world. Humanity is the supreme virtue, to be set above all religious forms. Much of Jesus' teaching is condensed in God's word through Hosea: I will have mercy and not sacrifice. Next to love, in these lessons, the great subject is sincerity. The character of Jesus himself is transparent: there is no parade in it and there is nothing to hide. He walks in the light, without pretense or dissimulation; he is exactly what he seems to be. Further, the truthfulness and the courage which are the bases of such a character are the burdens of several of the lessons. Those three in February headed *Darkness and Light*, *Christ's Hatred of Shams*, *Faith destroying Fear*, all come under this head. Nothing is less consistent with Christianity than hypocrisy or cowardice—the kind of character which has things it is always trying to hide, which is

perpetually pretending to be what it is not, or not to appear what it is, and which has not the manhood in it to be true. There are other details which circumstances may lead any given teacher to emphasise, but under humanity or kindness, and transparent truth and courage, we can bring an important part of what Jesus taught.

(2) But the spirit in which Jesus teaches is as important as the subject. It can be put into a single word, "urgency." What pressure there is, to take the most signal illustration provided by the quarter's lessons, in the charge to the seventy. How eager and insistent Jesus is! The one characteristic of the gospels, from which we can never escape and which never ceases to astonish us, is their moral tension. We are so apt to take things easy, and don't understand a person so terribly in earnest as Jesus. The better off we are the more naturally we take things easy, and that is why Jesus says such strong things about wealth. It incapacitates us for sympathizing with him in his urgency about the reign and the righteousness of God.

(3) If we add to the subject and the spirit of his teaching some idea of its sanctions, we shall have as much as we can get into one lesson about Jesus as a teacher. Again and again in these lessons the end of human life comes into view. It is not all here. It has solemn issues in the unseen for bliss or woe. There are people to whom Jesus will one day say, *Come, ye blessed of my Father*, and people to whom he will say, *I never knew you*. There are people whom he will acknowledge before the angels because they have acknowledged him before men, and people who have been ashamed of him in this world and of whom he will be ashamed in the world to come. All his teaching stands in the perspective of the last day, and he appeals to that great hour if it is despised. "It shall be more tolerable for Tyre and Sidon in the day of judgment than for you." The possibility of understanding Jesus, and of feeling and responding to the urgency of his teaching, is taken away if this unsearchable background is allowed to fade out of view.

AN ANCIENT RITUAL PROHIBITION*

The Rev. T. B. McCORKINDALE, M.A., Lakefield, Ontario

A CORRESPONDENT in a religious contemporary reminds its readers of the use Sir Walter Scott makes of this strange command:

"It occurs in *Kenilworth*, the final chapter, where the tragic end of Amy Robsart is described. Foster, addressing his fellow villain, Varney, who has just enticed the Countess to her doom by imitating her husband's whistle, exclaims, 'Thou hast destroyed her by means of her best affections. It is a seething of the kid in her mother's milk.'"

The meaning that Sir Walter puts upon the command is plain. The correspondent above referred to suggests it. For he goes on: "Does not this approach the sense of the words? They are a protest against barbarity, against the unthinkable, the sin that violates the natural instincts."

That this interpretation is the popular one need not be urged. But it is not one that commends itself to an examination of the surroundings in which the prohibition is found.

In seeking to find out what the enigmatical words mean, we must disabuse our minds of the idea that the prohibition is based on any sentimental reason, such as kindness to animals. That the duty of kindness to the dumb creatures God has made is inculcated in Scripture again and again, and was present to the humane heart of the Deuteronomist, needs hardly to be said. But not when he transcribed this command was he thinking of this duty, for he places the prohibition among a number of ordinances aiming at the preservation of ceremonial purity.

Its surroundings also forbid the idea that it has any sanitary end in view. The practical result of obedience to the prohibitions in Deut. 14, where we find not only the enigmatic law of which we write, but also the flesh of certain animals, birds, and fishes declared taboo, may have been greater health and longer life to the Israelite. But the laws themselves did not aim at that result, at least, primarily. Their true end is found in "the reason annexed," say, to the law forbidding the people to cut themselves, or to make any baldness between their eyes for the dead—that they might be an holy people unto the Lord (Deut. 14 : 2). No doubt some of the animals forbidden as food found a place on the list because as unclean eaters they were repellent, or because they were disgusting to

the sight, as the snake or the eel. But the Bible nowhere gives this as a reason. Animals were really taboo because of their connection with heathen religious belief or practise. For instance, from Isa. 65 : 4 we know that swine's flesh was eaten at sacrificial meals by idolaters; and no doubt the totem animals of neighboring peoples would be unclean to Israel. Our own prejudice against horseflesh may have arisen in some measure from the fact of an old ecclesiastical prohibition when the eating of it was an act of worship to Odin. Similarly, the prohibition against eating blood—a most ancient and stringent law—may have arisen from the practise of the heathen in drinking it at their religious feasts.† Israel was to be holy to the Lord: hence the long list of animals forbidden as food, in which is also found this strange prohibition—"Thou shalt not seethe a kid in his mother's milk." It is found, then, in a code of laws whose end is ceremonial cleanness—a fact that seems to indicate that the practise condemned and forbidden by it was in vogue as a religious rite among the heathen.

But the law was old even when the Deuteronomist wrote. We first find it in the oldest document in the Pentateuch—Ex. 34 : 26. It is here embedded in a code of laws suited, not to an agricultural, but to a pastoral people; and nearly all of these laws are of a ritualistic character. And so Dr. Jordan, of Queen's University, Kingston, in his commentary on Deuteronomy *in loco*, says: "The prohibition is directed against some superstitious custom among the shepherds; a special virtue was ascribed to such milk; it was used to increase the fruitfulness of gardens and trees, and also in mystic rites." Doubtless when a sucking kid was boiled in it, its magical power would be intensified. Thus the ground of the command, as of others, is, "holiness unto the Lord"—a holiness that would be violated, not only by eating the flesh of certain animals used in heathen religious festivals, but by engaging in magical rites popular among or practised by surrounding nations.

† This seems doubtful. Blood was of all taboos the nearest to being universal, was quite primitive, and was observed by Israel's neighbors.—Eds.

* *Thou shalt not seethe a kid in his mother's milk.*—Ex. 34 : 26; 23 : 19; Deut. 14 : 21.

◀ Sermonic Literature ▶

THE SCHOOL OF ETERNAL LOVE *

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When the Lord spake at the first with Hosea.—
Hosea 1 : 2 (R. V. margin).

HOSEA was one of those men, more numerous than the thoughtless are apt to suppose, whose social experience becomes the revelation of God. We are tempted sometimes to represent religion as abiding in the secret place of the spirit, where the soul finds refuge from the commonplace. And if, as may happen to any one of us when he is least expecting it, the commonplace deepens into the tragic, we count it almost a *tour de force* of spiritual experience that religious faith should triumph over material disaster. The strife of tongues, the whips and scorns of time, the drudgery of unromantic routine, except in so far as they are a discipline of character, like the hair-shirt of monastic exercise, are not themselves sources of inspiration or sacraments of divine truth.

It seems to be taken for granted by ordinary men that there is some special organ of spiritual apprehension, some sort of subliminal consciousness as posited by the American philosopher William James, the activity of which accounts for that mystical fellowship with God which is claimed as their peculiar treasure by men and women of religious mind. The man of the world, a name which we may apply not to those who live for selfish and narrow ends, but to those who realize their personality—who come to themselves in the common environment of our daily life—the man of the world, I say, may wish that he had a share in the consolations of faith, or he may regard them with complete indifference. But, in any case, they lie apart from what for him is the normal experience of mankind. They demand a peculiar constitution like the ear of the musician or the eye of the artist. While, therefore, there is nothing which is more certainly nourished by intercourse and association than the religious instincts of the human race, there is nothing for which people are more

ready to plead the excuse of fundamental incapacity than the absence of religious faith.

Now, if only we are prepared to trust life, we shall find that all the best things which it has to give are gloriously democratic. They are the heritage of the people, not the possession of the upper ten. They depend, not upon what is particular and individual, but upon what is social and common. Take those very perceptions of the musician or the artist, of which we have just made mention. Song is the treasure of the simple. The children dancing round a street-organ in the Commercial Road know the joy of it no less than an audience in the Queen's Hall. If I can not understand the Futurists, I revel in the sunlit loch.

Manfully to live the common life and not to shut me from my kind is to listen to the social voices of our mother earth and to receive intimations of immortality. Beware of the sophisticated imagination and the spiced conscience of that antisocial being who delights in what is uncommon. It is the sorrow of the common prisoner in Reading Jail that taught the exquisite Oscar Wilde to utter his *De Profundis*. It is the ordinary pieties, the trivial duties, the universal sympathies of social life that reveal to the sons of men the vision of One whom else they knew not, and who surprizes them with the wondrous utterance, "Ye did it unto me."

To such experiences we owe that marvelous book which stands at the opening of the great Hebrew roll of the twelve prophets. Hosea was no solitary mystic, feeding his lonely soul among the brooding mists of the mountains. He was a human being formed for the society of his fellows and entering with a full and ardent sympathy into the ordinary pursuits and common life of the country where he dwelt. He loved the land.

The picture that spreads itself before us as we read his prophecy is that of a wide,

* By permission of the author and the courtesy of *The Church Times*.

fertile plain like the Carse of Gowrie, or the broad valley which lies below us as we look down from the hillside of Assisi on the distant dome of St. Mary of the Angels. There are the rich corn-land and the whitening fields of flax, and the long rows of olives and figs festooned with hanging vines. We see the morning cloud lifting from the hill, the steaming dew clinging to the rich red soil. There are the peasants breaking up their fallow ground or the oxen resting in the furrow. There, again, are the woodland, where lurk those wild beasts with which Hosea would fain enter into covenant, and the homesteads from which the blue reek ascends, and the cotes to which the homing doves return. As we make our way down among the farms, we may meet the kindly prophet as he stays his team of panting bullocks to put the fodder to their mouths. We may come upon him as he sits in the house place while the cakes are baking upon the hearth. Or in the evening, when the whole earth is at rest and is quiet, there is a sound of singing in the hamlets, and the daffing of lads and lasses by bye and steading.

This is Hosea's world, and it brings him what is at once his romance and his tragedy. Like the young farmers among whom he dwells, he has brought his fair bride home, Gomer, the daughter of Diblaim. But it can not have been long ere the black shadow of a wife's unfaithfulness loomed darkly over the threshold. He had given the honest affection of a good man's heart to a woman whom he was soon to describe as a wife of whoredom. That is the offense which nine men out of ten are slowest to forgive; aye, and even men who have never given to the woman they have selected for the empty honors of lawful matrimony the gift which they claim from her.

If Hosea had not been one of those kingly souls whose view of the indelible relation of the wedded pair is that of the man who has always worn the white flower of a blameless life, he would never have heard the divine voice speaking to him in the desolation of his hearth. A more cowardly man would have cursed the mistake that had united him to a faithless jade, and sought the remedy which society refuses to condemn. Why should he not rid himself of an insufferable burden? Why handicap his young family by not repudiating his dishonest spouse? Ah! do not let us be hard on those who have encountered a fate which flesh and blood can barely tolerate.

One day, after listening to an unpromising utterance from this pulpit on the Divorce Act of 1857, a pale young man came up to me on the steps of the cathedral and told me his bitter story. As I should judge, he was not yet thirty. He had young children, and the woman whose life was linked with his was a drunkard and a harlot. Pity him, Christian people! Pity him from the bottom of your hearts! But never forget that the wreck of human happiness may be just the man's chance of the prize of winning love. It is not the fortunate, but the pure in heart, who see God. Shall Christians ask for a relief of which Hosea never dreamed? Gomer made his home a hell upon earth. He found it the gate of heaven.

We can picture the stalwart dalesman of Ephraim—I think of him as a sort of Adam Bede—sitting with his heart well-nigh broken by the cold fireside on the day that Gomer left him. Year after year his forgiving love had borne with her infidelities. One of the children, whom his hand had reared, was called Loammî, which means in the Hebrew, "not my ain folk."

And now she can not abide her patient swain any longer. He has sought to draw her to himself with cords of love, with the bands of a man. But all to no purpose. She has heard the call of those profane rites, which amid the excitement of wine, laughter, and song have taken their hideous toll of the fair daughters of Samaria. And now what is she? A common prostitute. She has sold herself for hire.

But this was exactly the opportunity which his marriage had in store for the prophet Hosea. This is just the reason why he saw the hand of a redemptive God, and not the finger of a malignant fate, in the romance of his youth which had this bitter ending. The tragedy would have been if he had missed it, and if the most sublime revelation, not of the tears, but of the tenderness that is in things, which the Old Testament, if not the literature of the world, enshrines, had never been given for the wonder and solace of succeeding ages.

But gloriously did he rise to the call of his grief. First of all, we see that grand reversal of the verdict of a censorious world, which refuses to condemn the daughters of sin, while the worst offenders pursue their shameless way. Nothing but the dealings of the Son of man himself with the woman taken in adultery has ever surpassed the judgment of

Hosea. I turn to the patient love which never closed the door on her who, tho she fell deeper and deeper in the mire, was his wife still. Her progress in misery is foreseen, anticipated, followed, by the man who never makes repentance impossible. At last a poor, wretched slave, all her joyance departed, all her lovers gone, all her gifts melted into air, he buys her back from the petty tyrant who now possesses her, at the price for which Judas sold his Master.

What are the words that burst from that suffering, lacerated heart? You remember the scene in which Arthur bends over his fallen queen and extends the benediction of his calm forgiveness. His passionless nature could give no more, and our last word must needs be, "Alas! poor Guinevere!" But the yeoman of Israel has a great heart, pitiful as a father's, yearning as a mother's. He remembers nothing but the old days, when in the cool of eventide they walked the lanes together. Shall I forget her because she forgot me, "when she decked herself with her earrings and her jewels, and went after her lovers?" "Therefore" (it is the logic, not of reason, but of love)—"therefore, behold, I will allure her, and bring her into the wilderness, and I will speak to her heart." You have read, it may be, the *Rubaiyat* of Omar Khayyam. You recall the book of verses underneath the bough, the jug of wine, the loaf of bread, the beloved singing to the wilderness. But for Hosea it was "paradise enow" to seek the moonlit solitudes, fragrant with the secret of Lebanon, not to listen to the silvery voice of an untarnished maid, but himself to plead with the bruised and battered leavings of a selfish world in the crooning accents of a young romance:—

"As fair art thou, my bonnie lass,
So deep in love am I;
And I will luv thee still, my dear,
Till a' the seas gang dry.

Till a' the seas gang dry, my dear,
And the rocks melt w' the sun:
And I will luv thee still, my dear,
While the sands o' life shall run."

But that is God! I tell you, that is God! So the prophet of Israel found his heavenly Father. He gained what is the end of all social experience. Was marriage for him a failure? No! ten thousand times no! It revealed to him his Maker.

This is a road which we may all travel if we will but be brave enough to live. Browning,

in a famous poem, has represented the stripping David in his efforts to save the stricken Saul as finding his struggle to bear aid to his fellow man prophetic of the advent of a redeeming Christ. There is, of course, nothing of this in the old story. And many, I dare say, have accepted this psychologic study of a modern thinker as new and original teaching. But it was worked out eight hundred years before Jesus Christ, not in the busy brain of a poet, but in the life-story of a man. It rests upon that eternal constitution of the universe, according to which the human and divine are connected by no arbitrary analogy the one with the other, but because, as it has been well said, "social life is the hint, the likeness, or the incarnation of a life which lies beyond." When we speak of the humanity of God, we use a phrase which experience constantly assures us unveils the great reality. To those who venture, life will surely become prophetic of the larger unity. The conclusion is not false, because it is larger than the evidence.

I wonder what most people think when they hear in the Marriage Service the statement that matrimony represents the spiritual marriage and unity that is betwixt Christ and his Church. Some are too busy with the social pageantry to hear the words at all. Others doubtless dismiss it as a piece of archaic ecclesiasticism, about as practical as stained-glass and church embroidery. Others will connect it with some "perfect love all human love transcending," which may be supposed to mark the converse of the Happy Isles. What it does mean is that the conditions of the common life, of which marriage is alike the epitome and the highest expression, are just the school in which men and women may learn the wonder of the eternal love.

Take your life just as it is: your actual relations with mankind; the neglect, the cruelty, the ingratitude of the human fellowship; and there, as to Hosea, the word of the Lord will come to you.

Is there any book in the whole Bible, not excepting the pages of the New Testament, which is stored with sublimer images to express the yearning, seeking, forthcoming heart of God, which is the central, beating reality of this marvelous and perplexing world? He is like the rain, "the latter rain that watereth the earth." He is like the husbandman who removes the yoke from the weary beast and gives him food. His very

discipline is bands of love. Like a nurse, he teaches his children to walk; like a mother, he takes them in his arms. And as the prophet contemplates his beloved people, returning from their broken trust in faithless or in self-made saviors, to render the fruit of his lips to him who is their Maker, Husband, Friend, the song which he puts upon the tongue of the penitent rises to a height which is scarcely surpassed even by the divine words in which Jesus taught his disciples to pray. "In thee the fatherless findeth mercy."

Hosea rises to these heights of vision because he has sounded the depths of the divine mercy. It is, perhaps, the most wonderful thing about the whole book how it expands almost insensibly from a record of the prophet's dealings with his faithless spouse into an argument of the love of God toward a rebellious people. The ruined home is a sort of transparency through which we gaze upon a lost nation, a wayward world. The love of the divine espousals toward a fallen race is the pith and marrow of the gospel of forgiveness.

We know nothing of any love of God which does not express itself in a splendid and, as history now attests, a triumphant effort to redeem. The romance of the manifestation of the nature and the name of God requires the tragedy of disobedient man. So fully is the prophet persuaded that the misery of his home is for him love's grand and only oppor-

tunity that by a bold paradox he can treat the conviction that followed on the disclosure of his wrongs as tho it had been his from the beginning, as tho God had said to him, "Go, love a wife of whoredom."

So for us the love of the eternal Father is inconceivable save as it is realized in redemption. There is no other story in which love shows complete but the patience, the suffering, the death which the Lover of men thought a price none too great for the purchase of our worthless souls. And the glorious book which we have been considering this afternoon is an abiding witness to the fact that the experience of life leads on to Calvary. The great activity which culminates on the cross is the work, not of an arbitrary deity, but of a human-hearted Savior. God has never sought a divorce from his world, for love comes to its own only when it goes forth to seek and to save that which is lost.

O men and women, gathered in this church to-day, what a wonderful God it is who is stretching out his hands to you. How can you say him nay? If you have never learned the great secret that God is your Redeemer, do not leave this place without a prayer that he will make known his love to you.

Do not refuse life's great romance. Do not turn away when the gates of Paradise stand ajar. Listen to the voice, so human in its pleading, so divine in its power. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

THE OPENING OF THE SOUL

The Rev. JOHN S. BUNTING, Macon, Ga.

And he took him aside from the multitude, and put his fingers in his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and said unto him, Ephphatha, that is, be opened.—Mark 7: 33-34.

THIS man stood in the presence of divinity and was speechless. He listened to the voice that spoke as never man spoke and heard never a word. He moved among men and never clearly understood. He could only guess, and men could only guess what he meant by signs which he made. He was like a broken wheel in a machine, turning but not moving forward. He was like a silent key on the keyboard, a part of the instru-

ment, but making no music. He was like a choked water-main, not only not a vehicle, but a hindrance to the current. Silent before the unspeakable and deaf before the divine.

We feel for the man, and chiefly because something tells us that we are much like him. What he was in the world of men, we are in the world of soul. God is all about us, his footsteps are countless, he presses close and is never remote, and now and then something seems to step forward from out of the front of life, lays a hand upon our shoulder and reminds us that there is a power above all human power, and we look into the face of this power and are drawn apart unto our-

selves and alone. In the presence of the unspeakable, we too are speechless. Before the awful and the infinite we are bewildered.

We are told that the man was deaf and had an "impediment." He was not dumb, but men could understand him only slightly. Having lost his hearing, he perhaps had come in consequence to lose his speech. And our Lord, seeing him, came forward, placed his fingers in his ears, and, sighing over the world's suffering, he said, "Be opened," and then ringing into the ears of the deaf and sounding through all the silent palaces of thought, this new, divine force of Christ loosened his stammering tongue and he spake plain.

The man's wonderful story and cure describe modern man and our modern day. There are very few if any atheists in our time, and even agnostics are scarce. Men are merely deaf and insensible to God. They do not despise nor disbelieve, but they only think that they have not had any dealings with God nor heard him speak to them. If you ask them how they feel about it, they will tell you that they are neither sad nor troubled, that somehow they get along very well. And that is the sorrow of the world's spirit in this our time.

I. Notice this, then, the separating power of God. He came forward and laid hold of the man and led him out of the crowd and dealt with him apart and alone. Sooner or later something like this happens to us; to the most careless and thoughtless something occurs which isolates and singles out a man's life from his interests, his business, and his day, and makes him deal with himself and the law above him. Wonderful and good are many things in life, but they fall away from us, joys end and business fails, money reaches its limits, friends come and go, and as the days follow on a thousand doorways open through which the face of God looks in and reminds us of the lapse of time.

Standing on the deck of the *Bellerophon*, the great Napoleon said, "Men may argue as they please about God, but," pointing at the stars, he said, "tell me who made those?" And that crowded wonderful life came to a place, busy as it was, when God took him from among men and made him look at the things of the soul, and had he done so at the beginning of life rather than at the end, what a different story would have been written of him! God came thus to men in the Bible—

to busy and crafty Jacob and led him into the darkness of the night. He so came unto Moses as in the silence of the desert he kept his sheep; and to dejected Elijah under the juniper-bush, and to Nathaniel under the fig-tree, and to Saul of Tarsus, rushing as if mad against the Christians at Damascus.

II. God's voice opens a way into a deaf, careless soul. Faith in God reveals new worlds to us. It does not subtract, it multiplies. It does not limit, it expands and enlarges. It does what wireless telegraphy does for commerce, it opens up new spheres of investment. It does what emancipation does for the slave, it sets us free. It does what the physician does for the broken limb, it knits up the bones and sets the limb into use again.

The man existed before, but that was about all. Now all life became plain which before he merely looked at and put up with. Others had helped him to an existence before by consideration and aid, but now he himself became a servant of others' needs, a contributor and not a recipient. Once he made constant, painful efforts to hear what men were saying, but now he both heard and understood and made all men to understand him.

Notice that this man's thoughts of men and of God, his views of life, of the body, the mind and the soul, all underwent a sweeping change after he came within the reach of the voice of the master. So that there was not a subject about which he did not have a larger, lovelier view after he had heard a word of Christ's. Notice that while before he was cured he was only able to stammer out certain poor, vague, unexpressive words, that now he was able to speak with power, intelligence, and effect.

Consider some of the things about which the human mind can think and the human voice speak without first hearing any word of Christ's or feeling the contact of his hand.

First of all, there is the human body. Until a man comes to hear the voice of Christ concerning the value of the body, he will think of it only as an instrument of gain or pleasure. It is to be drest and fed, to be rested and exercised alternately, in order to make it a successful implement of business and pleasure in the world, and that the man who inhabits it may succeed with the prizes of life, but that when age makes it to fail and death causes it to cease breathing, that is the end of the story of the body. Human mind apart from the

teaching which has come into deaf human ears from Christ will certainly hold this disparaging view of our flesh and blood. But he has spoken into our ears the word, telling us that the body is the temple of the soul, made in the image of God, breathed into by divine life, so sacred that he himself came to earth and took it and died in order to save men with both souls and bodies. And because at the last we must stand before him in these bodies glorified and redeemed, we must do them no violence nor spoil them with vainglory.

He spoke into the human ears a word about the human mind—the mind is not merely a tool with which to work out schemes of government and finance. It is not merely an instrument by which we are to conceive works of art and achieve ends which give us pleasure and profit alone, but the mind is a token of divinity. It is reason that is man's crowning glory, and God has given it in order that we may love him with it and think his thoughts after him.

And he has spoken into the human ear a word about human labor—that the work of the hands and the body, the toil of the day and the call of industry and the earning of wages are not to be looked upon merely as a means of existence. We must look upon work as an opportunity of imitating God. "My Father worketh hitherto, and I work." Work gives us fellowship with God, who works harder than all of his creatures put together.

Our blessed Lord opened the man's ears, and he heard and thought things about human life and mind and industry as he had never thought before. He uttered views which he had not been able before that to entertain. But this same Lord who came to him of old has come to humanity at large and visited every soul and has made his voice to be heard by every man since on each one of these profound subjects which concern us all, namely, how shall we think and deal with our bodies, our minds, and the labor of our hands?

Let a man bring these matters into the presence of Christ and hear his true word about them, and he will think differently forever afterward. But let a man fail to get from our blessed Lord some intelligent word as to how he is to treat his physical body and use the faculties of his mind and order his labor and toil, and he will not only blunder, but he will sin and bring sorrow upon himself and others. All the crime of our day, the murder, suicide, and assassinations, the unfairness spread

abroad in the world, are due to the fact that men believe or fancy that they can conduct the affairs of government, and use the human mind, and organize labor or conduct their enterprises without regard for the word of truth which our Lord has taught. Standing in the presence of Jesus Christ, who is to-day as intelligible as he was then, men are deaf to him and need to have God's fingers put into their ears and channels cut through the walls of carelessness and indifference and to hear that exploring voice of Christ, *Ephphatha*—"Be opened."

George McDonald tells the story of a blind lamplighter who went from lamp to lamp in the streets of London, and was all the time busy lighting lamps which he himself never saw. Many lives to-day are like that, and pass on from duty to duty, from labor to labor, and from one experience to another, and never catch any light which shines from God by that way. So it is with many among us in our time.

Diderot, the great French scientist, and Grimm, the German author, were one day walking together in the fields and talking as they went. Diderot plucked a little flower from the wayside and began earnestly studying it. Noticing his silence Grimm asked him what he was doing. Diderot replied, "I am listening." "But who is speaking to you?" said Grimm, "for I hear no one's voice." "God is speaking to me," replied Diderot.

Faith in Christ presses upon us with the force of divine mind and we feel about things as the heart of God feels. As we pick up a little flower in life by the roadside, or as our hands deal with the duties and incidents of life, and we look into their face, they have a word about God for us. Like Diderot, we hear them speak, and because we deeply feel what they say we are able to utter something of what they mean.

Now, until you know and experience some word of Christ uttered to you—until some wave of influence, some ripple of power from him is felt by you, everything that you handle will show your absence from him. What you deeply feel you will clearly state. What you definitely know you will intensely utter. It is a law of life.

Our Southern mocking-bird mounts the topmost bough of the tree and sings his matchless melody. But do not forget that he sings thus because he has heard a note which no

other bird has heard. It is the note of the mate near by or far away, and the voice with which he sings is the outward response to what even the bird life feels.

The reason the waves of the ocean move with marvelous power and steady swing is that they are lifted up and cast down by the power of the sunlight upon the water and the attraction of the moon and the stars. A force has laid its hold upon them, and they have answered. They are drawn from above, and even the water rises from below. And so human life that feels and hears some impulse from the great thoughts and purposes of God with regard to men will just as surely respond to it as the mocking-bird responds to the voice of its mate and the sea to the call of its tides. What you know you will speak. You will not stammer once you have heard that word of his.

Since that first *Ephphatha* which the Lord uttered in the ears of this man, he has uttered another with a louder and a deeper voice. He not only spoke to men in those thirty-three years of his life. But after he had

failed to get the human ear to receive his words, he determined to speak another word which they would not fail to hear, and he gave himself to the death upon the cross. He died, and was buried, he rose again and ascended. And so whenever we are insensible and indifferent, whenever there is a man who will not listen to God, be sure that if he does not yield his interest unto the life of Christ, it must be the fact of his death alone that can reach him. Calvary legally considered was a murder. Historically, it was a tragedy. Theologically, it was the atonement. But practically it is the eternal stepping out into time and grasping human life and making it hear and heed.

Men do not need to hear to-day new teaching or brilliant ideas, novel doctrines or unique applications of truth, so much as they need to hear a voice that deeply awakens them to the consciousness of the divine, strongly stirs them to attend to the Eternal. And what they clearly hear, they will clearly respond to.

AMBITION

The Rev. A. F. SCOTT PEARSON, Th.D., Hamilton, Scotland

We beseech you, brethren, . . . that ye study to be quiet, and to do your own business, and to work with your own hands.—1 Thess. 4 : 11.
So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.—Rom. 15 : 20.

Wherefore we labor, that, whether present or absent, we may be accepted of him.—2 Cor. 5 : 9.

QUITE frequently the syllabus of a debating society contains an item for discussion running thus, "Ambition—Is it a Virtue or a Vice?" for there are some who know not to which category that characteristic of man belongs. Young people are at times warned against it and at others exhorted to cultivate it. The good Thomas à Kempis writing anent the subject says, "How foolish and absurd—nay, how hurtful and destructive a vice is ambition, which, by undue pursuit of honor, robs us of true honor." On the other hand, we have from the pen of many distinguished writers the assertion that it is the stalwarts of mankind, history's great men, who are the most ambitious of all. "Men of the greatest abilities," says Addison, "are most fired with

ambition, and, on the contrary, mean and narrow minds are the least actuated by it." "Ambition," writes another, "is the germ from which all growth in nobleness proceeds."

Why this discrepancy? Why two signposts at the entrance to the way of ambition—one telling us to come and the other bidding us stay? Why? It is simply because of itself ambition is neither a vice nor a virtue, but merely a hankering after and a striving for something, and the character of our ambition is determined by the character of this something desired and sought after. The object of our endeavor may be good or it may be bad. Accordingly our endeavor—which is merely our ambition in action—may be good or bad, praiseworthy or blameworthy, a virtue or a vice. Originally the word referred merely to the going about (*ambi*, about; *ire*, to go), as canvassers of candidates for civic or political honors in Rome. It has come to be applied to the going about in all realms—science, exploration, oratory, invention, politics, and religion, yes, anywhere—of men in search of truth, fame, honor, wealth, character, God—yes, anything. If

the ambition has as its goal, say, the increase of wealth through a successful slave-trade, we denounce it; if its end is like that of Livingstone, to increase the liberty and character of the slave-driven by the suppression of the self-same trade, we approve it. To answer the question, "Is ambition a virtue or a vice?" we must, in short, reply, "It all depends." It all depends upon the motives stimulating the ambitious person, it all depends upon the value of the end he has in view. As the star-greedy Napoleon once put it, "Great ambition is the passion of a great character. He who is endowed with it may perform very good or very bad actions: all depends upon the principles which direct him."

The New Testament is surging with weighty and worthy ambition. The history reflected in it begins with the baptist revival in the wilderness, the ambition of the god-intoxicated ascetic John being to prepare the people for their Messiah. Then follows the story of the gentle Jesus, whose heart was crowded with ambitions of the noblest order. To reveal the universal fatherhood of the good and only God, to save men from sin and selfishness, the poor from poverty and the rich from canting pride, the sick from disease and the worldly from the world, and to lead men up the heights of love and peace by the glorious gospel and a life of intense prayer and affection—such were the ambitions or ideals of the Christian's Savior. Death put an end to his life on earth, but not to his ambition. That has been bequeathed to humanity, and from the first has exercised a deep, uplifting power. We see it at work in the story of the early Church as recorded in the book of the Acts of the Apostles, and as witnessed to in the letters of the most ambitious of the apostles, even Paul. Judaism could not limit his perfervid aims, Asia was not big enough for his ambition. Hence he became Christianity's first great foreign missionary borne upon the wave of a restless Christ-enthusiasm, impelled by the power of a heaven-born ambition to tell out the good news to all men and to bring them through Christ to the feet—yea, to the heart of God.

In the authorized version of the Bible no mention is made of the word ambition, but on consulting the original Greek of the New Testament we find that Paul in his epistles three times makes use of a verb which denotes "to be ambitious." That word appears in the three verses we have chosen for

consideration, and is the bond of connection that brings these three, at first sight so disparate, texts together.

To the Thessalonians Paul thus speaks: Let this be your ambition—to live in peace or quiet, to mind your own business and work with your own hands. As this injunction immediately follows the exhortation to brotherly love, we take it to be a counsel in support of true neighborliness or fellow citizenship. Paul advises men to live the life of love and independence. Love smoothes the dealings of one with another and self-dependence makes neighbors worthy of another's love. Cultivate the affectionate attitude, weed out that of harsh criticizing, help the weak, tolerate those of other standpoints; if you deem their viewpoints wrong, pray for them, but do not pour your venom upon them; keep near to God in surrender, and let all your ways before man and Maker be clothed with the garment of peace. Live in peace. Your first duties lie before your own door and oftener behind it. Perform these well if you are to be entrusted with greater ones. Wind up your own clock, and pay your own debts; discipline your own life and train your own children in the nurture and admonition of the Lord. Know thyself and thine own business and mind that. If each member of a community were so to act the community would take upon itself the aspect of a goodly temple, each stone and corner serving its great or little purpose well, all being cemented together by the wholesome and harmonious bond of love. Mind your own business.

One can fulfil one's own function only when one works. "Work with your own hands." In a complex civilized society, of course, one's hands are often one's brain, sometimes the feet, sometimes the eloquence or command of the tongue. People can work for the common good of all by the exercise of more than the hand-muscles, but the Pauline injunction is that they must work; and in the apostle's ideal state the able-bodied and the able-souled are committed to the performance of tasks. A nation of drones comes inevitably to suicide. A nation of ne'er-do-wells and idlers starves. Each living soul should do something—command or serve, read or write or pray, wield a humble pen or a prosaic pick, send winged love-thoughts to wrung hearts, or bring flowers of sympathy to the afflicted. All these are within the ambitious

Paul's social ideal, all must work—maybe in heaven itself the blest must keep on working—in order that life may be full and rich to self and fellow and God.

So far we have considered the ambition of Paul as a man and a citizen in a world of men. Taking up the second of his ambitions, we are to regard him as a Christian statesman. His statesmanship is from the force of circumstances applied to the field of foreign missions. Christ was the originator of Christianity and Paul its first great distributor. And in writing to the Roman Church he made mention of the way in which he sought to make wide-spread the blessings of the new faith. His words are these, "Beginning at Jerusalem and the outlying districts, I have proclaimed without reserve, even as far as Illyricum, the good news of the Christ; making it my ambition, however, not to tell the good news where Christ's name was already known, for fear I should be building on another man's foundation."

Thus speaks the practical idealist. He cares not merely about high aims but also seeks wisely to realize them. He lays weight upon the method of his task as well as upon its purpose. Combining the talent of a business man with that of a religious enthusiast he endeavors planfully to reap the maximum of fruit from the minimum of seed. He spares not his sowing of the Christian gospel-grain, but he carefully and graciously refrains from sowing over again in the fields already worked by other missionaries. Economy and wide efficiency have to be observed and overlapping and wastage to be avoided.

It was late in the day before Christianity's foreign missionaries recognized to the full the importance of this vital practical rule of Paul. In countless instances the outworkers of Protestantism representing different branches of the divided Church—and there are many such branches, for Protestantism seems to be the nurse as well as the victim of sects—labored abroad in the same districts or towns more as competitors than as co-operators, and, while their agencies were universally overlapping, the regions beyond remained altogether unevangelized. Now, we rejoice to observe, the Protestants of the foreign mission field are adding the statesman-like vision to their Christian enthusiasm, are working as members of a corporate union, dividing up the world's parishes among the

band of devoted workers and thus allowing a more rapid and efficient evangelization of the whole earth. The application to Christian mission work of the economic and Pauline principle of division of labor, in alliance with the other equally important principle of combination of labor, is thus making for a harmonious expansion of Christianity and a more fruitful utilization of the forces at its disposal.

The movement among the home churches for cooperation, if not union, is partly inspired by the Pauline aversion to overlapping. In some districts there are too many churches. In such the pastors often minister to a mere handful who, from a monetary point of view, are unable to support their head. Beggary in the manse is a frequent resultant. Besides, the permanent penury associated with small voluntary congregations often induces the man in search of larger membership and funds to commit the egregious impropriety of so-called "ecclesiastical poaching."

On the other hand, there are churches a thousand or even two thousand strong whose minister labors single-handed. He can not possibly cope with the work. Such churches are sadly undermanned. And what is required is a redistribution of forces, so that in the one instance overlapping may be remedied and in the other undermanning.

The third of Paul's specific ambitions is the most religious of the three. He introduces it when in his second letter to the Corinthians he touches the theme of the beyond with its immortality and heavenly glory. We can see the glint of eternity in the apostle's eye as his mind overleaps the span of life and dwells in forecast upon the fact of the next world. His soul is full of the exile's yearning. You can appreciate the Paul of this passage (2 Cor. 5) when you realize the position of a colonial brother whose parents and kin are at home in the mother country. There are the wanderer's true treasure and heart and his thoughts fly thither, his dreams are full of home-scenes, and his constant longing is to be with those he loves so well. So it is with Paul. His true home is where Christ is. In his earliest epistles he was convinced that Christ was to come again and soon, yea, immediately, and he sought to prepare his converts for the pending second coming. But the second coming never came, and Paul in his later epistles changed the accent of his joyful hope. At first the apostle's

fervent prayer was "O come, O Lord, and quickly: Maranatha"; now the burden of his utterance had changed to this, "Lord in heaven, we would come to thee." Lest, however, the apostle and his converts should be unworthy of the presence of the Christ on high, lest they should be charged with a feckless otherworldliness, lest they should become unworthy denizens of the next world by being unworthy citizens of this, Paul adds a ballast of saneness to their aspirations by propounding the third of his noble ambitions. "We make it our ambition," says he, "whether at home or in exile, to please (the Lord) perfectly." That is the paragon of the Christian's ideals. "At home" means in heaven or the beyond, which is a home where God and Christ and the children of God dwell together. "In exile" means on earth, where the flesh with its weakness separates us from the all-good, where the circumstances of time keep us away from the realization of the perfect, where sin outspreads a gulf between us and God. To please God and Christ we must at least strive to identify our will with theirs and our life with theirs. Nothing short of perfection in life and thought

must be our ideal. "Be ye perfect," saith the Master, "even as your Father who is in heaven is perfect." And it is in to-day's tasks and this world's worries that the trial of strength is made. We dare not flee our duties here, expecting to be worthy of our rights there. No, it is only by proving our religious mettle in this world that we can make ourselves deserving of a Father's esteem in the next.

You can not entirely win heaven on earth, but it is here that you must be ambitious to deserve it. Through terrestrial high-souled strife you can forge your claims to celestial life. Christ Jesus did not deem this world too small for great deeds, nor too narrow for wide thoughts. He lived the life of heaven upon the earth. And by living in him you may, in spite of strayings and imperfections, assure yourself of reaching the highest standard of soul that is possible to man in the flesh, and it is only thus that you and your godlike ambitions can please the Lord of life and bring you with welcome to the shores of that new country where you will have a larger opportunity in the life of the spirit to please him the more.

COMPENSATIONS OF DISCIPLESHIP

The Rev. FREDERICK F. SHANNON, Brooklyn, N. Y.

Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?—Matt. 19 : 27.

REGARDED from any standpoint, the subject of life's compensations is vitally interesting. It is older than the first Christian century, and was philosophized about by men ages before Peter propounded it to the Master. Emerson has written upon the same theme with the insight of the seer, the music of the poet, and the wisdom of the philosopher. He tells us that from boyhood he had wished to write a discourse on compensation; that while still very young it seemed to him that on this subject life was ahead of theology; that the documents from which the doctrine is to be drawn charmed his fancy by their endless variety, and lay always before him, even in sleep; "for they are the tools in our hands, the bread in our basket, the transactions of the street, the farm, and the dwelling-house; the greetings, the relations, the debts and the credits, the influence of

character, the nature and endowment of all men."

Our theme has to do not merely with the compensations of life in general, but with the compensations of a distinct type of life as they are set forth by a distinct type of people. For the compensations of Christian discipleship are peculiar, occupying a sphere like unto no other known to the soul of man. At best, peculiar shades of thought are the only differentiating characteristics of disciples of the great masters of intellect, while it is a peculiar type of life that is the resultant of Christian discipleship. The line of cleavage can not be too emphatically drawn, for with all the over-soul music playing along Emerson's majestic stream of thought there is something lacking—shall I call it a heart, a soul, a personality?—which turns his song into a dirge, his wisdom into foolishness, his strength into weakness, until one can not forego the pathetic reflection: If this high soul had only discovered in Jesus Christ the heart of a

Father, instead of an "it" at the soul of the universe, how much more beautiful and helpful his already fine and inspiring life must have been!

So, let us make Peter's question our own, bringing it to our Lord and Master: "Lo, we have left all, and followed thee; what then shall we have?" In the first place, we shall have Christ's character. I say Christ's character, because we can not leave all and follow him and get the character of somebody else. Just as sure as the sun rises and sets, just as sure as morning follows night, just as sure as the tides ebb and flow, just so sure shall we receive Christ's character, if we are true disciples of Christ. Is it not something worth thinking about, that in the history of a world there is a Teacher, and a perfect one, absolutely flawless in every sense, who still has the power of making men and women to become like himself?

Granting this to be true, the question may be asked, "Is the compensation of having Christ's character sufficient?" Well, if it is not sufficient, the universe holds no such thing as a sufficiency in any realm of being. Love is a lie, faith is a lie, hope is a lie, manhood is a lie, history is a lie—the whole bustling confusion of a world is a huge lie, if this first compensation of discipleship is not sufficient. All movements of society, all forces of civilization, all upward reachings of philosophy, if they mean anything at all, mean this—that out of their agony and night and dreams they have striven to realize perfection, and perfection embodied in a life and character. And the realization has come true in Christ, who has colored the centuries with a glory that is divine, himself the one perfect flower of character breathing a holy perfume over the world.

Absolutely supreme in perfection of character, our Master can impart his secret to men and women mastered by his passion for holiness. In his life of Gladstone, John Morley quotes Lord Salisbury's words, spoken in the British Parliament after the statesman's death: "He will be remembered not so much for the causes in which he was engaged or the political projects which he favored, but as a great example to which history hardly furnishes a parallel, of a great Christian man." Harry Steele Morrison has told of his crossing the Atlantic, as a boy of sixteen, to interview Mr. Gladstone for a New York newspaper. Arriving in London, this venturesome lad at

once opened up correspondence with Hawarden, never dreaming that he was trying to see a man who was daily denied to commanding personages. Turned down by a secretary, a son, and a daughter, young Morrison finally got a hearing with Mrs. Gladstone. He told her his mission, and showed her a New York newspaper containing a narrative of his experiences, as well as a drawing of himself seated in the castle, interviewing Mr. Gladstone. The good woman was very much amused, saying that if Mr. Gladstone would see him it would at least be a change for him. Well, Mr. Gladstone did see this strip of a boy, treated him like a king, and sent him away with a new outlook upon life. Writing of that interview nearly ten years afterward, Morrison says Gladstone made one statement which will remain with him always. "Remember," said the noble statesman, "that fame and notoriety are not the things which count at the last. I would be very unhappy if I felt that in being a statesman I had sacrificed any of the principles I embraced with the Christian faith." This planet seems too small to have grown many Gladstones, but when they do grow they are always the fruitage of that Vine whose branches bear the finest specimens of royal manhood. We shall have Christ's character—that is one of the compensations of discipleship.

"What then shall we have?" We shall also have the satisfaction of effective service. Come, let us go down by the sea of Galilee and listen to its song as we watch our Master work with men. There they are—four of them—Simon and Andrew, James and John, with their nets. O, what are the blue waves of Galilee saying? I know not, but I am sure their music is not so sweet as those words of my Master: "Come ye after me, and I will make you to become fishers of men." O Galilee, blue Galilee! your billows never made any music like this! "You Simon, you Andrew, you James, you John—drop your nets, come along just as you are, and I will make you to become—better fishers of fish? No, not even fishers of angels! I will make you to become fishers of men!"

My friends, are we enjoying the satisfaction of effective service? Walking along the shore of our soul's Galilee, casting the nets or mending them, have we realized the transforming power of that mighty "to become" of our Master? Or are we languidly satisfied with our ineffectualness, content to let things

drift? There is a parable about the gravel-walk and the mignonette. "How fragrant you are this morning!" said the gravel-walk. "Yes," answered the mignonette, "I have been trodden upon and bruised, and it has brought forth all my sweetness." "But," said the gravel-walk, "I am trodden on every day, and I only grow harder." If our unimproved opportunities for service have only caused our souls to grow harder every day, let us pray for a passion that will send us out into God's great human sea, where the billows of sin are raging and have no Master to trample them into peace. No man ever yet came back empty-handed who carried faith for a pole, hope for a line, and love for bait.

O men, there is nothing like it this side of heaven—this holy luxury of catching souls. In her *Fishin' Jimmy* Mrs. Slosson tells of a little French Canadian girl. Her mother was a tramp, and the girl had developed into a wild little heathen. The mother fell suddenly dead near the village one day, and the child was found clinging to her mother's body. The girl's soul was shaken by mighty sobs, and when they tried to take her away she fought like a young tigress. There was in the crowd a small boy who knew "Fishin' Jimmy." With a child's faith in his big friend, he hurried away and brought "Fishin' Jimmy" to the spot. Very tenderly he lifted the child in his arms and took her away. Nobody seems to have known anything about the taming of the little savage, but a short time afterward she and "Fishin' Jimmy" were seen on the margin of Black Brook, each with a fish-pole. He kept the child for weeks, and when she went at last to a good home, she had exchanged her wildness for a tender, affectionate nature. Then people wondered how the change was wrought. They asked Jimmy, but his explanation seemed to breathe an air of mystery. "'Twas fishin' done it," he said,—"on'y fishin'; it allers works. The Christian r'liging itself had to begin with fishin', ye know." Yes, the religion of our Master had to begin with fishing, it will continue with fishing, and it will end with fishing, for this is indeed life's divinest task. And as we work, we shall hear this mighty music rolling in from the infinite sea: "Come ye after me"—my soul united with God in Jesus Christ—"and I will make you to become"—my soul trained and fashioned by the supreme Master—"fishers of men"—my soul realizing its highest calling!

"What then shall we have?" We shall have our cross. "Oh," you say, "but did not Christ bear the cross, and did not he pay it all?" Yes, he bore the cross and he paid it all. But he bore the cross that you might the better bear your cross, and he paid it all that you might the better pay your all in love and service. Listen: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Discipleship is not a holiday jaunt, my friends, but the most serious affair that can command the soul. There is a calvary in the soul that answers back to the great Calvary of the universe, and the supreme business of discipleship is to keep the connections true. When General White was in England his regiment was sent to the front. He asked that he might go with it, but the Prime Minister insisted upon his remaining in London, because his counsel was so much needed. Then General White said: "But suppose my regiment should be cut to pieces, and I not with them?" Ah! here is the heroism of a true soldier, but here is also the principle of true discipleship. The soul that has heard Calvary's holy appeal does not run away from its cross, but says, "Suppose my Master, suppose my brother, should be cut to pieces in this fierce battle with sin, and I not with them?"

Oh, let our souls not forget their way home! One day a carrier-pigeon beat its wings against a window in Mrs. Nansen's home in Norway. She let the little messenger in, and then she covered it with kisses and caresses, for it had brought a note from Nansen, saying all was well in his efforts to explore the frozen north. After fastening his note to the bird he set it free. Then began the long flight homeward—a thousand miles over frozen waste, and then another thousand miles across the sea and forests and plains. Tho the little courier had been away from Mrs. Nansen's cottage thirty long months, it had not forgotten the way home. Have our souls forgotten the way home? Have they lain upon perfumed beds of idleness, and gone down winding paths of dizzy pleasure, until they are stifled by things of sense, "mild-eyed melancholy lotus-eaters," enfeebled by spiritual indolence and luxuriant day-dreams? Remember, the way home is the way of the cross, and no carrier-pigeon was ever guided by instinct through the trackless air so certainly as the sovereign power of

the cross shall direct our souls to mansions not made with hands!

"What then shall we have?" We shall have Christ's joy. Let John lead us to the very edge of the garden, and he will tell us what he heard his master saying: "These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled." Christ's joy in the soul—what does it mean? I am sure I can not tell, and I wonder if the angels can? But I think it is like the nature of the soul itself, and goes on forever. A few years ago I was walking along the shore of the Susquehanna River, in Harrisburg, Pa., accompanied by the little boy of my friend, Doctor Hill. Night was fast closing down over the earth, when the

little fellow looked up and said, "Brother Shannon, where does the river go to when the night comes on?" I saw at once that the question was big with the wonder and mystery of a child's mind. He had just come from his own home, he saw men and women going home, he saw the birds flying to their homes in the trees, and he wondered if the river had a home, too. Of course I could have answered that the river has its home in the sea, but I said, "My child, the river flows on just the same through the night as through the day." And men say, "Where does the soul go to when the night of death comes on?" The Master says, "It goes on just the same, thrilled with my joy, united with my destiny, and deathless in my life!"

THE DEMAND FOR PERFECTION

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Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—James 2:10.

"This is a hard saying, who can hear it?" Can it then be that yonder Pharisee praying in the temple with such evident fervor and devotion is a self-deceiver and a hypocrite? Do we not all know his blameless life? Who has not heard of his habitual austerity and self-denial, transcending alike the requirements of the law and the ordinary usage of the religious? Who does not recognize his scrupulous integrity? Why, sooner than defraud the Almighty or his ministers of one tittle of their due, he pays tithe on every article he possesses, however trivial. Do we not know him to be munificent and open-handed whenever any call is made upon his benevolence? Is he not foremost in every work of philanthropy, does he not lend his purse, his influence, or his name to every cause that implies the well-being of his fellow creatures? How many destitute, feeble folk are daily relieved and comforted at his palace gate? Can it be that such a one as he is an impostor? Can the one mere foible of pride, or exaggerated self-respect—after all a noble foible—be capable of marring a character so truly elevated, so eminently useful? Ah, my brethren, "The Lord seeth not as man seeth." Hear the words of the great heart-searcher, before whose

piercing glance all things are naked and open. Hear from his lips that austere verdict, "I tell you the publican went down to his house justified rather than he."

If this be so, it concerns us—concerns us all (ah! how deeply)—to form correct views of sin, and in particular to understand the full bearing of the apostolic maxim, "he that offends in one point is guilty of all." In order to do so, let us endeavor to trace out the steps by which man has been led from the vaguest and most unsatisfactory notions of sin to the truth contained in our text, to which we all assent, but which how few of us really believe, or at least act as if we believed it.

All men have the sense of sin. This is as true as the theological dictum, "All men are conceived and born in sin," or as the Scripture truth, "there is none that doeth good, no not one." The sense of sin seems as inseparable from man as memory, reason, we might almost add consciousness. It is present in the youngest child, as soon as ever reflection begins to act, however feebly. The child that has disobeyed or otherwise done wrong knows that it has sinned, quite independently of any impending penalty, altho its notion of sin is utterly rudimentary, and it probably anticipates the censure of no higher tribunal than a parent's displeasure. And what is true of the individual child is true of all rude uncivilized tribes, the "children"

of the human race. They too have the sense of sin, confused it may be and distorted, but none the less present for all that. This general assertion has been denied, on the ground that every sin forbidden in the decalog, or condemned by the collective voice of civilized man, has been practised or even legalized and inculcated in some nation or other of the world, and those not necessarily or even most commonly the deepest sunk in barbarism and brutishness. For instance, the Spartan law encouraged and rewarded successful thieving as a mode of teaching its youth cunning and adroitness and the fearless spirit of adventure. The Athenian law permitted the parent to expose his new-born infant to perish, if he declined to acknowledge and to rear him. The Roman law permitted the master to slay his bondsman-debtor if his friends failed to redeem him from his dungeon. The Indian thug pursues indiscriminate murder as his one final cause in life. Even Plato in his *Ideal Republic* permitted infanticide in the case of weakly or misshapen children, lest they should grow up as unserviceable members of the community. But to infer that there is no sense of sin in man—in other words, no discrimination between absolute right and absolute wrong, because in this, that, and the other case there have been aberrations from the great unchanging law of moral right involves a fallacy not difficult to point out. It implies that because this or that duty has been ignored, because this or that sin has been cherished in certain particular nations, therefore all virtues collectively have been ignored, and all sins practised with approval and applause among portions of mankind; a conclusion not borne out in any single instance by experience. It is as much as to say that because several individuals are more or less color-blind, some confounding one pair of colors, others another, there is therefore no such thing as an absolute succession and differentiation of colors in the prismatic spectrum, so far as it affects the human eye generally.

Hitherto we have assumed this universality of the sense of sin as a conclusion drawn from several personal experiences and from general observation of the thoughts and actions of mankind at large. Need I point out that it is also the teaching of Holy Scripture? There we read that "the gentiles, which have not the law, do by nature

the things contained in the law, . . . are a law unto themselves: which show the work of the law written in their hearts."

But this inborn morality, this intuitive sense of sin, is not sufficient in practice to deter from its commission. The pain of the after-compunction—in other words, the reproof of conscience, is not sufficient to counterbalance the immediate pleasure in yielding to the promptings of the baser nature, whether they be the solicitations of appetite or the tempest blasts of passion. There is needed some stronger sanction to deter from sin, and that sanction is found in God's outward law forbidding sinful acts, and threatening the offender with the divine displeasure and with penal consequences present and to come. This marks a distinct era in the history of the law of sin, this promulgation of divinely imposed ordinances and prohibitions, embodying the great principles of natural morality. I refer of course to that great compendium of moral truth, the decalog, imposed indeed, along with an obsolete system of legislation and rites and ceremonies, upon the nation of Israel; but still as it were reverberating with unimpaired solemnity throughout Christendom, and claiming alike obedience from the modern as from the ancient. And for this reason, that the principles of moral right and wrong are immutable, and transcend all changes of dispensation, and that these are set forth in their rudest and barest form in those venerable words which first issued from amid the darkness which veiled the top of Sinai from awestruck Israel.

But why enounce in dogma and caution truths which we have admitted to be engraved on every human heart? Simply because experience has shown that there they have a tendency to become obscured and more or less effaced, and to alter more or less according to national or individual idiosyncrasy. Not so when they are embodied in a clear and stringent code, so clear that he who runs may read; so stringent, that none can consider himself emancipated from its restrictions, especially when it comes indorsed with the authority of the most high God, and purporting to be the expression of his inflexible will to man.

But the outward law has also its inherent weakness. From the very nature of the case it enjoins and prohibits acts. It therefore (so to say) touches only the surface of

man's sin. It represses the several grosser outbreaks of it, but it leaves the root of the disease still untouched. It fails to sway man's motives.

Again, it can but legislate for a very limited number of overt acts. Unless it were so voluminous as to be practically coextensive with the infinite variety of perverse human action, it must leave a vast number of sins unrepressed and uncensured. And such is the deceitfulness of man's heart, such his natural self-complacency, that viewing himself in the light of the mere positive enactments of the outward law, he will acquit himself of guilt, tho he be all the time really guilty of all. Hence it was that our Pharisee could thank God that he was not as other men, extortioners, unjust; while all the while he was worse than the very type-form of depravity whom he affected to condemn. Hence it was that the young man (whom Jesus beheld and loved) was able in the depth of his self-deceit and self-ignorance to enumerate the great precepts of the decalog and say, "All these have I kept from my youth; what lack I yet?"

Even the divinely promulgated law of morals, then, failed to carry conviction of sin, or even full comprehension of what sin was, to the heart of man. It was not till the coming of the Son of God in the flesh that mankind learned to form just views of sin. This change of view was brought about, partly by the overpowering, the awful, force of contrast. In the person of Jesus Christ man beheld a character so immeasurably elevated in goodness, so spotlessly void of harm and guile, beyond anything they had heretofore beheld or imagined, that they were enabled to measure their most perfect attempt at obedience to the outward and inward law of right and wrong by a transcendent standard of holiness.

But this was not all. Our Lord taught not only by the bright example of a spotless character. He proclaimed at the very outset of his ministry a new gospel of morality. He came not to destroy the old law but to fulfil. That is, to develop the full meaning and depth of it, and to bring it home to every human heart.

In the sermon on the mount he taught that it is not merely the overt act of sin which is hateful to God, but the very thought which leads to it. He taught that the mere act is as nothing compared with the motive from which it springs; acts may be regulated by a

hundred external circumstances; they may be carried out or thwarted often by the merest accident. But the sentiment that prompts them—that is the guilty thing. "Ye have heard that it was said by them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say to you that whosoever is angry with his brother without a cause shall be in danger of the judgment. Ye have heard that it was said by them of old time, thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

But the Christian estimate of sin does not stop at this. Thus far we have learned to trace each sin back to its fountain-head, and to seek to cure the poisoned well-spring, if we hope to reform its outward manifestation. But we have yet to learn that there is a correlation between the multifarious types of sin or (to revert to our analogy of the fountain-heads) that there is a cistern lying deeper down below the surface than we have yet explored, which regulates the flow of all those other springs of conduct, whether in faulty or in virtuous direction. We have still to realize the truth embodied in our text: "He that shall keep the whole law and yet offend in one point, he is guilty of all." To understand this, we must ask what is sin? It is alienation from God; divergence from the good and perfect will of God. Sin is not (as we have seen) a mere outward act of rebellion against law, it is not even merely the corruption of this or that motive; it is a more complex notion still. It is the sum of a series of perverted motives; it is a state or habit resulting from the corruptions of the springs of action generally. Hence it follows that one corrupt or faulty motive indulged necessarily taints the whole conduct and breeds an atmosphere of sin; precisely as one single false note struck and held down on the organ destroys the harmony of a whole series of chords. Nor is it very difficult to understand why this is the case. I mean why one cherished sin taints, and eventually demoralizes, the whole character. Sin is corruption; corruption spreads corruption by sheer force of contact. See how the canker spot in a fruit in a short time eats into it and destroys the wholesome flavor of the entire fruit. Mark how one single tubercle developed in the lung, unless its destructive power be

betimes arrested, absorbs the healthy tissue within its own mesh of corruption and sends forth its fatal colonies to every part of the organ until it has achieved its deadly work. Thus it is that one sin consciously and habitually cherished within the bosom converts the would-be saint into the avowed sinner.

But again, sin breeds sin. That is to say, one sin has a natural tendency logically to evolve other sins out of itself. Take any one of the corrupt motive springs that befoul the human heart, and mark how it ramifies into constantly multiplying channels. See self-indulgence develop into excess, idleness, oppression, callousness to suffering in others. Note unbridled anger, with its crop of violence, hatred, malice, envy. The besetting sin that finds a genial soil in any human heart is a germ potentially capable of bearing a fearful crop of darker, sturdier sins, which, like the weeds, grow up apace and choke whatever else there be there of wholesome grain. Or, to take another illustration, it is like the prolific parasite that if it once establishes itself within the fibers of some wretched animal's flesh, anon teems with its countless myriad offspring and soon converts the healthy muscle into a mass of living, swarming corruption.

Yet even this is not all that is meant when we say, "if a man offend in one point, he is guilty of all." Let us grant that the one cherished sin could remain isolated, a single dark spot upon an otherwise blameless character. It matters not. The man who harbors it is a sinner; he is verily guilty in the sight of God. Yea, he is more guilty than his erring brother who in many things offends oft—it may be most palpably, from weakness and irresolution, from negligence or ignorance, because his heart is not right with God. Tho, in the sight of all who know him, he move about in the sunlight of duties conscientiously discharged, tho he seem to all his admirers, yea, even (poor self-deceiver!) to himself, to be just, truthful, kindly, self-sacrificing, never weary in well-doing, there is a dark shadow ever intervening between him and God. Wherever he goes the shadow falls on him. It is on him at his prayers, tho he tries to shake it off and struggle upward to the light; it is on him at the Lord's table, and prevents his feeling the comfort of Christ's personal presence in spite of all his efforts to lift up his heart to the Lord. For indeed

he is estranged from God. God is not his friend, he dreads him, as a man always dreads to converse with, and avoids the eye of, one whom he knows he has wronged or is wronging. He fears to walk with God, even as Adam fled from the voice of God in paradise and hid himself among the trees of the garden. He feels, with the weight of this unrepented cherished sin upon his soul, how true it is that if a man offend in one point he is guilty of all.

And now with the help of this unraveled difficulty, we can, I think, understand the meaning of another hard saying akin to this. "Be ye perfect, as your Father which is in heaven is perfect." It means not that we attain absolute perfection of holiness, but relative; or, to put it otherwise, that we fall short in an immeasurable degree of the perfect holiness of God, but that we must attain a holiness as perfect in kind as his if we would be accepted of him. A single illustration will make our meaning clear. Between the sun shining in his strength in the mid firmament, giving light and heat and life to all, and the single jet of some very pure gas—if such there be, generated by the self-same elements which combine to produce the sun's diffusive radiance and warmth—there is an immeasurable interval as regards the amount of light and heat shed respectively by each, but the quality of light diffused by each is the same. Each is perfect as regards light-giving, and the feeble gas-jet is, in its order as a light-giver, perfect as the great orb of day itself. Test the light of each with the prism, you will find the same succession of colors in the spectrum; subject it to the spectroscopic, you will find the same lines traversing each spectrum and indicating the presence of the same component elementary substances in each.

But if in the spectrum of the gas-jet we detect one single line, be it but the thousandth part of a hairbreadth that is not present in the other, then is its light not perfect sunlight. It differs not only in degree, but in kind. It is spurious light. It offends in one point, it is guilty of all. To the eye of man it may seem indistinguishable from pure sunlight. It is, however, alloyed light and incapable of discharging the functions of that great luminary it affects to represent.

Is such perfection possible to man? Yea, truly, or it would not have been prescribed as man's standard of excellence by him who took

man's nature on him and is touched with the feeling of our infirmities. He by his redemption of man's whole nature, his body, soul, and spirit, has (by his vicarious merits) placed divine perfection within man's reach. He is merciful to infirmities, but hates and rejects obstinate, unrepented, unforsaken sin.

He will not quench the smoking flax; but for all that he demands that we walk before him with a perfect heart. Stumble we shall in that walk daily, yea, hourly; fall shall we often and grievously; but where the heart is perfect we shall by his grace arise again and amend our lives.

WHAT IS THAT IN THINE HAND

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Whatsoever thy hand findeth to do, do it with thy might.—Eccles. 9:10

THE hand is the most ingenious tool. It was called by Galen the instrument of instruments. It was eulogized by Cicero and by all writers before and since. No other animal possesses it. It is the principal organ of feeling; it may become eyes to the blind and hearing to the deaf. So responsive is it that often character can be read in the palm of the hand.

The hand shows the marvelous wisdom and providence of God. It is the symbol of action. The hands are lifted in prayer; extended in expostulation; clasped in a bargain; folded in sleep; laid on in blessing; raised in oath; clinched in defiance; joined at the hymeneal altar. To smite the hands is a sign of grief. To give the right hand is a pledge of fidelity. To kiss the hands is an act of homage. And to wash the hands is a sign of innocence. Clean hands mean a holy life; and bloody hands a murderous heart.

The hand is an instrument of power and conquest. With his hand man has conquered the external world. He has harnessed the winds and waves and cataracts. He has imprisoned the sunbeams, and bridled the lightning. He has seized the thunderbolts and collected the electrical currents. He has transformed coal and water into power and light. And he has destroyed kingdoms and built empires and republics. The trained hand involves the head and the heart. The thirteen-inch gun requires the skilled hand of the man behind the gun. The telegraph-instrument and type-setting machine are useless without the hand to direct. Without the steady hand the locomotive engine would stand still on the tracks, or lie helpless in the ditch. And without the fine technique of the hand the massive musical instrument, or the delicate violin, would be full of discords.

With the hand man has made himself a master in painting, sculpture, music, and architecture.

"What is that in thine hand?" Moses in Midian had a shepherd's crook in his hand, he used it in obedience to God's command, and it became his token and scepter of power. With that rod plagues were brought, water burst out of a rock, seas were divided, and Israel prevailed over enemies in war. God used the implement with which Moses was most familiar as a shepherd. So did God use David's sling, Shamgar's ox-goad, and the jaw-bone of an ass in Samson's giant hand. So were Aaron's fluency of speech, Paul's logic, and the patience and industry of the painstaking fishermen, Peter, James, and John, made available to our heavenly Father. Our talents, meager or generous, become our opportunities when God asks, "What is that in thine hand?" "God has chosen the weak things of the world to confound the mighty." The worm Jacob was used to thresh a mountain. A little company of Pilgrim Fathers have become a vast nation; an obscure Bible-class teacher a world-wide evangelist; a printer's apprentice became a patriot, diplomat, philosopher, and electrician; a Galena storekeeper became the mightiest warrior of his time; and a group of devout men, who were sarcastically denounced as a "nest of consecrated cobblers," not only produced the greatest intellectual giant of the eighteenth century, but, with the whole world as a parish, these Methodist folk are carrying the gospel of free salvation to the ends of the earth. William Booth and George Williams and Francis E. Clark had something in their hands—a bare talent it would seem in the beginning, but when God accepted their gifts, there resulted the marvelous institutions for the ameliorations of man and the preserving of the youth of the world, known as the

Salvation Army, the Young Men's Christian Association, and the Christian Endeavor Society. When God can have the privilege of using a human hand, he makes it his own.

"What is that in thine hand?" What is your individual ability, either endowed or acquired? God wants what is in your hand. Your one talent, your two talents, or your five talents. God wants your strong arm; your physical capacities are to be dedicated to him. He wants your good health, your honest heart, your cultivated mind, your sympathy, your faith, your cheerfulness, and your loyalty. He wants your money. We must often spell pity with our purse and Christian with our check-book. "What is that in thine hand?" Is it a hoe, or a needle, or a broom? Is it a pen, or a sword? Is it a ledger, or a school-book? Is it a typewriter, or a telegraph-instrument? Is it an anvil, or a printer's rule? Is it a carpenter's plane, or a plasterer's trowel? Is it a throttle, or a helm? Is it a scalpel, or a yard-stick? Is it a musical instrument, or the gift of song? Oh! whatever it is, give it to God in loving service! "Whatsoever thy hand findeth to do, do it with thy might!"

In the Scripture there was a man with a "withered hand"! A "withered hand"—what pathos, what tragedy! How uneven are the chances of success in the world to a man with a withered hand. With a sweeping glance, go back through the ages and about the round world to-day. Look at the marvelous transformations which have been wrought by the human hand. There is not a massive pyramid, or a minster grand and eloquent in marble or granite; or a mighty bridge spanning tumultuous rivers and cataracts; or sacred memorials rising to dizzy heights; or stately ships carrying people enough to make a city, and freight enough to make a capital of commerce, that are not all the willing offerings of busy hands! Every ingenious device and invention is the product of man's hand, from the delicate needle in the hand to the factory filled with spindles and shuttles; from the patient clock ticking on the mantel and the ox-cart rumbling over the highway to the orchestral chimes on yonder church tower; and the cable which hurries its message through the hidden channels of the sea, or the wireless magic which has become familiar with the mysterious highways of space. What of all this if every man had had a

withered hand? What of all the sculptured marbles breathing with life? What of all the divine canvases palpitating with immortality? What of all the enchanting minstrel-sies of harp or organ? What of divine ideals forever willingly incarcerated in cathedral towers and domes, in groined arch or frescoed wall, in Corinthian capitol or Doric pilaster? Oh, what if that hand had been withered which held the brush of a Raffael or the chisel of an Angelo, or the harp of a Mozart, or the pen of a Shakespeare, or the quill of a Macaulay, or the gesture of a Webster, or the telescope of a Galileo, or the microscope of a Pasteur, or the sword of a Grant, or the throttle of a Stephenson, or the rudder of a Fulton, or the lever of an Archimedes, or the scepter of a Victoria, or the steady, invincible nerve of Abraham Lincoln, whose hand by one blow broke the shackles of a race of immortal souls!

"As Jesus entered into the synagog he found there a man which had a withered hand." Alas! there are many men and women to-day with withered hands. Hands that are most active and aggressive in the things of ambition and frivolity, but, in all labor for Christ and humanity they hang palsied and lifeless. Where, to-day, would be the kingdom of Jesus Christ if all the intrepid and self-sacrificing workers had had withered hands? Who would have struck the strong, telling blows for truth, if Moses and Nehemiah, and Daniel and Paul, and Constantine and Charlemagne, and Huss and John Knox, and Erasmus and Wesley, and Jonathan Edwards and Asbury had had withered hands? And where, to-day, would be our republic, with its lofty ideals of patriotism, without a Washington, a Jefferson, a Patrick Henry, and a Wendell Phillips? And what of lands lying in heathen darkness if a Xavier, or a Francis of Assisi, or a Carey, or a Livingstone, or a Taylor, or a Thoburn, or a Butler had not gladly responded to the sob of dying souls in submerging paganism, and had not gone forth to do with their might what their hands found to do?

One of the most pathetic things I ever saw was a man with a withered hand. It hung shriveled and useless from his shoulder, a humiliation to the owner and a distress to his friends. It made him supersensitive and irritable and at times almost impossible as a companion. But the most pathetic and tragic thing in the world is a Christian with

"a withered hand." He is not only a useless cripple, but he is faultfinding with God and man; he is doubting and unhappy—his hand is withered—and his interest, and love, and loyalty, and peace, and hope, and patience, and self-denial—are all blighted, blighted—withered all. A church full of people with withered hands would not only be a hospital, but it would be a forbidding charnel-house.

But this is not an incurable ailment! Christ said to the man with "the withered hand," "Stretch forth thine hand!" The poor unfortunate did not believe he could—he hadn't for years stretched it forth—but he obeyed—and "it was restored whole like as the other!" The Master is in his own house! So he is saying, "Stretch forth thine hand." Oh, do it, brother! Obey! Obey! there is life, character, achievement, service, career, immortality in that hand. Stretch it forth! Oh, for Christ's sake! for your own sake! for humanity's sake, stretch it forth—stretch—it—forth! Now!

"Who shall ascend into the hill of the Lord, and who shall stand in his holy place, he that hath clean hands and a pure heart." "Clean hands" are a token of a holy life. "Clean hands" are the countersign by which we pass the guards of the city celestial. We must show our hands at the judgment; if our hands are clean, our hearts will be pure. Listen to Lady Macbeth after her murderous deed:

"Will all great Neptune's ocean wash this blood
Clean from my hand? No, this my hand
will rather
The multitudinous seas incarnadine,
Making the green one red."

Remember, "all the perfumes of Arabia could not sweeten" the little hand of the bloody queen. But we can wash our hands in the blood of Christ and make them white as snow. The blood-stains on the hands of vacillating Pilate and avaricious Judas will ever return to vex and torture in an eternity of woe. But to-day we may in sorrow and repentance be given clean hands and a pure heart, and in reward for humble, holy living rejoice with the Psalmist: "The Lord upholdeth me with his hand!" From the carnage of Waterloo Wellington wrote: "The hand of God was upon me, and I escaped unhurt." Even in our maturity and manhood God cradles and soothes our troubled,

trusting souls in the hollow of his hand. "He shall feed his flock like a shepherd. He shall gather the lambs in his arms and carry them in his bosom!"

"Do it with thy might," until there are marks on your hands. Marks on the hands were tokens of servitude. Jesus' dear hands bore "prints of the nails"—a willing slavery of love. The hands of the father are often hard and horny with toil—gladsome labor for the little family at home. And what hands are so sweet and soothing as the mother's dear hands? The dying soldier boy was revived by the unexpected touch of his mother's hand, and he recovered.

"Do it with thy might," for there is "no work, or device, or knowledge, or wisdom in the grave whither thou goest." Procrastination is disaster. Do it now! This is the day of opportunity! The scapegoat bearing the sins of the people of Israel was led forth "by the hand of a fit man!" God has honorable commissions—and errands of mercy and love for a great, needy world—he has truths to reveal to those who are studious and faithful. But he must have "the hand of a fit man."

"Had Moses failed to go, . . .
There would have been
For him no leadership to win!
No pillared fire; no magic rod;
No wonders in the land of Zin;
No smiting of the sea; no tears
Ecstatic shed on Sinai's steep;
No Nebo, with a God to keep
His burial; only forty years
Of desert, watching with his sheep."

Do something; do it now; do it thoughtfully. A friend of mine bought an afternoon paper as he stepped upon a trolley-car; later in the evening he discovered he had, instead of a penny, given a five-dollar gold piece to the newsboy. Oh, what is in your hand? Place the right value upon it, and give it to Christ and humanity. Do you remember the story of the eccentric old Irishman, who once had the distinguished honor of grasping the hand of the king, and, thenceforth, to the end of his life, he declined to shake hands with anybody else?

But if you and I would "do with our might what our hands find to do," we must come to Jesus Christ, our Captain, the Chief of our holy accolade, not for honor only, but for service. When Wellington had commissioned one of his bravest generals to a most difficult

and perilous charge, the valiant soldier laid his hand on the arm of Waterloo's providential victor, and said: "In the strength of that arm I shall go forth to victory!" And so we are permitted to place our hand on the arm outstretched and bleeding on Calvary, and go forth to victory for Christ and truth.

Somewhere in romantic fable or song I have heard of a valorous prince who went forth to find the maiden with most beautiful hands, that he might make her his wife. And so all the fond fathers and ambitious mothers sought to preserve and beautify the hands of their daughters by protecting them from being hardened by service and pricked by sewing and embroidery. But one day a lovely girl, in rescuing an animal from suffering and death, had the "white wonder" of her soft hands so frightfully torn and marred that the cruel scars could never be removed. The prince wooed and won her and made her his queen.

A young negro arrived in Boston for the first time, seeking for employment. As he made his way along the intricate streets tugging a very heavy valise which contained all his earthly possessions, almost overcome by fatigue and loneliness, he felt a hand slip in beside his own as a kindly man helped him to carry his load. The grateful boy thanked his new friend—and the man replied, "Look up, and lift up, and lend a hand!" And that was a notable day for the negro race and for human character when Edward Everett Hale lightened the burden of Booker T. Wash-

ington. The obscure, ignorant child of slavery got his vision and call, and already a whole race has felt the power of his ready hand.

Mary was only thirteen, the eldest of seven children. Her mother was dying in her narrow tenement quarters. She called Mary to her bedside, and said: "I must leave you, and you must be mother now to the children. Be patient with father; you know he is kind to us when he is not in drink, so be patient when he comes home and abuses you, and keep the children together. Don't let them be separated. God help you; the task is hard, and you so young!" And the mother was gone. Little Mary bravely entered upon her holy commission. But two years later a fever brought her to the gate of heaven. She told her sad story to a deaconess who was tenderly ministering to her; and then said: "Now I am dying, as mother did. I have been patient with father, and I have kept the children together, but I am afraid to die. I have not gone to church because I have had no fit clothes, and I have been too tired of nights to say my prayers. Now what can I say to Jesus when I see him up there?" The deaconess took the little hands, hardened by toil for others, and said: "Don't say anything, Mary; just show him your hands!"

"The faith of the head is the faith that is dead;
The faith of the heart is better in part;
But the faith of the hand is the faith that
will stand,
For the faith that will do, must include the
first two."

THEMES AND TEXTS

Looking at the Best Things. "Looking for that blessed hope, and appearing of the glory of our great God and Savior Jesus Christ."—Titus 2 : 13.

The Book that Fits Life. "I have found the book of the law in the House of the Lord."—2 Kings 22 : 8.

The Worth of a Good Name. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."—Prov. 22 : 1.

Christ God's Response to the Soul-thirst of Humanity. "On the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."—John 7 : 37.

The Supreme Question. "What then shall I do unto Jesus which is called Christ?"—Matt. 27 : 22.

The Sin of Indifference. "And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side."—Luke 10 : 31.

The Synonym of God. "He that loveth not knoweth not God; for God is love."—1 John 4 : 8.

God a Consuming Fire. "For our God is a consuming fire."—Heb. 12 : 29.

A World View. "Some therefore cried one thing, and some another; for the assembly was in confusion."—Acts 19 : 32.

The Gist of the Ages. "Now these things happened unto them by way of examples; and they were written for our admonition, upon whom the ends of the world are come."—1 Cor. 10 : 11.

The Coming Religion. "I sent you to reap that whereon ye have not labored; others have labored, and ye are entered into their labor."—John 4 : 38.

Personal Responsibility for Character. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."—Matt. 26 : 41. "My grace is sufficient for thee; for my power is made perfect in weakness."—2 Cor. 12 : 9.

The Road to a Happy Old Age. "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day."—2 Tim. 4 : 6-8.

OUTLINES

Persons, Not Possessions

I seek not yours, but you.—2 Cor. 12 : 14.

I. THESE words represent the primary demand of the Christian life. Personality rather than provision.

II. They indicate the secret of all true Christian service. Give to Christ the center of life and the circumference will be his.

III. They supply us with an unfailing test of Christian devotion. Not what we give of our possessions, but what we give of ourselves, proves our devotion to Christ.

Life's Brevity

How short my time is.—Ps. 89 : 47.

I. THE brevity of life constitutes an appeal for earnestness. 1. In work that lasts. 2. In the pursuits of things that are worthy.

II. The brevity of life constitutes a reason for hope. 1. For the sorrowful. 2. For the struggling. 3. For the weary. 4. For the tempted.

III. The brevity of life constitutes a plea for faith. We instinctively know that this life is not all. Our capacities are out of all proportion as to length. Faith makes real to us a life beyond, and assures us that that life will be ours.

"He that believeth hath everlasting life."

Prayer

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.—Matt. 9 : 37-38.

I. PRAYER is an acknowledgment of God's authority. "Pray ye . . . that he send forth."

II. Prayer is an admission of God's ability. Belief in God's power is an essential accompaniment of all true prayer.

III. Prayer is a confession of human dependence. When a man prays he says in effect, "I need God."

IV. Prayer is the great condition of spiritual success. 1. Because true prayer is faith. 2. Because true prayer is fellowship.

A Soul's Coronation Day

Then flew one of the seraphim unto me . . . and he said, Go.—Isa. 6 : 6-9.

OUR generation has witnessed some memorable coronation scenes; but their memory will not endure as has this one; which portrays not the consecration of a few faculties, but of an entire life.

I. Began with clear vision of God—an epoch-mark in many lives. "Train filled the temple"—an enduring purpose. "God buries the worker, but the work moves on." No reflection on worker, rather honors him as a factor in the eternal order—so Amos, Malachi, Paul, Luther.

II. Vision of human weakness—every great life has felt it at coronation time—Isaiah, "unclean lips"; Solomon, "Who is able?" Victoria, "Pray for me." Every church officer and worker feels same; but, remember the coal of refining fire, always ready for humble lips.

III. Willingness, the one qualification. "Send me"; not because of special fitness, but needed. Feel like Nehemiah. "Doing a great work." King George was given a threefold anointing—head, heart, hands. All God asks.

Fountain Christianity

He that believeth . . . out of his belly shall flow rivers of living water.—John 7 : 38.

THESE words suggest the ideal which the master had for every disciple. Note it was not so much for future as for present. His plan involved:

I. Adjustment to the vein of living truth "believe" in his standards of righteousness and in his revelations of divine love. Then there is spiritual contact with perennial sources of vitality.

II. Receive, as far as life permits, even as the fountain; which not only touches the vein, but drinks to fulness. Let God's thoughts have full course in life—"Filled with the spirit."

III. Overflow: A peculiar characteristic of the fountain—not a pump, or hydrant. "Wo is me," said Paul, "if I preach not"; "We can not but speak," said the disciples after Pentecost. To-day, flowing out in helpful channels of social service, evangelism, missions.

The Diversities of the Christian Life

There are diversities of gifts, . . . and there are diversities of ministrations, . . . and there are diversities of workings.—1 Cor. 12 : 4-6.

A COMMON criticism of Christianity is that it forces all men into a common groove. The opposite is true. A Christian is more intensely himself on accepting Christ. There is room for the widest diversity among Christians.

I. In the way we become Christ's. No "order of salvation." Conversion is as varied as the wind that "bloweth where it will."

II. In the way we live in Christ. Room for all kinds of personalities.

III. In the work we do for Christ. Division of labor makes possible diversities of ministries.

IV. In the reward we receive from Christ. Heaven not the same to all. "You shall have your desire." "Thy crown."

God's Urgency

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, &c.—Gen. 19 : 16.

I. God's concern for man is such that he enters the life of the race. "The two angels came to Sodom at even."

II. God's concern for man is such that he will not allow any barrier to hinder him in his approach. "And while he lingered the men laid hold upon his hand."

III. God's concern is such that he is not satisfied until he has led his people to a place of safety. "They brought them forth, and set them without the city." God completed his work. He not only warned Lot of his danger, and brought pressure to bear upon him, but he led him to a place of safety. "He set him without the city." Jesus Christ is both Beacon of warning and Rock of refuge.

The Soul's Neglected Treasure-House

Ye have not because ye ask not.—James 4 : 3.

THAT this "most practical book" of the Bible should advise the prayer-habit may seem remarkable. Yet this is only another reason why it should not be neglected.

I. Results guaranteed by the very nature of the Creator. 1. Omnipotent—not lacking power. 2. Beneficent—possessing fatherly willingness—"How much more?" (Matt. 7 : 11). 3. Unchangeable—having answered the prayers of Moses, Hannah, and many others in a past; "same to-day and forever."

II. Such treasure protected by conditions as are all real "privileges." 1. Ask: realize need; required of higher creatures only. The oyster "absorbs" necessary sustenance, but men must formulate desires, altho not necessarily audible—"Soul's sincere desire." 2. Intelligent asking for "needs," not "wants"; for things God will give, not what we can get ourselves. 3. Resolute prayer; implying intention to help in realization. 4. Submissive to larger horizon than self—"Thy kingdom come; they will be done."

Who Is My Neighbor?

But he, desiring to justify himself, said unto Jesus, And who is my neighbor?—Luke 10 : 29.

ON the peerless words of Jesus rests our civilization. Out of them have flowed all our legislation. Charities from the Magna Carta to the Insurance Act. Who can point to a single law or act of any nation or people that has benefited a single individual that has not had its authority in the peerless words of Jesus?

The three views: 1. The bandits' view. That is one from whom I can get something. That view is still too prevalent in politics and commerce, *e.g.*, the strong nations preying on the weak; capital exploiting labor, &c. 2. The priests' and Levites' view. Both were paid to minister to the needy and weak, and both left the dying man. Churches are not to define religion, but to live it, they are to teach the fatherhood of God by showing the brotherhood of man. The Church will fulfil her mission when she espouses the cause of the poor and needy by removing the causes of their suffering and struggle. 3. The Samaritans' view. He showed mercy. And many more would, if it were not for the two pence and the oil. To do good means sacrifice. Hence so few act the part of the good Samaritan. Religion has a new emphasis. It used to be to love God; it is now through loving God to love thy neighbor as thyself.

ILLUSTRATIONS

Pride and Poverty

A young man in tattered clothes, with his left arm in a sling, brought to the inspector of the police station in the Rue Réaumur, Paris, a gold ring set with pearls, which he had found lying in a gutter. He was asked for his papers of identity for the purpose of the police report in the find. With some hesitation he drew them from the inner pocket of his ragged coat. The inspector exclaimed in surprise as he read them, the *London Daily Mail* relates, for the name of the pale, hungry, wretched youth before him was Viscount Goslin de Bourgogne, son of General Bourgogne, who held a high command in the French army twelve years ago. Prest to tell his story, the young man said that his father had died, leaving fourteen children to divide an extremely small fortune. He himself had passed through the Cavalry School of Saumur to take a commission in the army, but a motor accident had left him with a paralyzed arm, which had destroyed his hopes of a career. He had fallen into poverty, and, not wishing to appeal to the charity of his friends, is now living in destitution in a garret, which he shares with three others.—*New York Evening Post*.

Doing the Best

"If you can whistle better, what were you whistling that way for?"

A minister, speaking of his boyhood, says: "I was a great whistler, and sometimes whistled in unusual and unseemly places. One day, not long since, I came out of a hotel whistling quite low. A little boy playing in the yard heard me and asked, 'Is that the best you can whistle?' 'No,' I replied, 'can you beat it?' The boy said he could, and I said, 'Well, let's hear you.' The little fellow began to whistle, and then insisted that I should try again. I did so, and the boy acknowledged that it was good whistling, and as I started away the little fellow said, 'Well, if you can whistle better, what were you whistling that way for?'"

Sure enough. Why creep when we may as well walk? Why fill the earth with discords when we may as well cause it to resound with hallelujahs? Why do low-grade work when one can do better? This question has many applications, to business, to life, and experience.—*The Free Methodist*.

"The Light of the World"

The Rev. R. J. Campbell of the City Temple, London, addressing the business men at the Thursday morning service, recently said:

"Why do you come?" he asked. "Many of you I do not even know. It can not be that you come because it is the respectable and right thing to do. You are willing to give up your time and attend this service at considerable inconvenience. It is because you want something. You are searchers after truth."

Then he went on to relate a curious incident which happened in the City Temple. In the left-hand aisle, near the middle of the church, there is a beautiful stained-glass window representing Holman Hunt's picture, "The Light of the World." On a certain Sunday the congregation were mystified and almost startled to see the figure of the Christ thrown upon the pulpit. By some strange combination of lighting and atmospheric conditions the Divine figure had been projected from the window right across the church, and hovered in mid air, for the time being completely *hiding the minister*. This, said Mr. Campbell, was as it should be. He wished it could always be so. Indeed, it was so in truth. The Christ was still standing before them with beckoning arm raised in entreaty. The divine voice was still reiterating the word "Come!"

Power from Poison

In the northern intersection of Georgia with southern Tennessee, there is a copper-mine. In the mining of copper, vast volumes of sulfur-dioxid fumes escaped with their poisonous breath which, like a blighting scourge, destroyed all vegetation for miles and miles around. Orchards were ruined, vegetables could not grow, the land for two hundred square miles was made a poisoned wilderness. Lawsuits were numerous, until the discovery was made that these fumes could be converted into sulfuric acid. Now the plant is the largest sulfuric-acid plant in the world, and the by-products are fifty times as valuable as the original copper being mined.

This is the story of the material world today. It is no less true of our churches. Our task is to utilize the powers of the new recruits and preserve them 100 per cent. value.—*Baptist Advance*.

March

Slayer of winter, art thou here again?
 O welcome, thou that bring'st the summer
 night!
 The bitter wind makes not thy victory vain,
 Nor will we mock thee for thy faint blue
 sky.
 Welcome, O March! whose kindly days and
 dry
 Make April ready for the throstle's song,
 Thou first redresser of the winter's wrong!
 Yea, welcome March! and tho I die ere June,
 Yet for the hope of life I give thee praise,
 Striving to swell the burden of the tune,
 That even now I hear thy brown birds
 raise,
 Unmindful of the past or coming days;
 Who sing, "O joy! a new year is begun!
 What happiness to look upon the sun!"

—WILLIAM MORRIS, in *The Earthly Paradise*.

Tedious Praying

"I really think that one of the most amusing stories I ever heard about a religious meeting is the story Grenfell tells when he first went to hear Moody in London. And one of these same old drones was addressing the throne long and loud, when the big evangelist rose and said, "We will sing hymn No. — while the good brother finishes his prayer." Grenfell at the time was not a Christian; in fact he was becoming so bored by the length of the petition that he was just about to reach for his hat and leave when the interruption took place, and the ridiculousness of the thing so seized him that he stayed. And that wait became his life crisis."—*Letters to Edward*, by M. J. McLEOD.

The Normal Eye

Astigmatism is a condition of the eye wherein it has lost its perfect sphericity, so that objects are not seen in their true shape; a perfect square will be seen a little longer one way than the other; or a perfect circle will appear elongated like an ellipse. Thus everything is seen distorted. If astigmatism exists in both eyes, it will not usually be alike in the two, so that the two images secured in looking, fail to coincide; thus two distorted images overlies each other, producing confusion of vision, which can be corrected only by the use of scientifically prepared lenses, each ground to fit the needs of the particular eye. By this process the vision is brought back to normal, and two perfect

images blend into one. Spiritual blindness may not be total, but a distortion of truth.
 —FREDERIC CAMPBELL.

Sources of Inspiration

In an interesting snatch of autobiography, Mark Rutherford tells us that when he was a good way past middle life he became the possessor of a large astronomical telescope. He confesses that he was little better than a star-gazing amateur, who might have been regarded as an object of contempt by the youngest assistant in the Nautical Almanac office. He set to work, however, unaided, set up and adjusted his instrument, and was soon able to find any star within its range. Almost every clear night he spent hours in simply looking, with never-failing wonder. He says: "When I went into the observatory on a winter's night, when I shut the door, opened the roof, and set the driving clock going, the world and its cares were forgotten. How could they be remembered in the presence of Perseus, as he slowly came into view, falling westward across the sky, mysterious, awful, beautiful, without hurry, rest, acceleration, or delay!"

Later on he bought a spectroscope, and was enabled to see what he held to be almost the most tremendous spectacle in the universe — flames of glowing gas shooting up thousands of miles from the body of the sun like volcanic explosions. In the light of such a spectacle he felt that the pretensions and self-importance of man were reduced to absurdity for their almost entire irrelevance. —*Life and the Way Through*, by Rev. F. B. MEYER.

Greatness of Creation

Professor E. Ray Lankester states that, roughly speaking, 8,000 stars are visible to the naked eye, the heavens over. By the best telescopes, these are multiplied to 100,000,000. By processes of photography, with exposures of hours, and the use of the dry plate, 1,000,000,000,000 can certainly be recorded. It is altogether likely that the heavenly bodies thus made known are but the beginning of the totality of the universe; that, in fact, they are as a handful of pebbles picked up on the seashore, while the entire beach and the vast ocean bottom are strewn with them. What must God be, in wisdom and power, if such be the work of his hands? "O Lord, my God, thou art very great."

◀ Preachers Exchanging Views ▶

*Academic Genius**

Editor of THE HOMILETIC REVIEW:

The version of the story told at Cambridge in my time is entirely different from yours, and is briefly as follows:

The examiners for the Tripos of 1845 met to settle the questions. One produced a problem which he had found but could not solve. They all tried it, but without success. It was agreed, however, to set it as an opportunity for a brilliant man to distinguish himself. To their surprise, Thomson (he was not Kelvin until forty-seven years later) solved it clearly and correctly. Having sent for him, they asked him if he had seen it before the examination. With a smile, he replied that about two years previously he had composed it and had sent it to a Continental magazine for solution, but none had been given. One at least of the examiners suggested that he should be placed at the head of the list, but this was not considered fair to Parkinson, who had done very much better, and it was ultimately agreed to place Parkinson as senior wrangler and Thomson second. It was the impression, however, that but for his own problem, Thomson would not have been placed as high as this. So the fact seems to be that, instead of losing the senior place, it secured for him one higher than that to which he would otherwise have attained. I have given the story exactly as I heard it thirty years ago.

ARCHDEACON.

ISLE OF MAN.

Sin as Imperfection

Editor of THE HOMILETIC REVIEW:

Your correspondent, "P. D. J.," in his effort to define sin simply as "imperfection," seems to rely on the Scriptures. This being true, I wish to say a word in reply to his article in the REVIEW for January.

To be sure, sin is "imperfection"—infinite imperfection—but it is infinitely more. It is not only innate and hereditary depravity, but it is conscious and voluntary transgression of God's known laws—lawlessness for which God has fixt well-known penalties, both

temporal and eternal, according to a number of Scriptures. Whatever the "moral obtuseness" of some people, it is certain that multitudes of sinners wilfully, knowingly, and often remorsefully, violate God's laws; while multitudes more indifferently and recklessly sin in spite of light and spiritual influences brought to bear upon them.

The damning sin of the New Testament is unbelief in the face of revelation and spiritual power brought to bear for the conviction and conversion of the sinner. In view of inherent depravity and actual transgression—in view of man's inability to blot out his moral guilt and quicken himself to spiritual and eternal life—Jesus claims to have died on the cross "for the remission of sins" and for the right of bestowing "life and immortality," the only hope of salvation; and the rejection of this salvation, through unbelief, not only religiously but philosophically excludes the sinner from this salvation. Christ came to seek and to save the already "lost"; and he himself positively affirms that his final rejection accrues in "everlasting punishment"—Matt. 25 : 46. He says of Judas that it were better that he had never been born; and he says of blasphemy against the Holy Spirit that it is an eternal, unpardonable sin the moment it is committed.

To be sure, Christ is our great teacher, our ideal of life and righteousness, in the development of a new and glorious humanity; but his atonement, in order to the remission of sin, was essential to holiness, life, and immortality so bestowed through faith in him, according to his own simple teaching. Growth in grace and knowledge is unlimited to the believing and loving saint doing God's will and elevating the world; but the right and the power to become the saint, live for God and man, and develop the new and glorious humanity, depends primarily, upon the cross—the blood—the atoning death of the God-man.

Peter's allusion to Christ "preaching to the spirits in prison" is an obscure passage of Scripture, too variant in interpretation to displace the plain meaning of a number of Christ's own utterances regarding future pun-

* Illustration in January REVIEW.

ishment. His parable of the rich man in *hades* does not show, by any sort of intimation, any repentance or change "in the life beyond"; nor is there another passage in the whole Scriptures where there can be found such an intimation. The doctrine of a "corrective punishment" can not be found in the Bible where the Holy Spirit has been blasphemed, or Christ finally rejected in unbelief. "He that believeth not," &c.

I am not concerned about the "conclusions" of modern theologians, scientists, and philosophers, in the face of the plain and oft-repeated teachings of Christ himself. I believe all the Scriptures, but I am willing to meet the new theology on the teachings of Christ himself. I know what he says about sin, its punishment, and its remedy; and if there were no other Scriptures except the four gospels, what "P. D. J." says of sin as illustrated by his "would-be suicide" would not hold water in the light of Christ's utterance: Matt. 1:21; 9:6; 12:31; 26:28; Luke 5:21; 7:47; 24:47; John 1:29; 8:21-24; 15:22; 16:8, 9; 20:23. Hell (*hades*)—Matt. 11:23; 5:22; 5:29; 10:28; 18:9; 23:15; 23:33; Mark 9:43, 45, 47; Luke 12:5; Matt. 25:41, 46. Sin is total depravity—its punishment, hell—its remedy, Christ.

GEO. A. LOFTON.

NASHVILLE, TENN.

Editor of THE HOMILETIC REVIEW:

I wish to comment on a view of sin given by "P. D. J." in the January REVIEW. The letter would not call for answer except that the ideas advanced are more or less prevalent among a certain type of persons. The writer begins by criticizing "old-time theologians" for confused conceptions of sin, but if any of them are more confused than their critic I am not aware of it. He quotes from a prominent psychologist to show that the mental state of a would-be suicide is such that he "could no more avoid suicide than a more fortunate man could yield himself to it." We will not discuss this conclusion, but the use made of it by the writer whose letter we are considering. He makes this extraordinary inference from the above: "Here sin is not doing the wrong thing while knowing the right, but doing the best one knows while laboring under delusions, error, ignorance." Therefore sin is doing the best one knows under conditions named. If this

is not a new definition of sin, where can we find one? If this be true, we are in worse condition than we thought, for even our best is sin.

Now, as a matter of fact, if that man were forced to commit suicide, not even an "old-time theologian" would call it sin. That which we are compelled, through natural necessity, to do, as in this case, can not be called sin. If a man is ruled by necessity, he is no more guilty of crime in the murder he commits than is the revolver which he used. And if we are naturally imperfect, and can not be otherwise, then imperfection is no more sin for us than it is for any other animal. Sin as imperfection is wide of the mark. Nor is the matter made better by reference to the root-meaning of the words rendered sin in our versions of the Scriptures. They do mean "missing the mark," "disobeying a command," &c., but they mean missing the mark because one willed not to hit it. They mean disobeying the command when obedience was expected and possible.

Reference need only be made to John 9:41; 15:22, 24, to see that Jesus thought of sin as "deliberate assertion of the selfish human will against the divine will." That is, knowing the right and acting against it. The penalty against sin declared in the Scriptures, as well as the penalty against crime declared in law, presuppose a free moral agent capable of knowing and doing the right. But why reason about this; common sense says that the man who is ruled by necessary imperfection or any other necessity is as innocent of sin as is an idiot or any other irresponsible person. The writer recognizes this in the case of inherited guilt and says it is "unthinkable." It is, but no more so than guilt for actions over which we have no possible control.

According to this man's theory, if a man commits adultery or murder, or blasphemes God, it is because he knows no better, or if he does, these are forced upon him by necessity. In either case he deserves sympathy, not censure; pity, not penalty; since he acted on the best light he had. Now if any one believes that criminals and sinners simply act according to the best they know of right and wrong, and their deeds are due to "delusion, error, ignorance of ideals, of God," or even moral obtuseness, he must be limited in knowledge of human nature. If he has never acted against his sense of right and

wrong, then his moral standard is either low, or he must be a very holy man indeed.

As to what this conception "makes the mission of Christ," little need be said, since the theory itself has no ground to stand on. A general statement may, however, be made, that if the theory were sound it would contradict the whole conception of that mission as given in the New Testament. With reference to its bearing on the doctrine of retribution, it seems to me that the author has made out a poor case. If his idea of sin be correct, punishment, either here or hereafter, would be gross injustice. The statement that punishment, which he assures us there will be in the future, "will be corrective, never retributive," is pure speculation. The reason assigned for this faith shows lack of insight into elementary theology. He gives this reason: "It is preposterous to think that God would 'get even' with us because we once walked in darkness." Does our friend suppose that the State inflicts the death penalty on a criminal to "get even with him"? The penalty is surely not remedial. Is it getting even with a man who has so identified himself with sin as to embody sin, to put him away from the presence of God and the glory of his power? The man has deliberately chosen sin and decides to stay with it, and God can not have the sin in his presence, therefore the man must take sin's reward. We don't put a smallpox patient in the pest-house because we want to "get even," but because in sending the contagion away the man must necessarily go also. If he deliberately went where he knew the disease would be contracted, who is to blame but himself? That is what the sinful man does. The idea that future retribution is not a fact is founded on misinterpretation, and the ignoring of large portions of Scripture, including some of the plainest words of Jesus.

The way "P. D. J." reasons on duration of "punishment" lands him in a precarious place. In defining "eternal" as meaning "independence of time, place, or outer circumstances," in order to eliminate the time element in retribution, he does not seem to see that he has also eliminated duration from eternal life. Do you wish to stand for that also, my friend? As a matter of fact, the word eternal implies duration, wherever it is used, no matter what else it implies. Take that meaning away, and most of the passages where it occurs become nonsense.

That quotation from St. Peter, about the spirits in prison, has never been considered particularly conclusive on matters of eschatology, and it needs all its strength to support itself, without standing alone in defense of a disputed point in theology.

R. L. ROBERTS.

VINEYARD HAVEN, MASS.

Immortality and Theism

Editor of THE HOMILETIC REVIEW:

May I call the attention of your readers to a curious inversion of logic in the following, which appeared in a recent communication to the *London Saturday Review*:

"To the faithful Christian, Jew, or Mohammedan this fundamental assumption [of the continuity of life beyond the grave] in comprehensive terms is vital. For it is the boundless rock theism rests upon. Destroy that rock, or, what seems to me vastly easier—in fact, only possible to human agencies—artificially conceal it, and the religious sense ingrained with our personalities immediately suffers, tends to atrophy."

Among the evidences for immortality usually advanced in modern discussions, first place is taken by the statement of the existence and character of God. The moral completeness of that character is held to suggest man's continued life. Is there any treatise on the evidences, any valid apologetic, which turns the argument around by basing the argument for theism upon that which is man's most glorious hope—the belief in immortality? Can an "assumption" be a "rock"?

VIVENDUS.

Evolution and Personality

Editor of THE HOMILETIC REVIEW:

Professor Richards says, in his "Religious Education in the Twentieth Century" in your January number, "The second view of religious education presupposes men to be by nature children of God." Professor Richards seems to be an evolutionist; isn't his presupposition rather startling? If man is evolved from some lower form of animal life how can he ever become a child of God by nature? Must he not ever be by nature a child of the animal? Can anything short of a miracle make animals produce progeny that are by nature anything but animals? Does the theory of evolution furnish or admit proof that such a miracle ever occurred?

CARIBOU, ME.

A. M. WATTS.

◀ Notes on Recent Books ▶

Religions and Religion. A Study of the Science of Religion, Pure and Applied. By JAMES HOPE MOULTON, D.D., D.Theol. Methodist Book Concern, New York. 1913. 7½ x 5 inches. xx-212 pp. \$1.25 net.

The forty-third Fernley Lecture, on the subject named in the title above, is in four chapters: A Century and its Lessons, Comparative Religion and Christian Origins, Christianity and Other Religions, and The Christ that Is To Be. The point of view is that of missions, with the implicit query—how do present conditions bear on missionary needs and prospects? One result of the scientific gains of the last century is clarification and intensification of the missionary motive. The study of religions brings sympathy for devotees of ethnic faiths, appreciation of their needs, and understanding of the improved conditions Christianity can bring about. Thus instead of contempt for "the heathen" there comes realization of the worshipful spirit that impels them, and knowledge of means to direct that spirit into channels of uplift. A review of the missionary field in the final chapter shows the immensity of the task of evangelization and the fewness of the laborers. Everywhere a corporal's guard is attempting the work of an army.

The spirit of the discussion in this volume is praiseworthy. The lecturer is open-eyed, thoroughly modern in his views, appraises generously the good in all religions, and yet knows that the religion of Jesus is the peer of all, the one faith whose universality alone can cure the heart-ache of the race.

Bergson and the Modern Spirit. An Essay in Constructive Thought. By GEORGE ROWLAND DODSON, Ph.D. American Unitarian Association, Boston. 1913. Small 8vo. 296 pp. \$1.35 net.

The translations into English of Professor Henri Bergson's philosophical works, and their increasing vogue among American students not only of philosophy, but of all subjects that have philosophical bearings, have created a demand for summary expositions of such works. This demand has, in several instances, been worthily met, but in no instance more worthily than in the book before us. Dr. Dodson has interpreted the

meaning of Bergson's philosophy in a way that illuminates the problems dealt with by that philosopher, not always quite intelligible to the less well initiated. The chapter-headings of Dr. Dodson's treatise will indicate the extent and character of the task he sets himself to perform: Philosophy and the Average Thoughtful Man; Creative Evolution in Real Time; The Conception of the Life Force; Outline of the Bergsonian World-view; Instinct, Intellect, and the Ideally Complete Mind; Bergson and Physical Science; The Answer of the Mechanists; Light from Bergson's Theory of Knowledge upon Biological Problems; Some Consequences for Practical Life and the Philosophy of Religion; The Pragmatic View of Science and Common Sense and the Synoptic View of Philosophy; Bergson and Ethics; Bergson and Pragmatism; and The Religious Significance of Bergson's Conception of Evolution. It is evident from these titles that Dr. Dodson's book ought to be an ideal manual for any one who is undertaking to become a student of Bergson. Such it is likely to be regarded, and more especially by the average clergyman who is apt to find in Bergson much that appeals to him, and yet feels that some of his chapters are too recondite.

Lollardy and the Reformation in England. An Historical Survey. By JAMES GAIRDNER, C.B., LL.D., Litt.D. Vol. IV.* Macmillan, New York and London. 1913. 8¾ x 5¼ inches, xiv-422 pp. \$3. net.

Since the preceding volumes of this monumental work were issued, the lamented author has passed away. He left the present volume practically completed, and the final touches have been put upon it by Dr. William Hunt, the well-known historian of the Church of England. The author's intention was to carry the history down to 1570, and at least another volume would have been required. As it is, the story comes down only to the disastrous marriage of Queen Mary to Philip of Spain in 1554. Indeed, this volume covers only the first year of her reign, tho it indicates the course which a continuation of the work would probably have taken.

*Vols. I-III of this work were noticed in this Review in October, 1911, p. 333.

Dr. Gairdner was the one recognized authority for the century which this history covers. His work on the original documents in the *Rolls Series* was epoch-making, and his grasp of the facts correspondingly firm. The present volume represents Mary as coming to the throne embarrassed by lack of previous preparation for the work of ruling, at a period when Protestants and Roman Catholics in England were as yet quite evenly balanced in power and struggling for mastery, and when European politicians and diplomats were playing their game on English soil with the English as pawns. Around Mary's sister (and successor) Elizabeth plots were nucleated and by them her throne was menaced. The Watt Tyler rebellion was one of these. Yet Mary, tho a Roman Catholic, desired toleration in religion, and might possibly have maintained this attitude, had it not been for the intrigues which, the author's facts intimate, drove her into the persecution of Protestants with which her name is associated.

The foundation for this semi-rehabilitation of Mary is laid in the volume before us. The story is too detailed except for the very interested reader, but will repay the student who wishes to be fair to one of England's most hated rulers. The whole work, unfortunately to be left incomplete, is masterly—a source for history, rather than a manual for the novice.

Spiritual Culture and Social Service. By CHARLES S. MACFARLAND. Fleming H. Revell Co., New York. 222 pp. \$1.

The author of this book is secretary of the Federal Council of the Churches of Christ in America, and is very much interested in the churches taking up social service. He believes that only spiritual culture will furnish the highest motives for social service, and gives numerous experiences of his own and of friends to substantiate his claim. There is no definite program outlined, not even any general principle stated.

The headings of the various chapters indicate the trend of his thought sufficiently to enable the reader to judge of the author's attitude. The Imperial Spirit of Jesus; True and False Culture; Rejoicing in Truth; the Hopelessness of Godlessness; The Universal Law of Service; The Life More than Meat; Acquirement by Renunciation; Out of Great Tribulation; Going Beyond Duty; The Unheard Angel; The Measure of Religious Affection; The Upward Look and the Downward Reach; The Culture of the Home; The

Unknown Visitation; The Everlasting Reality of Religion.

In the Sunlight of Health. By CHARLES BRODIE PATTERSON. Funk & Wagnalls Co., New York and London. 1913. 449 pp. \$1.20 net; by mail, \$1.30.

The author follows up the thought he has exprest in several other books—to prove the oneness of all existence and the preeminence of mind, and applies this theory to the problem of health. According to his views, health is almost entirely a question of sound thinking and strong willing, since matter is subject to the dictates of mind.

In carrying out this idea, the author addresses himself to the reader in an introductory chapter, and treats in the following chapters of The Living Substance, Divine Energy in Motion, The Coming Race; the Living Way; Scientific Living; Heredity; True and False; Conformity to Ideals; States of Consciousness; Cause and Effect; Mind and Body; Thought-Picturing; Regeneration; Habits, How to Acquire or Overcome; Mental and Spiritual Healing; Self-Healing; Healing at a Distance; Life's Relationship; From Mind to Mind; From Darkness to Light.

The book is a serious attempt to show that we have been too dependent on drugs for our health instead of on a proper attitude of mind; it will help the reader to realize that it is for him to determine whether he shall be well or ill.

The Man of Egypt, in the "Coming Man" Series. By CLAYTON SEDGWICK COOPER, M.A. Illustrated. Hodder & Stoughton, New York and London. 1913. 300 pp.

This interesting book on modern Egypt gives an insight into the working of the English government's difficulties in treating with the complex problem of ruling over backward people. "The usual English way to cure a bad situation is to seize the first strong man who can be found and give him full power to do what he pleases."

In "What is Egypt" the author discusses the importance of the Nile and states the various problems of Egypt. How Egypt is governed gives a clear exposition of the complex governmental machinery which is necessary to keep the country from a relapse into semi-civilization and from a too rapid spread of materialism. A chapter is devoted to the new Pharaoh, Lord Kitchener, and another to the rôle of England in Egypt. The succeeding seven chapters are concerned chiefly

with the educational problems and methods of the country. If only eighty-five in a thousand males and but three in a thousand females are able to read and write, the need for education is evident. In 1890 the schools fostered by the government had 9,259 pupils and in 1911 they had 30,742. This educational advance is illustrated by industrial advance; the cotton crop—the main resource of agricultural wealth—increased in value from £7,500,000 in 1884 to £15,000,000 in 1904. This was not due to the teaching at El Azhar, the famous university at Cairo, where they still don't care whether the Ptolemean or Copernican system is true, but to the missionary and vocational schools. The Copt presents the only serious race problem, since he is a Christian, and is not liked by the Mohammedan. A chapter on "Islam and Modernity" gives an interesting view of Mohammedanism as a whole, and a bright future is predicted for Egypt. The numerous illustrations are good, and the type is clear.

The Life of Jesus in the Light of the Higher Criticism. By ALFRED W. MARTIN, A.M., S.T.B. Appleton & Co., New York. 1913. 7¼ x 5 inches. viii-280 pp. \$1.50 net.

It is inherently improbable that the lectures of an "Ethical Culturist" would appeal to a church constituency. This is altogether apart from the conclusions reached by the lecturer, and is inherent in the totally disparate background or point of view. The lectures given in this volume are eight in number, on The Higher Criticism, The Birth of Jesus, The Temptation, Miracles and the Ministry of Healing, Prerequisites for Knowing what Jesus Taught, The Crucifixion, The Resurrection, and Jesus and Paul as Founders of Christianity. Much of the material is good and suggestive; on the other hand, a great deal is decidedly weak. Of this latter character is the chapter on The Resurrection. It is easier to believe in what Dr. Lyman Abbott calls "the best attested fact in history" than to accept as reasonable Mr. Martin's attempt to account for belief in an event that he tries to show did not occur. Moreover, the lecturer's knowledge is behind the times in matters of biblical scholarship; e.g., the number of Pauline Epistles now accepted as genuine (p. 36); the historicity of Luke's story in the Acts (p. 36), and the matter of the census under Quirinius (pp. 74-75). The exegesis is faulty that attributes to Jesus' mother the words, "he is beside himself"

(Mark 3 : 21b, 31 is the Scripture reference given). There are evidences of carelessness or worse in such spellings as "Ernst" (Ernest) Renan, "Weiszäcker" for Weizsäcker, and Codex "Cadabrigiensis" for Cantabrigiensis. The noted Anglican scholar, Dr. Edwin A. Abbott, will be surprised to learn that he is a "lamented Congregationalist scholar of the last century"—he has published eleven books since 1900—and may be disposed to say of the report of his demise before that time what Mark Twain did of a similar report concerning himself—"somewhat exaggerated."

Religion in Social Action. By GRAHAM TAYLOR, Ph.D., President Chicago School of Civics and Philanthropy; with an Introduction by Jane Addams. Dodd, Mead & Co., New York. 1913. 280 pp. \$1.25 net.

Most of the contents of this book have appeared in *The Survey*, and many readers of this magazine will be glad to have Dr. Taylor's views thus brought together in convenient form. The whole tone of the various essays is pervaded by a practical and warm Christian spirit. Note the quotation on page 245 of the words which Charles Kingsley wrote in *Hereward*, over his name: "Here lies the first of the new English, who by the grace of God began to drain the fens." Professor Taylor has drunk deeply from this well, and the whole attitude is one of helpfulness and practicality.

The author makes a successful attempt to connect Life and Religion, and then proceeds to prove that personality is a social product and force. This being the case, call and equipment for effective service are discussed, and then the changing conditions of a working faith are treated in an effective manner. This brings us to the religion of human relationships, which naturally introduce us to the family, its field, functions, and contributory agencies. From the family the next step leads to the survival and revival of neighborhood, or "neighborship." This in turn introduces industry and religion, their common ground and interdependence. This chapter is logically succeeded by organized industry and organized religion. But the spirit of Christ must not stop there, and city and Church must reapproach each other; the result of the *rapprochement* is shown in the final chapter on the church and community, their interrelation and common aim. A

fairly full and well-selected bibliography invites the student to further study in this interesting field.

France To-day : Its Religious Orientation.

By PAUL SABATIER, translated from the second French edition by Henry Bryan Binns. E. P. Dutton & Co., New York. 1913. xii-302 pp.

To understand and reflect the mind of a whole people, even on such a sectional aspect of it as its religion, is not an easy task. It is like endeavoring to reproduce through the means of a small picture the variegated colors and lines of a whole landscape. But Paul Sabatier has ventured to undertake the difficult task. And perhaps there is no man better fitted by nature and by training to do so. As a Protestant and a scion of Huguenot ancestry, his interest in the religious history and present religious condition of his country was naturally as intense as possible, but on the other hand his studies in medieval Catholicism which culminated in his immortal work on St. Francis of Assisi, developed a feeling of broad sympathy in his heart for what is best in Roman Catholicism. Add to these things his special attention to the Modernist movement both in France and Italy and it is easy to see that when he undertook to interpret the religious attitude and mind of the France of to-day to itself he had the difficulties of his task minimized. No wonder, therefore, that his book passed through a second edition within a few months of its first appearance. To undertake to reproduce even in a few sentences what he has so skillfully condensed and so clearly put in this book would be impossible. The best that the reviewer can do is to direct the reader's attention to the book both as a means of stimulating interest in a living subject, and as a means of measurably gratifying that interest.

Psychopathology of Hysteria. By CHARLES D. FOX, M.D. The Gorham Press, Boston. 1913. Small 8vo. 437 pp. \$2 net.

This is still another illustration of the current tendency to make the more difficult problems of medicine and psychology understandable for the average intelligent reader. The book bears the stamp of up-to-date study of mental pathology and practical insight into its meaning for civilization. While it was probably written with the average medical practitioner mainly in mind, it may

be read with profit by any one with a fair knowledge of mental disease. The chapter-headings will indicate the scope and character of the book: Preliminary Considerations; Etiology; Disturbances of Sensory Perception; Visceral and Circulatory Derangements; Psycho-Motor Disorders; Psycholepsy; Alterations of Consciousness, Multiple Personality, and Amnesia; Hysteric Temperament, Suggestibility, Delusions, Insanity; Diagnosis, Prognosis, Treatment. A topic of great significance for the average intelligent leader of educational and religious work is treated in Chapter I. of this book, namely, Personality. While the author's views may not be conclusive, it is illuminating to have such a presentation, for most people have a very crude view of what the human personality is. Mental pathology sheds a flood of light upon the human soul in this respect, and shows very clearly that much of our educational and religious philosophy in this matter is extremely superficial.

Classbook of Old Testament History. By GEORGE HODGES. Macmillan Company, New York. 1913. 7½ x 4¾ inches, xii-222 pp. \$1 net.

This little book solves the problem of the up-to-date pastor or Sunday-school teacher who would learn how to tell correctly the story of Hebrew history, and yet neither arouse prejudice nor offend a devout piety by lugging in the red rag of "higher criticism." The biblical order of events is followed, and these events are interpreted in simple language and with a common sense that commends itself anew on every page. Real scholarship is here, but of that profoundly artistic type that never obtrudes itself.

One correction is offered: The item about Zoroaster (p. 211) should be placed in the next series of items (700-600 B.C.).

Shall We Do Without Jesus? By ARTHUR C. HILL. Hodder & Stoughton, New York and London. 1913. 7¾ x 5¼ inches, 304 pp. \$1.50 net.

In the twenty-five chapters of this thoughtful book the author has made it clear that we need Jesus. If we are to seek for an authority to-day he says, "it must be one in which Jesus, interpreted through the common mind of the Church, is himself the final refuge and court of appeal." His chapter on "Jesus and the Church" has this mean-

ingful sentence, "The day has come when the Church of Jesus must confess that its only justification for existence is in its ministrations to the masses of mankind."

The South Mobilizing for Social Service. Proceedings of the Atlanta Congress; Southern Sociological Congress, Nashville, Tenn. 1913. 700 pp. \$2.

The book is a fine indication of the spirit of the "New South," its work along the lines of human betterment, and of general social uplift. The spirit is one of contagious enthusiasm which breathes in the book from cover to cover. There are ten departments with a number of addresses each—in the case of "Race Problems" eighteen—each of which treats with ability some phase of the social problem. It would be impossible to mention even the titles of papers, but those of the departments will indicate the trend of the Congress sufficiently. After the preliminaries, the conservation of national efficiency is discussed mostly by ministers; Public Health is treated chiefly by physicians; Child Welfare by various experts such as Julia Lathrop and A. J. McKelway; Organized Charities, Saving People in Transit follow; the largest share of any topic is occupied by Race Problems, and presents in 148 large pages excellent discussions by experts; the Church and Social Service, and Organization conclude the volume.

The Anti-Alcohol Movement in Europe. By ERNEST GORDON, author of "A Memoir of A. J. Gordon." Fleming H. Revell Company, New York. 1913. 8¼ x 5½. 333 pp. \$1.50 net.

"The anti-alcohol movement in Europe is university-bred," says the author of this book in the first paragraph of its opening chapter, on "Daybreak in Europe." This daybreak of abstinence ideas, he tells us, "is generally dated from the publication of Professor von Bunge's *Die Alkofrage* in 1886." The darkness of drink upon which this light broke, and the deep shadows which linger still in continental countries, appear plainly in the second chapter, "Europe Alcohol-sick," certain statements of which are appalling. High lights of relief glow from the remaining chapters; and European encouragement for temperance reform will surprise Americans, as herein authentically set forth. Mr. Gordon, son of the late Dr. A. J. Gordon, has lived long abroad, and has studied with scholarly care

the conditions there. In bibliographical references, and chapter notes, his pages richly abound. His researches form a valuable contribution to temperance literature, especially upon industrial and scientific lines.

Prayer: What It Is and What It Does. By SAMUEL McCOMB, D.D. Harper & Bros., New York. 1913. 7 x 4½ in. 39 pp. 50 cents net.

Volumes have been written on prayer. Why, then, should more be written? One reason is given by the author of this booklet, "the problem of prayer is coming to the front and once more challenges the powers of faith and thought." The characteristic note of prayer, he says, "is that it presupposes a spiritual Other with whom we would hold communion . . . and that prayer is the expression of a definite mental attitude in which we seek to pass beyond ourselves to complete ourselves in another."

Concerning the end and aim of prayer this nugget of truth from this thoughtful booklet is worth repeating, "The end and aim of prayer is the development within us of a better self and anything which does not bear upon this development has no place in genuine prayer."

Social Sanity. By SCOTT NEARING, Wharton School of Finance, University of Pennsylvania. Moffat, Yard & Co., New York. 1913. 260 pp. \$1.25 net.

Social Sanity is intended for educated, but not necessarily technical, students of sociology. In a lucid and attractive style he brings before us various phases of social phenomena requiring adjustment in our present-day affairs to produce social sanity. In order to let us see what changes may be made, he speaks in the introduction of the necessity of individual thought over against the clinging to past authority. The number of these individuals he believes to be on the increase, and they set themselves over against the lethargy of both the crowd which can not think and the plutocrat who refuses to think. Then he takes up the life stream, and shows that there has been a constant flow of progress from the beginning of man's history. We have now arrived at the spirit of science, which is impartial, and seeks only facts, but these facts must be made a part of public knowledge, and society must use them in a manner to insure the welfare of the many, while conserving, if possible, that of the few

The kingdom of man is thus ushered in with all its wonderful achievements, and will dispel pessimism. Human rights will thus be conserved, and the fruits of industry made available to all. The spirit of revolt will thus be turned into a passion for progress and opportunity for social sanity procured.

America's Conquest of Europe. By DAVID STARR JORDAN. American Unitarian Association, Boston. 1913. $7\frac{1}{2} \times 5$ inches. 70 pp., 60 cents net.

Conquest by the force of ideas and ideals, and not by force of arms, is the conquest that the author clearly and convincingly advocates. Internationalism and democracy are American ideals, and they must more and more rule in the government of our forty-eight States, and spread until they conquer Europe.

There is suggestive material in this very readable book for a good sermon based on Matt. 28 : 19.

The Story-Life of the Son of Man. Nearly a thousand stories from sacred and secular sources in a continuous and complete chronicle of the earth life of the Savior. By WAYNE WHIPPLE. Fleming H. Revell Co., New York. 1913. $8\frac{1}{2} \times 6$ in. 564 pp. \$2.50 net.

The idea of the book is that "of selecting the best that has ever been written or spoken about the Son of man, and arranging it, story after story, bit by bit, as a mosaic is made, into a vivid and attractive picture."

Symbolism of Animals and Birds Represented in English Church Architecture. McBride, Nast & Co., New York, 1913. $8\frac{1}{4} \times 5\frac{1}{4}$ in. vi-239 pp. \$1.75 net.

This gives the ecclesiastical significance or symbolism of about forty-six animals and birds (real or fancied) found in carvings in the English cathedrals and churches. About 120 reproductions from photographs are supplied, showing the forms these animals take in sculpture.

Life and the Way Through. By the Rev. F. B. MEYER, B.A. Funk & Wagnalls Co., New York and London. 1913. $8 \times 5\frac{1}{4}$ inches, 187 pp. \$1.25 net.

The ten chapters in this very readable book are entitled, There is a Way Through, The Guiding Hand, The Jeweled Gate—Faith, The Jeweled Gate—Love, The Jeweled Gate—Hope, Some Experiences on the Way, Our Spending—Money, The Com-

panions of the Way, Resting-places, The Growing Splendor of Life.

Church Publicity. The Modern Way to Compel Them to Come In. By CHRISTIAN F. REISNER. The Methodist Book Concern, New York and Cincinnati. 1913. $7\frac{3}{4} \times 5\frac{1}{4}$ inches, 421 pp. \$1.50 net.

The author is not only a strong believer in Church advertising, but he has given considerable thought to the whole question, as this book demonstrates. It is the product of sixteen years' successful pastorate experience and is intended to be helpful and suggestive to country as well as city churches.

"According to My Gospel" (Montclair Sermons). By HUGH BLACK. Fleming H. Revell Co., New York. 1913. $8 \times 5\frac{1}{2}$ inches, 312 pp. \$1.25 net.

Sanity, breadth of view, and deep religious convictions characterize these twenty-six sermons.

Books Received

The Evolution of a Theologian. By STEPHEN K. SZYMANOWSKI. Sherman, French & Co., Boston, 1913. $8 \times 5\frac{1}{2}$ inches. viii-350 pp. \$2 net.

Breakers! Methodism Adrift. By Rev. L. W. MUNHALL, M.A., D.D. Charles C. Cook, 150 Nassau St., New York. 1913. $7\frac{1}{2} \times 5\frac{1}{4}$ inches. 215 pp. \$1 net.

A Church in the Wilds. The Remarkable Story of the Establishment of the South-American Mission Amongst the Hitherto Savage and Intractable Natives of the Paraguayan Chaco. By W. BARBROOKE GRUBB. Edited by H. T. Morrey Jones, M.A. E. P. Dutton & Co., New York. 1914. With 23 illustrations and two maps. $7\frac{1}{2} \times 5$ inches. 287 pp. \$1.50 net.

Jesus in the Talmud. His Personality, His Disciples, and His Sayings. By BERNHARD PICK, Ph.D., D.D. Open Court Publishing Co., Chicago. 1913. $6\frac{3}{4} \times 4\frac{1}{2}$ inches. 100 pp. 75 cents net.

The Cabala. Its Influence on Judaism and Christianity. By BERNHARD PICK, Ph.D., D.D. Open Court Publishing Co., Chicago. 1913. $6\frac{3}{4} \times 4\frac{1}{2}$ inches. 109 pp. 75 cents net.

Immortality Established Through Science. By JOHN O. YEISER. National Magazine Association, Omaha, Neb. 1913. Illustrated. $7\frac{1}{2} \times 4\frac{3}{4}$ inches. 128 pp. \$1 post-paid.

Babylonian Oil Magic in the Talmud and in the Later Jewish Literature. By SAMUEL DAICHES, Ph.D. Jews' College, London. 1913. 42 pp.

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THE FRONTIER FORT GUARDING THE ENTRANCE INTO THE SINAITIC DESERT

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**THE ROCK WHICH WAS STRUCK BY MOSES AT KADESH-BARNEA ACCORDING TO THE
BIBLE NARRATIVE**

THE HOMILETIC REVIEW

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KADESH-BARNEA—THE OASIS WHERE THE ISRAELITES CAMPED FOR THIRTY- EIGHT YEARS

Professor CAMDEN M. COBERN, Ph.D., Allegheny College, Meadville, Pa.

THIS old earth has yet a few strangely hidden treasures which thrill the heart of an explorer when they are discovered. The excitement of Conan Doyle's heroes when they found "the Lost World" in South America could have been no greater than the excitement of modern excavators in Egypt digging up gold jewelry and bronze weapons and wonderful ivory statuettes from palaces and graves dating back to a period centuries or perhaps millenniums before the Trojan War.

The excitement is even more intense, as in my own case last winter, when in a pre-dynastic grave one sees under the sand and stones a clay bowl almost

as delicate as modern china and as beautifully formed and exquisitely polished as any Roycrofters could equal. As this precious thing, which was made thousands of years before the potter's wheel was invented and which no eye had seen for six thousand years, drops into one's hand, absolutely perfect without a break or

nick or discoloration, he gasps with astonishment at sight of this strange relic coming from the inhabitants of a lost human world which lived and loved and hated and worshiped as far before the days of the Trojan war as we live after it. The discovery of a living geologic bird, large as an auto-

mobile, and of a turtle big as a battleship could not rouse the pulse to swifter action than this.

Yet the discovery of some hidden spot on the earth's surface never visited by modern man, which possesses historical importance in its influence upon the development of the human race—this gives a palpitation

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ENTRANCE TO THE VALLEY OF 'AIN KADES (KADESH-BARNEA)

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THE TURKISH GUARDS PATROLLING THE BORDER-
LAND BETWEEN TURKISH AND EGYPTIAN TER-
RITORY. THE PILLARS MARK THE BORDER.

of heart even greater than that which comes from the uncovering of buried treasures belonging to an unknown hero of a forgotten past. Few in all the future years of this earth can ever hereafter feel the thrill of such an experience. There are, to be sure, a few unmapped districts in Tibet and Central Africa and perhaps even in South America; but none of these represent historical sites where world-transforming influences have originated.

THE MOST CELEBRATED OASIS IN THE WORLD: The two oldest documents of the Pentateuch make Kadesh-barnea the permanent residence of the Israelites during almost the entire "forty years" of the wanderings. The two other basal documents give it prominence, the one at the beginning and the other at the final stage of these desert journeys. Next to Mt. Sinai this little oasis appears in all the documents as the most im-

portant stopping-place of the Israelites on their way from Egypt to the Holy Land and, according to the general agreement of scholars, while they stopt but a year at Sinai they made this their ecclesiastical center for some thirty-eight years, the ark resting here while the tribes scattered through the wadis lying around it. That 'Ain-Kadis is the true location of the ancient Kadesh-barnea of Scripture "is so patent that no other site can really be said in the minds of scholars to rival it" (G. L. Robinson, *Biblical World*, XVII. 327); "Kadesh is undoubtedly 'Ain Kadis" (L. B. Paton, *Journal of Biblical Literature*, April, 1913, p. 22). This is one of the few stopping-places of the Israelites that seem to be settled with scientific positiveness. It is the only stopping-place between Egypt and Palestine which is called in the Bible "a city"; the usual name even yet in the desert for any permanent group of tents.

Here it was that the Hebrew nation was born; and the world to-day is a very different world from what it would have been if the Hebrew people had not come to birth in this desert. One of the miracles of history is the conquest of Palestine by a union of tribes most of which had been but a few years before in Egypt as slaves. When these untrained clans first left Egypt they were scared back from Palestine, but after a generation of hardening and training at Kadesh-barnea they assaulted this country of mighty fortresses and permanently conquered it.

What other district, however large, can be pointed to as the spot where a nation was born which gave three religions to the world and thus changed the planet more than a geologic era? It was in this wilderness oasis, according to Wellhausen, that the organization of the nation took place when Moses, "the great national

Cadi, laid a firm basis for a consuetudinary law and became the originator of the Torah in Israel." All scholars substantially agree that this was the first experiment station where the Mosaic law could be "tried out" and where these people who had been slaves for generations could be taught independence and the love of freedom and a settled allegiance to the national religion. Here it was, according to all the different strands of the Hebrew documents, that Moses met and conquered several rebellions, some of which attained tragic dimensions. One of these was led by Aaron and Miriam and another even more serious by certain leading princes of the dominating tribe of Reuben. It was here too that the people murmured when the water gave out and Moses the meek, bursting into uncontrollable wrath, struck the rock passionately as he felt like striking the rebels and lo, a spring was opened in the desert! This is usually spoken of as the most wonderful of all the miracles, but recent oriental research would offer a new explanation of this extraordinary event; for just as conservative historians understand that the crossing of the Red Sea was produced by a conjunction of natural forces, now well understood and still active, among which the east wind was conspicuous, and just as modern geologists would explain the drying up of the Jordan as having been produced by a landslide a little distance up the stream—where similar conditions have brought on similar results in recent times—so Egyptologists might with equal reason explain this narrative by well-known facts revealed by the monuments.

The mining and drilling of rocks was no rare thing in the Mosaic era. The oldest Egyptian map known (now in Turin) dates from this period and shows the different galleries of a certain gold mine and the

well which had been sunk for the miners near by. One Pharaoh, referring to one of these foreign wells which he had dug, says: "I enclosed it by a wall like a mountain of granite." Another inscription dating from the time of Seti I. tells how he sank a well 190 feet before he reached water, tho his son, the Pharaoh of the oppression, found a living spring at the depth of twenty feet. It is made plain by various texts that to strike the rock with official authority was a well-understood signal that the engineers were to begin work at that point at once. One particularly interesting text declares concerning the reigning Pharaoh:

"The gold appeared on the mountain at the mention of thy name!"

"When thou didst speak: 'Come thou upon the mountain,' it rained immediately!"

"When the prince said: 'I will have a well here,' the water which was in the depth was obedient to

him!" (*Records of the Past*, viii. 69-75; Brugsch, *Egypt under the Pharaohs*, pp. 288-292; cf. Breasted, *Ancient Records*, iii. 171, 195, 263-289.)

According to these panegyrics the Pharaoh had but to speak the word and lo! the water leaped from the living rock. No miracle was accomplished and no miracle was reported. It was simply the ordinary pictorial oriental method of saying that the prince gave the command for the

scepter and staff. Yet the finding of water at the needed moment and in the most unexpected place was a divine providence so marvelous that Kadesh-barnea was always thereafter remembered as the scene of God's special manifestation. The waters may have been hidden in the cliff from the time of the earth's creation; but when at the command of Moses the limestone barrier was broken away, they poured forth in what still seems a miraculous stream.

Why did Moses strike the rock twice? Was it because he thought once was not enough? Did he not get enough water at the first trial and was this counted against him as lack of faith, so that for this sin he was kept out of the Holy Land (Num. 20:12)? At any rate there are two living springs, not one only, which even to this very day burst out from

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THE PLAIN OF KADESH-BARNEA

work to be done and it was done quickly and successfully. That the Hebrews were accustomed so to describe similar achievements is fortunately settled by a curious piece of information contained in one of their ancient popular songs:

"Spring up, O well; sing ye unto it;
The well, which the princes digged,
Which the nobles of the people
delved,
With the scepter, and with their
staves" (Num. 21:17, 18).

A well dug with a scepter or staff is evidently one dug with picks at the command of the ruler who holds the

the mountain cliff at the northeast corner of this strange and beautiful garden of God. Such prodigality is not to be found anywhere else in this "great and terrible wilderness" (Deut. 1:19; 8:15).

KADESH-BARNEA — WHY IT WAS LOST; HOW IT WAS FOUND: It seems incredible that one of the most sacred religious and historical sites of the ancient world should be practically lost to civilized man for nearly a thousand years and all the more incredible since in all the ten thousand square miles of the Sinaitic Peninsula only three or four other oases comparable to this in beauty and in the abun-

dance of water are to be found. But the incredibility begins to disappear when we remember that even in the ancient time this was called Kadesh, "the Holy," and up to the present moment the spring is called the "Holy Fountain" by the population who wander about it. For any one of the Bedouin of any tribe to show these sacred springs to an "unbeliever" would be an act of impiety and of disloyalty to his race. His superstition also protects his piety in this case, for all Christians are thought to be magicians and to possess incantations which affect the rainfall, so that showing this spring to a Christian or even mentioning it by its right name might tend to dry it up.

Besides this, the two tribes which from time immemorial have had immediate control of the territory adjoining these springs, the Teyahéh and Azazimeh, are distinguished among all the natives of Sinai for their fanaticism and ferocious antagonism to Christians. Professor Palmer, the first man to explore systematically the desert of Sinai, says of the Teyahéh that while the three virtues of all Arabs are eloquence, hospitality, and plundering, the members of this tribe have omitted from their ethical ideals the first two, through their unrivaled enthusiasm in successfully practising the third.

The Azazimeh are even more savage. They are "superstitious, violent, and jealous of intrusion upon their domain, suspecting all strangers of sinister designs upon their lives and property" (Palmer, *Desert of the Exodus*, ii. 291, 320, 403, 407). They are dreaded not by foreigners only but by all other Bedouin. It can almost literally be said that their hand is against every man and every man's hand is against them. When any two of these shake hands, each naturally holds the hilt of his sword so as to be ready for any emergency should

the other turn traitor (Palestine Exploration Fund, *Quarterly Statement*, Oct., 1911, p. 173). These two tribes tenaciously resist any attempt on the part of any stranger to visit these springs, and this is not altogether unreasonable, since they are worth far more to them than a million-dollar gold-mine could be worth to a European community.

In spite of its dangerous associations, 'Ain Kadis was well known to the Christian geographers of the fourth century, and tho probably seldom visited continued to be known as the site of Kadesh-barnea even as late as the twelfth century. The fact that this was on none of the regular paths between Egypt and Palestine, but was surrounded by a terrific wilderness, would account for its dropping out of sight after Islam took possession of this part of the world. It should also be remembered that it was shut in by a wall of mountains from Palestine and Phenicia and by another mountain range of "cyclopean architecture" from Moab and the East Jordan country, while it was hidden on the east and south by an unmapped and unpathed desert in which unnumbered caravans have perished and where even to the present year the dried skeletons of camels and the dried bodies of lost travelers are no very unusual sight.

It is little wonder then that for more than half a millennium Kadesh-barnea disappeared from the maps and was lost to the Christian world. It was the celebrated traveler Seetzen, killed later by the Mohammedans, who was the first European to look upon this little "lost world" springing up suddenly out of the sand as if brought into existence by the magic of some Aladdin's lamp. He stumbled upon it in 1807 during a wild and dangerous journey coming south from Hebron by the same route which we followed, but he did not discover its

name nor recognize its importance, tho he did correctly locate the Wady el-Kadis (*Reisen*, iii. 347-349).

The next man to visit this site was Rev. John Rowlands, the missionary, who had lived for thirty years among the Arabs and who on his way south from Gaza in 1842, as he stood upon the mountain ramparts which separates Palestine from this district, happened to hear an Arab speak of this oasis and point to it from a distance. When a little later he searched for the place and found it, he at once identified it as the celebrated camping place of the Israelites. He declares that when for the first time he saw the "small hill of solid rock, a spur of the mountain rising immediately above it, . . . the only visible naked rock in the whole district," and realized that he was looking upon the very rock smitten by the wand of Moses, he was almost prostrated with excitement (Williams, *Holy City*, appendix). The claim of Mr. Rowlands was so sensational that few scholars accepted it. This doubt became positive disbelief after a number of scientific parties sought diligently for this phenomenal oasis and "holy spring" and failed to find them. Even Abdallah Effendi (Palmer), who had previously made a scientific survey of the peninsula, failed to find the place, as he acknowledged in 1881, tho he made the attempt several times, and on one journey (1870) thought he had reached it. President Bartlett of Dartmouth (1873) made such a thorough yet unsuccessful search that he, with others, came to the conclusion that the former description had been so colored by emotion as to be wholly unreliable.

It was Dr. Henry Clay Trumbull, editor of *The Sunday School Times*, who in 1881 proved Mr. Rowlands to have been a seer rather than a dreamer. One other white man, F. W. Holland, seems to have reached 'Ain

Kadis a little earlier than he (Palestine Exploration Fund, *Quarterly Statement*, 1879, p. 69; 1884, p. 9), but the true rediscovery of this site in its important historical relations was due to Dr. Trumbull. It was through several conjunctions of good fortune that he reached the spot. He was refused an escort from En Nakhl to Hebron on the ground that only three caravans had succeeded in making the trip safely in twelve years. But partly because they hoped through him to bring more pilgrims to Castle Nakhl and partly because certain leading Bedouin wished to gain the assistance of this "Sheik of the editors" in getting some of their relatives out of a Jerusalem prison, they finally agreed to this route. Then came another piece of good luck. One of the leading sheiks was off on a plundering expedition and the other was sick, so that the caravan was given in charge of the young sons of the two sheiks with Oudy, a shrewd old Moslem, as guide. It was not until long after they had started that Dr. Trumbull mentioned his desire to make a side trip in order to reach 'Ain Kadis. When this was mentioned, Oudy pretended never to have heard of such a spring, but Dr. Trumbull scorned and shamed him, saying: "You do not know your own country as well as I do. We ought to change places. You ought to give me backshish instead of my giving you any." Finally he succeeded in so provoking the guide that in anger and self-defense he acknowledged that there was such a spring in such and such a locality, but swore on the Koran that Dr. Trumbull did not know where it was, affirming that to attempt to reach it would mean to be robbed and murdered. Even after assent to the journey had been gained by judicious bribery and a strong appeal to Moslem pride, they almost missed the goal because of a sudden panic that seized the entire party of

Arabs while they were crossing the lonely and demonic waste which lies along the border of the Azazimeh country. But at last, after he had almost given up the possibility of finding in such a desert even water enough to fill their rapidly emptying goat skins, suddenly this strange, mysteriously hidden "garden of Allah," which perhaps only three white men had seen before in seven centuries, blossomed out before him. Since Dr. Trumbull's researches Kadesh-barnea ('Ain Kadis) has been placed upon most modern biblical maps, tho necessarily located somewhat by guess.

Many parties, previous to our own, had tried to visit once more this enchanting spot, but all had failed, so far as reported, excepting those led by Professor George L. Robinson in 1900 and by Abdul Rahmin (W. E. Jennings-Bromley) at a date not given (*Biblical World*, xvii. 327 ff.; Protestant Exploration Fund, *Quarterly Statement*, April, 1910; Jan., 1912).

Professor Robinson in attempting to make up a caravan found great difficulty, being told that no white man had even attempted to cross from Mt. Sinai to Kadesh-barnea since Palmer, eight years before, was killed on this route by the Teyaheh who owned the "sacred waters." The dragoman who finally consented to go refused to make a "covenant of

blood" before starting, and when within four days' journey of the place tried to run away and escape from the contract. Several times during the trip Bedouin tried to intercept them, and once a war party of the Teyaheh came out against the intruders in great numbers; but the long oriental experience of the leader, the largeness of his escort, the shine of his gold, and his threats of vengeance by the Turkish government if his plans were thwarted finally prevailed, and he was permitted for a brief space of time to look upon the "holy" spot which was legally taboo. He was the only visitor before us, so far as known, who took any photographs whatever. His brief field-notes, which were minutely accurate, were published in the *Biblical World* (vol. xvii.).

Abdul Rahmin risked much in order to make his explorations in this desert, traveling as a native Turk in Arab dress, tho a reward of one thousand dollars was placed upon his head by the Turkish government. He did not describe 'Ain Kadis, but his account of the habits of the Bedouin who wander about it is of substantial value (Palestine Exploration Fund, *Quarterly Statement*, Jan., 1912, p. 14; Apr., 1910, 140-144).

Our next article will describe this "lost oasis" as we saw it.

THE BIBLE THE SUPREME PRODUCT OF LITERARY ART

Professor T. E. RANKIN, University of Michigan, Ann Arbor, Mich.

"A GILT-CLASPED Bible," says Arnold Bennett, "is the secret of England's greatness." When the history of twentieth-century culture shall be written, no feature of that culture will be more noteworthy than the increasingly conscious recognition of the unclasped Bible as an impelling

force and guide in the life of men of the Anglo-Saxon civilization.

The growth of this recognition is a reaction against the attitude quite prevalent during the latter half of the nineteenth century. The Bible then seems to have been regarded by unusual numbers less an impelling force

and guide than a mere matter for study on the part of scholars, critics, historians, and ethical philosophers. It had become the habit to look upon the Bible as a series of documents, very valuable for historical and ecclesiastical purposes, inherited by us partly from an ancient purely Asiatic race, and partly from that same race more or less Europeanized through contact with Greek philosophy and Roman social polity. This habit was due largely to the eager pursuit of what is termed biblical criticism. The habit tended to remove from the minds of men the feeling of intimacy which had formerly been felt for this book as a divine-human revelation. It tended to lessen the reverence felt for the Bible, even tho it was recognized that the book had been for a long time an immensely large and important portion of the vital traditions of a substantial part of the human race.

To-day, however, there is ever-increasing evidence that the Bible will soon again become the most intimately familiar book of the English-speaking family of men. This will mean, without a doubt, the rehabilitation of the religious life which we have so much heard has been falling into the state of the sere and yellow leaf. The evidence of this growing familiarity is to be found chiefly in the wide-spread interest in the Bible as a fine and high literary achievement, as a work of art accomplished. In the very midst of our feverish intentness upon material advancement, there is coming to be a general belief that literature stands as the highest achievement of man. Despite the intense competition for place and power and money, there are tendencies which indicate that all thinking men are coming to acknowledge that an acquaintance with the best that is thought and known and recorded in the interpretation of history, in fiction, in drama, and in

poetry, is the most conclusive proof that man is civilized.

But literature is a means, not an end in itself; a means to a richer life. It follows that the open road to-day to the enrichment of life by means of the teaching and the inspiration which are contained in the pages of the Bible is that path which leads to a fuller opening of the eyes of men to the rank and value of the Bible as the supreme product of literary art.

The Bible, as most of us read it, is an integral part of the body of English literature. It is, of course, English by adoption only. However, the King James version of the Bible is of higher literary quality than is the Greek or the Hebrew or the Latin version,—a statement which has nothing to do with the question of the inspiration of the original writers, for no one now claims that any document now known to be in existence is the original or even a first copy of the original writers' work. Since the King James version is of higher literary quality, then for the evidence that the Bible has become English literature we might rest simply upon the claim of James Russell Lowell for any literary material and the practise of William Shakespeare with any literary material, that " 'Tis his at last who says it best." But if we are asked for a reasoned explanation of the statement that the Bible is now English literature, then we must undertake to show that it has proved its right to adoption as any adopted child proves that he has been rightly adopted into a human family; that is, first, by kinship in character, and, second, by the nature of the influence exerted upon those who have adopted it. Will the Bible stand the tests which great literary critics have applied to written productions in determining their literary value? Are its ideas and ideals those of the En-

glish-speaking civilization? Let us see what answers we can give to these questions.

In the first place, what claim has the Bible to being called literature at all? Let us apply to it the tests of seven literary critics who have been among the world's foremost creators as well. Matthew Arnold says that, to be literature, all depends upon the subject, and the subject must be one of high seriousness. Victor Hugo says precisely the opposite, that nothing depends upon the subject, that not what the author has chosen to write about makes his work literature, but how he has performed his task. Ruskin says that great art, such as literature, can come only from a great heart. Wordsworth says that style, or literature, is the incarnation of thought. George Henry Lewes, a disciple of Herbert Spencer, says that genuine literature is created only when the writer is under stress of great emotion; literature, therefore, for him is the incarnation of emotion. Shakespeare would have the literary artist hold the mirror up to nature, that is, give an accurate picture of what men are, feel, and do. The statement of the standard of criticism held by W. B. Yeats we shall reserve for the moment.

Turn first upon the Bible the searchlight of Arnold—all depends upon the subject, and the subject must possess high seriousness. What is the character of the subject-matter of the Bible? God is its subject-matter. "God is a spirit, and they that worship him must worship him in spirit and in truth." "God is love." "Our God is a consuming fire." Its subject-matter is man. "And God said, Let us make man in our own image." "And the Lord God said, Behold the man is become as one of us." Sin, also, is its subject-matter. "By man sin entered into the world."

PROFESSOR T. E. RANKIN

"Thou your sins be as scarlet, they shall be as wool." Christ, too, is the subject-matter of the Bible. "Christ, the power of God and the wisdom of God." Holiness, and the life of the divine Spirit in man, are among the themes of the Bible. "Thy people shall be willing in the day of thy power, in the beauties of holiness more than the womb of the morning." "For God hath not called us unto uncleanness, but unto holiness." "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit and that your fruit should abide." "Little children, let no man deceive you; he that doeth righteousness is righteous." The future is its theme. "I will not leave you orphans; I am coming to you." "He shall guide you into all truth." "It is appointed unto man once to die; but after this, judgment." "So shall we be ever with the Lord." "God shall wipe away all tears from all eyes."

These surely are matters of high seriousness. The Bible will with ease meet Arnold's demand that a book to be literature must contain meaningful and highly serious subject-matter.

Place next the Bible in the crucible provided by Victor Hugo. Anything will do for a subject. But how is the work done? Is the workmanship good, or is it bad? We need go no further in the Bible than to the most familiar of its pages, and from them cite sayings of Jesus for supreme examples of most exquisite skill in the treatment of the themes upon which he talked with lowly men and women,—themes which are the simplicities of life. Observe how these themes are handled in the words (as Matthew Arnold has said) that, as no critic will question, are least modified at the hands of Jesus' reporter: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." "I am the door of the sheep." "I am the true vine, and my Father is the husbandman." "If any man thirst, let him come unto me and drink." "In my Father's house are many mansions; if it were not so, I would have told you." "Go ye and tell that fox, Behold I cast out devils and I do cures to-day and to-morrow." "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." "Foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." "These are not my words," said Jesus, "but the words of him that sent me." Not now the high and holy One that inhabiteth eternity, whom no man hath seen nor can see, is the divine Being, Jesus almost says, but like one unto myself, who talks to you of simple things, and talks clearly of them. It is obvious

that however humble the subject which Jesus took to illustrate the lessons of life, the craftsmanship is always noble. The Bible, then, suffers the ordeal provided by Hugo, and the smell of fire is not left upon it.

Ruskin's requirement of literature is the presence of a great heart in the writer. We do not know much about the writers of the Bible; tho we know something of, say, David, of Paul, of Moses, and of the major prophets. If the records of the career of David before he became a writer are authentic, and there is no doubt that they are, we should expect from him great literature; for that man must have been a great-hearted man who, when he had the chance to cut off the head of Saul, was content to cut off his skirts instead, and who coupled the name of his bitterest enemy with that of his dearest friend, when he said, "Saul and Jonathan were lovely and pleasant in their lives." Every recorded deed of Paul but one, the strife with Barnabas, reveals a noble heart. And if Moses had weaknesses in his character, they were due rather to the overflow of his great qualities than to essential weakness of manhood. The Hebrew prophets stand for all time and for all men as types of greatness of heart and nobility of life. The fact is, that we have only to turn to John Ruskin himself, who makes this requirement, to find the most earnest of advocates that the Bible is the greatest of all the works of literature.

If Wordsworth is correct in asserting that literature is the incarnation of thought, the giving of body to thought, the position of the Bible is high in the scale of literature. We are accustomed to think of the philosophers as the men of thought, and so they are. But the real problems of the philosophers (not the pseudoproblems over which so much of time has

been wasted—the mathematician proves that Achilles does catch the tortoise, tho the philosopher proves that he can't)—the real problems of the philosophers are identical with the problems of Scripture; problems of life and mind, of the beginnings of things, of ethics and religion. The inscription at the grave of Fichte, the great German philosophic idealist, is "The wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." But not Fichte nor any philosopher has as yet thought out so workable a plan of life, for occidental society even—strange to say—as have the oriental writers of the Bible. No vision of fabled Atlantis, no Platonian Republic, no Utopia, no Augustinian City of God,—none of these excels the visions of the ethical and political societies of Ezekiel, of Isaiah, of St. John the divine. It sometimes seems a most singular thing that we should make so much of the simple primitive theories of the old Greek philosophers. Perhaps it is because of the extreme familiarity of the biblical statement, "In the beginning God created the heavens and the earth, the sea, and all that in them is," that we think it less important as an account of the origin of our universe than the theory of a fortuitous concourse of atoms set forth by the Greek and the Greco-Roman philosophers and revived in less fortuitous terms in the electron theory of the twentieth century. But is the biblical theory less profound, less astounding, less audacious? There are two passages in the Bible which read,—the first, "And God said, Let there be light. And there was light"; the second, "And ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." There is also a statement of a nineteenth-century philosopher

that the ultimate reality is but a "medium pervading space, the office of which appears to be to degrade and ultimately extinguish all differential motion," so that in the latter day the "whole universe will be one from which everything like life, or beauty, or motion will have utterly gone." Well, if the nineteenth century is right, the universe is an insane thing, even if men are not. Furthermore, even should it be admitted that the biblical statements as to beginning and end are less likely to be literally true than is the philosopher's statement, still the Bible formulas have the merit of not being founded solely upon an almost endless series of "ifs,"—they were not merely hypothetical to those who uttered them. And who shall say that, under any definition of thinking, they contain less profundity of thought? Of thought, then, as well as of imagination, the Bible is an incarnation.

When we turn to the Spencerian requirement, and ask whether the Bible is the product of emotion, the answer is ready enough. Many maintain for religion that it is preeminently the emotional life. Do the emotional content of the Bible and the emotional life of its readers accord? They do. From what are possibly the oldest pages of the Scriptures, the book of Job, in which it is written that the morning stars sang together, to the latest of its writings, in which Mary faints at the foot of the cross; from the story of the murderous jealousy of Cain, in Genesis, to the record in the Apocalypse of the adoration of the Lamb slain from the foundations of the world, there are represented all the emotions that as yet the human heart has felt. However Bedouin practises may explain away, there is to the modern reader no more fiendish glee in the literature of earth than that in the Song of

Deborah, in which the singer gloats over that most pitiful picture of the mother of Sisera as she looks through the lattice in longing but futile hope for the return of her son, lordly in life, but now ignominiously and brutally murdered with tent-nail and hammer at the hands of a supposed benefactress. There is nowhere a finer or deeper touch of infinite scorn than in the story of the Messiah scourging from the temple courts those greedy Jews who had made of his Father's house a den of thieves. Nor are there anywhere more heart-touching passages than David's broken cries over the death of the beloved but rebellious Absalom; nor than Jeremiah's desolate cry, "there is not any sorrow like unto my sorrow!" nor than his cry representing the ever-recurring experience of those who live by the great waters, "there is sorrow on the sea"; nor than Christ's, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Nor, further, is there any more pathetic plaint of defeated hope than that of the Magdalen, "They have taken away my Lord, and I know not where they have laid him"; nor more jubilant outburst of triumphant hope and love than that of Thomas, the doubter, "My Lord and my God!" Surely the religion of the Bible is an emotional religion; and the great thing about the book is that it not only furnishes an intellectual basis for its emotional religion, but it always represents right emotions as being transformed into motives,—in other words, its religion is a religion of the will. Obviously, the Spencerian test is met.

Shakespeare requires of literature, in "Hamlet," that it shall hold the mirror up to nature; in "King Henry the Fifth," that it shall present

"no counterfeit, but the perfect image of life, indeed." Applying this to the Bible, it is sufficient to point out that, whatever differences of opinion that may exist concerning actual detail, no one questions that the countless generations who have read and listened to the recital of the deeds, the thoughts, the emotional life of the men and women depicted in the Hebrew Scriptures, have been certain that here in these Scriptures is recorded "no counterfeit, but the perfect image of life, indeed," not merely of life then and yonder in Asia, but the perfect image of life in all times and climes.

And now as to the seventh seal set upon that which is literature. William B. Yeats maintains that it is the function of literature "to condense as it were out of the flying vapors of the world an image of human perfection." If this is the business of literature, either directly or by contrast, then that the Bible is *par excellence* the work of art accomplished is the most readily granted of all assertions that could be made concerning it.

The Bible, then, is literature. When in the form of the language by means of which Anglo-Saxon civilization communicates itself, it is English literature; not merely because it is in our tongue, but chiefly because it adequately reflects our life. Reflected there are all the essential phenomena of our social life, both in its early days, when as primitive as that of the yet intractable Hebrews who wandered in the shadow of Sinai's mountain and of Sinai's law, and in our life now that it is vastly more complex than that of Judea when Judea was the battleground of the nations. Every age has been able to find in the English Bible its own image, "its most grave problems, its most intense passions, its most insistent interests,

its keenest strifes." Men of English culture and civilization in the Europe and America, in the Africa and in the Asia of to-day, find present in these ancient writings the larger part of the life of their own very souls.

The Bible is not, however, mere literature. It is a work of high literary art. The theory that art is essentially for pleasure is not incompatible with the statement that the Bible is a work of art, for in the discovery which the Bible reader makes of truth and beauty delving in the book as a mine, to come out laden with treasure, poring over it until absorbed in and flooded with its thought, there is afforded "the highest pleasure of which the senses and the intellect are capable." If it is maintained that art is not created so much for pleasure as by pleasure, the Bible still remains a supreme work of literary art. We can think this from the point of view of internal evidence only, to be sure; for, so far as we are aware, the writers of the Bible have borne little explicit witness to the delight which animated them while penning these documents. But the internal evidence is good; and one can not imagine a keener delight than must have been experienced by the men who found themselves able to write the story of the creation with the reserve and sobriety and yet intimate familiarity of tone which seem to us little short of amazing boldness. It would be difficult, too, to conceive of any more tense tremulousness of joy than that with which St. Luke must have dictated the story of the birth of the Christ. Yes, great hearts, and hearts that were happy in their task of tran-

scribing into language, the authors of the Bible must have been.

Since, therefore, the Bible stands tests of the weighers of values in literary criticism, since it is a pleasure-giving book, and since it was evidently created with delight, it is a work of literary art, and amply justifies its adoption into the family of English literature.

If it should be asked whether it has justified its adoption by the influence it has exerted upon those who have adopted it, to the poets we should turn for evidence; to the poets, "the men who build the dreams and shape the destinies of nations, because they mold their thoughts." Men have always put their trust in the poets; more than in the philosopher, more than in the professional theologian, more than in the scientist. During the days of so much questioning of every book which has claimed to be religious, many men were more disposed to put their trust in Dante, in Milton, or in Wordsworth, than in Moses, Isaiah, or St. Paul even. But we are learning that the lessons taught by both are the same; especially are they the same in that great realm of religious activity, the moral life. The lessons of the poets are the lessons of the Bible. The lessons of Shakespeare, of George Herbert, of Milton, of Robert Browning, and of Tennyson, are lessons of justice, of personal dependence, of sublime purity, and of faith. The lesson of all is the lesson of

"Love that groweth unto faith,
Love that seeth over death,
Love that with his loving eyes
Looks on into Paradise."

PRIMITIVE SOIL-MAKERS

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OUR forefathers had much to say of the preparation of the globe for his habitation, before man was created and commanded to make diligent use of the arrangements provided. The fact was true enough, altho we may now doubt the theory that it was all done with reference to his coming. Among the preparatory agents the last to be noticed is the animals, yet to them we owe, in very large measure, the fitness of most of the land for agriculture—the basis of human prosperity—which depends upon the presence of arable soils.

Originally only masses of smooth hard rock showed above the primeval ocean: whence came our soils?

From the moment of its emergence the rock-surface has been broken into fragments and dust by volcanic action, earthquakes, the hammering of waves, the grinding of running water and ice, the alternating strain of seasonal heat and cold, and, most of all perhaps, by the slow chemical disintegration effected by the air, the rain, and the internal decomposition of minerals. Thus have been formed and re-formed the rock-fragments and earths that now conceal, in most places, the foundations of the continents; but this loose material was not at first soil, as farmers use that term—meaning earth suitable for growing plants. It needed a secondary process of preparation.

Long periods of the growth and decay of a lowly vegetation began that process, the plants becoming larger and more numerous and more complex as conditions improved; yet it was not until animals came to assist them that much progress was made in transforming raw earth into productive soil. The difficulty was a double one—the hardening of the ground,

and a lack of nitrogen. Earth naturally tends to become compact, so that the rain-water runs off too easily instead of sinking in, and plant-roots find it hard to penetrate. A familiar illustration is the footpath across a meadow, which is very slow to become grassed over, on account of the tightly packed condition of the ground where many feet have trodden. This hardening of the ground—and the case is made worse when the surface is overgrown with grass, as on our Western plains, on the steppes of Russia, or the African veldt—is one difficulty; and the second (the deficiency of nitrogen) depends to a great extent upon the first, for most of this substance is washed away as fast as received wherever rain-water can not soak readily into the ground.

Nitrogen is a substance necessary to plants, but one which they can not easily obtain, altho there is an abundance of it in the world. As a gas it forms a large part of the atmosphere, and it is a constituent of many rocks. Unfortunately, however, it is loth to unite with other substances—has very little chemical sociability, as one may say. Furthermore, plants have no means of taking any of it out of the atmosphere. All they need must be obtained from the earth by being absorbed through their roots, mixed with water; in fact, the principal service of water to a plant is the carrying into it of this nitrogen, and of certain other needful foods, as lime, potash, and so forth. You can raise a very respectable stalk of corn, for example, in a jar of creek-water, without any earth; but a seed planted in a jar of distilled water, or water that contains no nitrogen, will hardly produce any stem or leaves at all. Mere water, H_2O , is of little use to the

plant; its service as a common carrier is what makes it valuable.

A little nitrogen is brought down from the air by rain, mostly or altogether in thunder showers, when the vast electric sparks called lightning-bolts have compelled the nitrogen of the air through which they have passed to unite with the oxygen into a substance (nitrous oxide gas) which may be absorbed by the rain. When this rain falls on hard or grass-carpeted ground, most of it runs rapidly away into the streams, and carries its captured nitrogen with it. That is what happens to most of the nitrogen contributed to the earth by the broken-up rocks; it is drained away by flowing water. This occurs least, of course, in arid regions; and it is because its accumulation of nitrogen has not been washed out that the soil of deserts will "blossom as the rose" as soon as water is provided for a plantation there—that is, as soon as the plants are given a means of utilizing it. To set a plant in a dry bed, no matter how rich in mineral food, and expect it to grow, would be like putting an armless man in a bin full of money and asking him to fill his pockets. It is interesting to notice here that the great Peruvian and Chilean deposits of rock so rich in nitrogen (nitrates) that it is ground up and sent all over the world as a fertilizer were formed in an utterly rainless country.

Besides these two sources of the soil's scant supply of nitrogenous elements, there have been, since life began upon the globe, two other sources: (1) the decay of plants; and (2) the death (dissolution) of animals.

When plants die and decay the nitrogen they contain sinks into the earth; and that is one reason why leaf-mold, or humus, of woods forms so productive soil. Checked by the carpet of matted leaves, and the molding logs and surface-roots, which

form thousands of basin-like hollows, the rain-water does not escape quickly, but soaks into the ground and is filtered of its precious nitrogen before it finds an outlet into springs and streams. When animals devour either herbage or flesh they consume nitrogen, and most of it goes out in their waste-material in the form of ammonia—the most important constituent of animal manures.

Animals have been manuring the earth and bequeathing to it the ammonia of their dead flesh for ages; but this would in great part be wasted, so far as the nitrogen is concerned, by being carried away in the floods of rainstorms and the drainage of springs, had not millions of small burrowing creatures been constantly storing it underground, and so forming and enriching productive soil. This they do by digging holes for their homes or in search of their food; by bringing forth from deep layers up to the surface, and by carrying down into the ground edible plants and other organic substances, which decay there in part, leaving a quota of useful minerals.

Why does a farmer plow his fields, and plow them deeply? First, to loosen the soil, so that the roots of his grain or vegetables may spread more rapidly and thrive more easily; second, to let the rain soak in and be saved, instead of running off and taking away the valuable plant-food which is so easily dissolved in water and lost; third, to expose it to the beneficial influences of sunlight and air. Precisely the same benefits follow the work of the animals that have been plowing the fields for tens of thousands of years.

The service of earthworms in this direction is well understood. Gilbert White noted it long ago in his *Natural History of Selborne*:

"Worms," he remarks, "seem to be great promoters of vegetation, which

would proceed but lamely without them; by boring, perforating, and loosening the soil, and rendering it pervious to rains and the fibers of plants; by drawing straws and stalks of leaves and twigs into it; and, most of all, by throwing up such infinite numbers of lumps of earth called worm-casts, which, being their excrement, is a fine manure for grain and grass. Worms probably provide new soil for hills and slopes, where the rain washes the earth away. . . . The earth without worms would soon become cold, hard-bound, and void of fermentation, and consequently sterile" (Letter lxxvii.).

The elder Buckland spoke of them as "hitherto unappreciated fellow laborers with farmers."

It is no disparagement of Darwin to recall these and other predecessors, for in his famous book on the subject he developed a familiar observation into such philosophic completeness as to give it the effect of originality. He showed that what farmers call the "working down" of objects, such as stones or cinders lying on the surface of the ground, was really the result of undermining by worms; and he instanced a field spread with marl which had been covered in the course of eighty years with a bed of earth thirteen inches in thickness. This explains the burial of many works of ancient art—especially such things as Roman mosaic pavements—which have sunk into the ground out of harm's way by the undermining and covering effect of worm-habits.

Darwin calculated, from widely gathered data, that the earthworms of England annually passed through their bodies, and left on the surface, no less than eighteen tons of fresh earth to the acre, on the average; and that they often cover the surface at the rate of an inch in five years, so that it is well within bounds to speak of a layer of new earth a foot thick

spread all over England each century. In the warmer eastern half of North America a similar abundance and industry of earthworms may be seen, and the rich land in our valleys and gardens attests the advantage of their presence. Certain species dwell wholly in manure heaps, and are important agents in its chemical rotting. Says Anna B. Comstock:

"It drags into its burrows dead leaves, flowers, and grasses, with which to line the upper part. Bones of dead animals, shells, and twigs are buried by it, and, being more or less decayed, furnish food for plants. . . . They plant seeds by covering those that lie on the ground with soil from below the surface—good, enriched, well-granulated soil it is, too. They further care for the growing plants by cultivating, that is keeping fine and granular, the soil about the roots" (*Handbook of Nature-Study*).

But earthworms exist only in comparatively warm and moist regions, and are absent from the cold north, and also from arid countries. The great plains of our own and the Canadian West, therefore, have never had the benefit of their operations, but have been "cultivated" by other creatures in a similar way.

In such circumstances ants and termites take the place of the earthworms of the warm lowlands. Most of the ants of the temperate zone nest in the ground, and are especially numerous and active on the open plains, where grass-seeds are plentiful. In the deserts of North Africa a species of harvesting-ant honeycombs the ground with its galleries beneath an area eight or ten yards in diameter, and to a depth of five or six feet. Our western harvesting-ant, and some other mound-building species, are almost equally extensive in their diggings. Ant-mounds are of two kinds. In one, not uncommon in America,

the heap is composed of vegetable materials, sometimes two or three bushels in bulk, which covers and contains the nest; this becomes in time a kind of compost-heap and a center of fertility. The other sort of mound consists of earth and gravel brought out of the subterranean chambers, and such a mound may be several feet in diameter at its base. The "hills" of the termites (white ants) in Central Africa may be ten to twenty feet high, and hundreds of them may be scattered over a square mile in some parts of the open country.

All this material, and a vast amount in less conspicuous workings by millions of colonies of lesser ants, is brought from the depths of the subsoil, broken into fine grains, and spread over the surface, either by the insects themselves, or by the elements. The burrows penetrate deeply, permit the entrance of air and water bearing the beneficial humus-acids, loosen the earth for the penetration of plant-roots, contain much fertilizing material, and in general adapt the ground more and more to plant-nurture.

Yet this soil-making work of the ants and sundry other digging insects and crustaceans, great as it is in the aggregate, is far overreached in importance on open plains by the labors of burrowing mammals—prairie-dogs, marmots, gophers, field-mice and other rodents, and of moles, foxes, badgers, and related diggers. These are the primitive plowmen of our West, to which the fertility of the prairies is primarily to be credited.

Such animals abound in all the open parts of the world, all making long galleries in the ground, and tossing out vast quantities of raw earth to be added to the topsoil and turned into fruitful mold.

Among our American soil-makers, the largest and most widespread are the skunk and the woodchuck. It

would be safe to say each of them adds a half-bushel to the topsoil each time he digs a hole. Far more important in this respect, however, is the badger, once exceedingly numerous from the Alleghanies to the Sierra Nevada: foxes, coyotes, and ferrets burrow occasionally, but he is at it all the time, not only in making many underground dens for himself and his family, but in daily digging out the ground-squirrels, mice, and the like, upon which he feeds. The badger has been most unwisely persecuted, and is now greatly restricted in specific range; but our concern at present is the part it played before white men came to profit by its labors in this new rich farming-land of the West. Explorers met with the animal in abundance from the Rio Grande to the Saskatchewan; and a single citation from Elliott Coues's *Fur-bearing Animals* will illustrate the meaning of the word "abundance" in this case:

"I have found badgers in countless numbers nearly throughout the region of the Upper Missouri and its tributaries. In some favorite stretches of sandy, sterile soil, their burrows are everywhere, together with those of kit-foxes, prairie-dogs, and spermophiles. . . . In the buffalo-country, particularly, badgers lived in extraordinary numbers, attracted and retained by the surety of abundant food-supply; and there are places where the chase of the buffalo on horseback is absolutely impracticable, except at a risk of life or limb which few are willing to run."

Yet all the excavations thus far mentioned are far exceeded in their soil-preparation effects by the work of the burrowing rodents. Every one may be supposed to know of the prairie-dogs, which exist in social colonies or "towns" on our Western plains, but few who have not seen them realize how extensive these

towns may become. A report to the Biological Survey in 1905, quoted in my *Animal Competitors*, informed us that

"over an extensive area lying just east of the Staked Plains they cover the country in an almost continuous and thickly inhabited dog-town, extending from San Angelo north to Clarendon in a strip approximately 100 miles wide by 250 miles long. Adding to this area of about 25,000 square miles the other areas covered by them, they cover approximately 90,000 square miles of the State, wholly within the grazing district. It has been roughly estimated that the 25,000-square-miles colony contains 400,000,000 prairie-dogs."

The investigator estimated that this included only half of the number in the State; and declared that in many other parts of the plains, as far north as the Canadian line, an equal abundance might be found.

Their burrows go down twelve to fifteen feet, and then run into prolonged galleries and chambers. While a part of the space is gained by pushing the earth aside, the larger part must be brought to the surface and thus, on the average, five or six cubic feet must be thrown out of each hole. Old prairie-dog towns always look as if placed on a hillock, and this elevation would be much more noticeable were not the earth of the mounds blown or washed away, and were not the towns abandoned frequently, and new colonies begun elsewhere. The fresh earth thus removed, renovated by exposure to the purifying, germicidal effects of air and light, finds its way into the hollows, tending to level the surface and to deepen the alluvial deposits which make the broad, good farming-lands of the river-valleys. A very large part of the sediment brought from their sources to their lower banks, or carried out to extend their delta-plains, has been given to

the western rivers by the scratching feet and pushing noses of prairie-dogs and others of their tribe.

In the farther Northwestern States, and in Western Canada, no true prairie-dogs are to be found, but there exists an immense population of gophers or ground-squirrels of various sorts, doing an equally effective service for the coming farmer, and plaguing the present ones—for they do not know when to stop! Canadian geologists long ago recognized that the deep loam of the Red River Valley (Manitoba) was the result of gopher-plowing, and the same is true farther west. Seton has given several pages in his great work, *Northern Mammals*, to observations upon the upturning and out-throwing of new earth by these and other Northwestern rodents, and makes a remarkable showing. Seton says:

"The black loam in Manitoba is from one to two feet thick, an amount probably not exceeded over any large area elsewhere in the world. This is not a solid bed of decayed vegetation, but is thoroughly mixed with the upper formation. There is no doubt, then, that, in the absence of earth-worms, this mixing is done, as already stated, by a number of species of burrowing animals, but by far the most important of these are the Geomyiæ or pocket-gophers" (Vol. I, p. 581).

The very blackness of the prairie-soil is good evidence of the truth of Seton's conclusion, for it shows such a thorough unifying of the surface-charcoal (resulting from grass-fires) with the undersoil as could happen in no other way.

One other, and somewhat different, animal contribution to the preparation of this part of the globe, at least, for human occupancy, remains to be briefly noticed—beaver-meadows. The structure of these is well understood: a colony of the animals settle on a stream, dam it, usually in several

places, and so create a series of ponds which spread as far as the low land will permit. The filling up of the ponds with sediment requires successive heightening of the dams, followed by wider spread of water, until finally a limit is reached and the place is left to grow over with brush and form a "mucky" swamp filled with rich peat, perhaps twenty feet deep.

Until European fur-hunters and traders came to devastate the land, beavers thronged upon every stream, and for unnumbered centuries had been making and leaving ponds, whose sites, could they be counted, would

number millions. Every one of them is a place of prepared fertility and a boon to the agriculturist—a saving and spreading of good soil that otherwise would have been carried away. "The aggregate area of rich soil-deposits in the United States for which we are indebted to the beaver is beyond belief," exclaims Enos A. Mills, in his admirable book on beaver life, "and probably amounts to millions of acres."

This is what naturalists mean when they join with the theologians in saying that the earth was prepared for the coming of man.

CHRIST IN THE SOCIAL ORDER*

THOSE who would deny the imperative of the ethics of Christ to the social unrest of today are comparatively few in number, and most men will agree with the author that there are no other ethics possible for the maladies that afflict the world. In twelve exceedingly virile chapters,—The Problem of Social Unrest, Individualism to Collectivism, Evolutionary Socialism and Beyond, The Social Ideal of Jesus, The Possession of Wealth, The Sources of Poverty, The Obligations of Capital, The Demands of Labor, The Land and the People, The Revolt of Woman, The Church and Social Reform, The Unconsidered Horizon,—the one aim behind the treatment is the desire to make known the will of Christ in whose obedience there is rest. Professor Clow never swerves from this point of view. The truth is, he says, that

"until men realize that the causes of our social unrest are deeper than the questions of riches and poverty, work and wages, the machineries and the conditions of life, we are not on the threshold of any possible or enduring settlement. Until they recognize that any redress of the present wrong must deal, not only with the worldly interests, but with the ambitions and passions, the hopes and fears, the intellectual ideals and the religious convictions of the race, no method of solution is, or can be, sufficient, and no proposal has any likelihood of being adopted."

One of the objections which he offers to Socialism is this:

"Socialists do not seem to see how largely the evolution of industry and the upward ascent of the race have been due to the ambitions which spur men on to do their utmost and their best. The hundred-yards sprint would not have been done under ten seconds if each man had run alone. It would not have been attempted if there had not been some visible reward to the winner who broke the tape. This onward march of humanity has cost the sweat both of brow and of brain, but men have endured because they have had respect unto 'the recompense of reward.' But there is nothing the average Socialist seems to fear more than the back bent to toil and the brow wet with the sweat of labor."

Socialism has its manifest limitations when tried by the ethics of Christ. It is seeking a purely earthly goal, and because of that it is a barrier to the moral progress of humanity. The social ideal of Jesus is something very different, in that it seeks "the rule and realm of God in the hearts of men." In other words, it keeps its eyes steadfastly upon the individual and not primarily on the State. Such an order as Jesus taught, if operative in the individual, will give stability and health, will penetrate the utmost recesses of the life of man,—his sins, sorrows, doubts, and longings, and in process of time will make the character strong and wholesome.

The author has some very clear convictions on the Church and social reform. The

*By the Rev. W. M. Clow, D.D. George H. Doran Co., New York, 1918. 7½ x 5 in., pp. xii-295. \$1.25 net.

Church to-day, he says, "is not to make laws, not to lobby public questions, not to pronounce on the matter of hours and wages, not to play policeman on the streets, but to make men of faith." In other words, to hold up to sinful man the cross and all that it comprises. To teach the ethics and the principles of Christ, and "to apply those principles to the lives of men is the clear duty of a Church." So with the Christian

minister. His pulpit should not be used for the discussion of public or social questions, lest he dim and obscure the gospel message, which goes deeper than the question of poverty, the distribution of wealth, land reform, &c. To sum up the whole matter, how must the social unrest in the world be allayed? The answer which the author consistently and persistently offers is "a close dependence on the morality of Christ."

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

"Ecclesiastical Prisoners" in Italy

In the course of an interview, Dr. Giovanni Pioli, one of the leaders of the Modernist movement in Italy, gives a vivid picture of the life of the Italian seminarist under curial tyranny. The present-day Italian student for the priesthood is not permitted to spend even part of his vacations with his own family, lest he be exposed to modernist influences. The seminaries have been transferred from the control of the secular clergy to that of the Jesuits and Vincentians, all teachers even remotely suspected of Modernist leanings being immediately removed. Endeavors are made to secure the entrance of students at the early age of ten or eleven so as to assure their immunity from the Modernist virus. No journals, reviews, or daily papers are allowed to circulate among the students, even Roman Catholic papers being excluded, lest through their refutation of "errors" they raise in the students a liking for these errors. The only direction in which these young ecclesiastical prisoners can expand is that of an emotional and sensuous mysticism which does not make for spiritual or moral health.

Monsignor Hugh Benson on Roman Catholic Modernism

Monsignor R. Hugh Benson, perhaps the most remarkable of the three remarkable sons of the late archbishop of Canterbury, protests against Dr. Pioli's attitude toward the Roman Church as revealed in the above-mentioned interview. After denying Dr. Pioli's assertion that in spite of repressive measures Modernism is still a force in Italy

to-day, he takes him severely to task for refusing to leave the Church of Rome. "Dr. Pioli," he says, "maintains that the work of a Modernist will best be done within the field, in order to win the confidence of the masses. In a word, those sincere and straightforward men must live a lie in order to spread the 'truth.'" Bravely spoken! But a determined anti-Romanist might be inclined to suggest that Dr. Pioli's policy is part of his Roman Catholic heritage, and that Monsignor Benson's protest against it is the voice of his Protestant blood.

A Danish Heretic

Pastor Rasmussen, the vicar of several small villages in Jutland, has long been under suspicion and covert persecution as a heretic. So long as he wrote scientific theological treatises, his heretical opinions were allowed to pass unchallenged, as they were not supposed to affect the common people. In 1910, however, a popular address aroused the suspicions of the orthodox bishops who clamored for his removal from the Church. In Denmark the alliance of the Church with the State works in favor of freedom and democratic opinion, and the ecclesiastical authorities knew that the minister of State would never sanction Rasmussen's deposition, especially as the heretic's simple faith in Christ had impress even his own bishop. So matters stood until last autumn, when preferment came his way. Then the storm burst. The idea that a "heretic" should be singled out for promotion to a more wealthy parish was so intolerable to the champions of orthodoxy that they immediately instituted a heresy trial which has just

begun. One feels considerable sympathy with the minister of State who asked how it was that Pastor Rasmussen was considered sufficiently orthodox to be a vicar in Jutland, but not sufficiently orthodox to minister to a wealthier parish.

The Jewish Sibylline Oracle

In *The International Journal of Apocrypha* special attention is drawn to the Oxford Apocrypha and Pseudepigrapha,* an edition which represents the best scholarship of our time and is likely to remain unsurpassed for many years. Among the books and fragments included in the Oxford edition none is more interesting than the transactions of what are often called the Jewish Sibyllines. These oracles are a characteristic product of the Maccabean revolt, when eschatology began to exercise a powerful influence upon the Jewish mind and when a serious attempt at Jewish propaganda was made; such as that of Aristobolus, who tried to prove that the best literature of Greece owed a debt to Jewish inspiration. These twin tendencies suggested to a cultivated Jew living in Egypt about the middle of the second century B.C. that by claiming the authority of the ancient Sibyl and writing in the Sibylline style, he might gain an unprecedented success in winning converts to the Jewish faith. He therefore took the ancient oracles and pieced them together, adding passages of his own in praise of monotheism and the Jewish people. Hence the weird incongruity of the Sibyl denouncing idolatry and singing the praises of the happy law of Judea!

A Hindu Weaver-Poet

Miss Evelyn Underhill, whose studies in Mysticism have placed her in the forefront of writers on a much-misunderstood subject, introduces us in *The Contemporary Review* to a fifteenth-century Hindu Mystic—the humble weaver-poet Kabir. Kabir ran completely counter to the conventional conception of an oriental mystic. He was a married man, sang of common things, made much of home life and still more of the

divine love which “soaks” heaven and earth, which he describes in language strangely reminiscent of John’s epistles as “the form of God.” Miss Evelyn Underhill has failed to trace Kabir’s debt to Christianity, but altho no link can be established, there seems little doubt that he owed something to Christian ideas. He is part of the problem of the Bhakti tradition which has a curiously Christian complexion, yet is clearly of non-Christian origin. We of the West can hardly gage the importance of such mystics as Kabir in the fifteenth and Rabindranath Tagore in the twentieth century for the Indian people. In the West such dreamers touch only the elect few; in the East the common people hear them gladly.

Sectarian Strife Among South African Natives

An ex-South African missionary writing in *The Christian Commonwealth* (London) tells of the rivalry which sectarian Christianity has brought into the hearts of the black people of Africa. For years he worked in a mining district and witnessed the mischief wrought by the importation of the sectarian spirit. Methodist Kaffirs, for instance, would not speak to Anglican Kaffirs, tho they worked in the same mine side by side; and the same thing held good for Kraal life. At the time when the famous Colenso controversy was at its height, this missionary was appointed superintendent of a certain native mission district, divided between “high” and “low” church natives, between whom he had to act as mediator. The task was not a sinecure. Miss Colenso, the deposed bishop’s daughter, led the “low” church party, and was, not unnaturally, not too well disposed toward the new bishop under whom the missionary acted. Several times he was mobbed in the church where he was preaching, hostile “Christian” Kaffirs dragging him off the pulpit on one occasion. His house was repeatedly broken into, and his wife and children badly frightened. When one realizes the anomaly and disgrace of such a state of affairs, “Kikuyu” becomes the most inevitable thing in the world. The details of any proposed basis of union are open to criticism. But while attempts to secure corporate union may be premature, the

* *The Apocrypha and Pseudepigrapha of the Old Testament in English; with Introductions and critical and explanatory Notes to the several Books; edited in Conjunction with many Scholars by E. H. Charles, D.D.* University Press, Oxford and New York; 1918. 2 vols., \$21.75.

scandal of native sectarianism must be brought to an end.

A Twentieth-Century Haeckel

Mr. Cyril Chappell, a member of the United Methodist Church, has some interesting things to say concerning an interview with Professor Ostwald, the brilliant modern scientist and leader of the new monistic movement whom he met at Leipsic. Professor Ostwald is a new Haeckel with a difference—the difference between the nineteenth and the twentieth centuries. Like Haeckel he denies the existence of Deity, but the motive of that denial is not a materialistic or mechanical conception of life: it is, indeed, almost wholly accounted for by the unfortunate identification of Christianity with the tyranny and obscurantism of a State Church which is so characteristic of the German mind. Combining with the Social Democratic party, the so-called "Ostwald group" has had a large share in the drift from the Church—a religious and political landslide which still goes on with unabated velocity. "Such movements as ours," remarked Professor Ostwald to his interviewer, "do not succeed nearly as well in England, which I attribute to your compromising instincts as contrasted with the German habit of following out principles to their logical conclusion." On which Mr. Chappell remarks that "the presence of virile non-established churches" in England, resulting in the elevation of the status of the laity, has, at least, as much to do with the matter as the alleged English tendency to compromise.

Excavation at Sardis

THE fifth of the churches which John names in his Revelation was at Sardis, and the city continued for several centuries an important Christian center, the seat of a bishop. But these facts are not the city's only claims to renown. It dates back at least to the eighth pre-Christian century, was the capital of the Lydian kingdom and of Croesus, the last ruler of that kingdom. It is situated on the Pactolus river, famed as gold-bearing, where Midas is said to have washed to rid himself of his "touch of gold," and mythology placed here the birth-

place of Pan. Its site commanded a considerable portion of the commerce between East and West, and so in part its wealth is accounted for. It possess two famous temples, one to Artemis and one to Zeus. During eighteen months of a period of four years excavations have been carried on here by a Princeton University expedition under Professor Howard Crosby Butler, with results that are unique, an account of which is furnished in the February number of *Scrivener's Magazine*. The outstanding results are the complete uncovering of the ruins of the fourth-century temple of Artemis, adorned with Ionic columns of unusual massiveness and fine proportions, the two most perfect being nearly sixty feet in height, with capitals in place; the discovery of an ancient Christian church in unusual preservation, and the ruins of one still older; the recovery of a large number of inscriptions in Greek, one of 138 lines containing a letter of the Emperor Augustus; also of a large number of finely cut inscriptions in a hitherto unknown language, the Lydian, two of these bilingual—one Lydian and Aramaic, the other Lydian and Greek, thus affording two clues for the decipherment of the new tongue; a large number of mortuary monuments, many of them carrying Lydian inscriptions; a fine collection of jewelry in gold, engraved gems, beaded work, and the like, the cameos and intaglios making it probable that what has hitherto been known as "Greco-Persian" art was really Lydian; and, finally, objects in pottery of unusual perfection and beauty of form. By the laws of Turkey none of the movable objects are allowed to be carried out of the country, but are to be deposited in the National Museum.

The excellent state of preservation of part of the ruins is explained by the location beneath the Acropolis. This is composed of a stiff clay, and large parts have been shaken down by earthquakes, covering the ruins. The temple of Zeus probably lies under a mass of clay more than fifty feet deep, since its location is closer to the foot of the Acropolis than the temple of Artemis.

Excavations will be continued if the necessary funds are provided, and the uncovering of the temple of Zeus will be the principal object.

◀ Editorial Comment ▶

WHATEVER else the modern world may think of the belief of Christianity that Jesus Christ rose from the dead, no thoughtful mind may doubt that in such a belief we have a witness of the primal energies of the human spirit. That one should rise from the dead is not a thing that belongs to the category of the weak and trivial in man's life. That one should believe such a thing possible, and should face life and death in that belief, is not to be numbered among the counsels of weak souls. Modern science is teaching us to estimate the value of life, in the long biological struggle of evolution, by the standard of survival power. Resistance to death is the supreme test of fitness in the world of life. Those creatures that have most successfully met the challenge of death have realized at once for themselves and for their species the largest measure of perfection. Biological progress, from the beginning, has been a struggle for the enlargement of the domain of life. The measure of its advancement is the security and prolongation of life it has achieved. Human civilization is still fundamentally conditioned by this struggle. The supreme efforts of intelligence and faith, of toil and love, have their primary stimulus in the will to live, and their ultimate goal in the perpetuation of human personality.

The risen Christ thus becomes the great racial hero in the struggle for existence. He sums up the forces of the age—long combat with death. The Greek hero, Theseus, slew the bloody Minotaur, and thus ended forever the sacrifice of Athenian youth. The hero Beowulf, of Anglo-Saxon legend, triumphed over the monsters of the fen-lands, and freed his people from disease. But the majestic hero of Christian faith conquered death itself, and thus achieved for the race a victory that projects itself into every darkest nook of human doubt and despair. Too little have men thought of Christ as an heroic, triumphant champion in the struggle for life! Too little have they thought of the Christian religion as mankind's supreme venture in the conquest of death! There is a challenge here for robust souls, for those in whom the will to live is strong, and who are fighting life's battles, under whatever name, with heroic energy and zeal. He who would live upon the highest levels of human privilege, who would realize for himself and his fellows the aims implicit in all the efforts of men toward better things, and who would face both life and death with triumphant courage, should hail as his Master him who has conquered death. To such this easter-time, and all easter-times, should give enlarged visions of man's existence, and renewed inspiration for heroic living.

ON February 10th, Andrew Carnegie named twenty-nine trustees representative of many religious denominations to administer the income from \$2,000,000 in five per cent. bonds, to promote the cause of **A Notable Peace** universal peace. The trustees organized themselves into **Gift** "The Church Peace Union."

We can almost get anything in this world by persistent, united effort. The rich donor has supplied the means; it remains for the churches to exercise the faith and perform the necessary work.

We give our readers on page 346 a copious bibliography on the different phases of this question. The December (1913) number of **THE REVIEW** contained eight pages on the peace question.



WHAT is it that decadents need? It is a new declaration of faith in man. To judge by sundry sad sermons and books, and the wailing in the market-places, the morality of the world has just about gone bankrupt, and we shall be glad to get thirty cents on the dollar. And then, when we have slumped down into a lazy acquiescence, along comes some bracing bit of news which proves how faithless and cowardly we were! Here lies the value of the example just given by the Ford Motor Company. Men feel and say that it is magnificent to give employees ten million dollars—to let them share in the profits of so successful an enterprise. Some will, of course, fall back on the cheap explanation that it is good "business" to double wages and to let a sweeper draw five dollars a day: it will insure better work. Economically that may be true, but it looks very much like putting the cart before the horse. And other good people will be using the shabby word "philanthropy." Giving ten million may indeed be philanthropy, may be charity, and may thus mean an insult to respectable men. But the world does not think as much of charity as it used to. And when a rich man has no better imagination than to dump his sacks of money into the pockets of needy and seedy men we excuse him and hope he will never do it again. But with the Ford Company it is neither business nor philanthropy. It is plain social justice.

"It is our belief that social justice begins at home. We want those who have helped us to produce this great institution and are helping to maintain it to share our prosperity. Believing, as we do, that a division of our earnings between capital and labor is unequal, we have sought a plan of relief suitable for our business. We do not feel sure that it is the best, but we have felt impelled to make a start and make it now. We do not agree with those employers who declare that the movement toward the bettering of society must be universal; we think that one concern can make a start and create an example for other employers, and that is our chief object."

Not one word about business policies and philanthropy!

This move is one more proof that men of large vision and of a heroic faith are not dying out. And we are looking to them to pull business out of the mire of selfishness and to put sinew and bone and blood into our wan charities. This is religion of a concrete sort. This is a social program of the kind a way-faring man can understand. It is a proclamation to all the world, to Syndicalists and Socialists and stockholders alike, that men still believe in elemental

things, that they have faith in the wheels on which the world moves, faith in workmen and in themselves. And such men are not satisfied to have the work of social betterment started when they are dead and their wills are probated; they want to have a share in the fun of being just. They will not wait limply until "the movement toward the bettering of society becomes universal." They are bright enough to see that the way to start a movement is to start it, and are brave enough to make the venture.



A MEMBER of the Trolley-men's Union in New Haven is reported to have asked Dr. Charles W. Eliot recently the reason for his critical attitude toward trade-unions. Dr. Eliot replied in a notably frank and good-tempered letter in which he acknowledged the service that the trade-unions had rendered in the last hundred years by shortening hours, raising wages, and improving the conditions under which work was done. But he maintained that they were at the same time open to serious criticism on educational and moral grounds and that they had in some cases exerted a bad influence upon the character and happiness of their members. With characteristic clearness he set forth the particulars of this criticism: first, in their habitual use of violence; second, in their encouragement of a limited output; third, in their emphasis upon a uniform wage without regard to the worker's ability or skill; and, fourth, in their disregard of contracts and the general welfare of the public. The first and last of these he characterized as grave violations of the universal moral sense; while the second and third tended to rob the worker of all satisfaction and pride in his work. "Under these conditions," said Dr. Eliot, "it is impossible to be happy in the life work, for there is no happy, contented work except that done with good will, generous zeal, and loyalty."

This is old-fashioned doctrine but it is as wholesome and refreshing as a northwest wind in dog-days. Moreover, the whole correspondence, unofficial tho it be, is a sign of hope in that it assures us of a disposition on the part of some members of trade-unions to think in terms larger than their trade and to consider, if not to apply, general principles. Dr. Eliot's statement that "higher wages, shortened hours, better clothes, and more meat do not necessarily contribute to genuine happiness any more than the luxuries of the rich do," while perhaps literally true, must not be ungenerously prest. Good wages, reasonable hours, adequate clothes, and a modicum of meat are unquestionably material aids to happiness, and ought to be within reach of all industrious and sober men. But the eternal things stand sure and these material advantages, which in many trades and crafts have already been secured, will prove to be very apples of Sodom unless they minister to a less grudging spirit, to some pride in good work for its own sake, and to an increased sense of responsibility for the public welfare. The best friend of the trade-union to-day is he who reminds it of this responsibility; who warns it that, if, in troubled times it seeks merely to gain material things for its members at whatever cost to the community, it puts itself upon the moral level of the most lawless trust; and who emphasizes, as Dr. Eliot has done, the fact that happiness and content are states of mind never to be attained while men hold a grudging attitude toward their daily work and those for whom it is performed.

◀ The Work of the Preacher ▶

ONE ACTOR, MANY MINISTERS

NKHEMIAH BOYNTON, D.D., Brooklyn, N. Y.

THE amen-corner of the old Fifth Avenue Hotel has passed into history and will be known as the spot where for years the political braves wrestled hard with the problems of party policy. The Fifth Avenue restaurant on the same ground to-day bids fair to establish another amen-corner, in which the ministers of the great city shall delight to gather in the interest of those common fellowships and undertakings which mean a better social order and a finer social spirit. In this restaurant English preachers like Silvester Horne and R. C. Campbell have received the testimonial of the respect and love of their American brethren, but it was reserved for Sir Johnston Forbes-Robertson to be the first actor to be honored by the New York ministers in recognition of the purity of his personal character, the noble conquest of his art, and the wide-spreading influence of the interests of the good, the beautiful, and the true, of his American tour. It was a significant gathering of one hundred men representing the choicest New York ministry. The Jewish Rabbi sat by the side of the Episcopalian; the Lutheran and the Unitarian were cheek by jowl; the Methodist fraternized with the Universalist; the Presbyterian with the Baptist; the Congregationalist with the Dutch Reformed; while the McGregor at the head of the table, Sir Johnston Forbes-Robertson, chattering with the Very Rev. Dean William M. Grosvenor, of the Cathedral of St. John the Divine, who presided, seemed to be the impersonation of what was deepest and truest in the rich variety of these personalities; a sort of a composite picture of a harmonization of these differing, but not discordant, types of personality. It was a quarter section of the reunion of Christendom. A prophecy of the harmony and concord of the millennium that is one day certainly to eventuate.

There is no better speech-making in the world than that which may be heard when a company of representative ministers, gathered in the spirit of care-free camaraderie, enjoy what our Methodist brethren love to

call liberty. Wit occupies a box; story-telling is in the orchestra chairs; humor holds a large reception; while the note of serious earnestness keys the whole proceeding. This gathering was no exception. The address of Rabbi Stephen S. Wise, who introduced the presiding officer, versatile, positive, strong, was countered by the jeweled utterance of Dr. John Haynes Holmes, Unitarian, whose diction was Addisonian and whose thought was sharp and shining as a rapier. The reminiscences of Dr. Harold Pattison, Baptist, of his parting, when a poor student in London, with two shillings and sixpence to see Sir Johnston in a Shakespearian play was not more keenly humorous than the effort of Dr. Charles J. Smith, Methodist, to restrain his heartfelt encomiums, because of his shrewd observation that the less he said the less he should have to explain to his bishop. The funny-bone of Dr. Edward S. Young, Presbyterian, sustained a compound fracture, while the farewell words to the honored guest by Dr. Percy S. Grant, Episcopalian, were indeed words fittingly spoken, apples of gold in pictures of silver. All were tributes of appreciation to the honored guest whose art in such diverse fashion has been the minister of high and lofty ideals.

Of course the high moment of the feast was when Sir Johnston Forbes-Robertson rose to give expression to his appreciation of the courtesy extended to him.

Unassuming, refined, sincere, gracious, he seemed no longer an actor, but a man among us, fellowshiping with us in our highest ideals for the weal of religion in every world of American life and especially that of the dramatic art. How hot was his scorn and how utter his contempt for unworthy plays which have cluttered the stage in New York in recent days, and should never have seen the light. How gracious his acknowledgment of the reception he had received from the playgoers in our great American cities to whom he naively acknowledged his obligation for pecuniary emoluments which made it possible for him to retire at a compara-

tively early age. How eager his spirit in accepting from the New York ministry the assurance of its appreciation of his idealism. How brilliant and heartening his plea for a better understanding between Britain and America. How modest his impression of his own realization and how grateful his expression for the opportunity to grip the hands of men who in their sphere were striving for the noblest ends, and feel their kinship with him in great and majestic endeavor. It was a great hour. Great for the memories to be cherished, and great for the inspiring influences, formative and forceful, which will certainly eventuate. What does such a function mean? That ministers are forgetting their high office and are multiplying idle hours in attending the theater? That objections to the theater are to be withdrawn? That that which our fathers regarded as hostile to spirituality is to be assigned apartments in the household of faith?

Does it not mean this? That the inclusiveness of the idea of the world as the subject of redemption makes incumbent the permeating of every world with the higher and the nobler spirit, and that those are to be especially honored who, in the world of the

drama, believing in the salvability of the dramatic instinct, giving their lives to the highest and noblest expression of it, are to be recognized as genuine promoters of the universal weal and as royal comrades in the generous democracy of that elect company whose aspiration is the permeating of the whole world with the highest, the divinest spirit? Intensity of work in American life to-day demands increasingly for parry the recreation of diversion. America is learning how to play better in order to work better. That we are making in some respects bad weather in our efforts at play must be regretfully acknowledged, but when a man like Sir Johnston Forbes-Robertson comes among us, and, meeting our national eagerness for play, matches it with the worth while, the wholesome, the significant, the ideal; when he can make the witnessing of "The Third Floor Back" satisfy the need of recreation, and at the same time stimulate the purposefulness of mighty resolutions, he makes a contribution the influence of which is revealed in lives made better by his presence as well as in theaters made more wholesome, inviting, and worth while by his portrayal of characters.

THE PLACE OF PHILOSOPHY IN PULPIT EQUIPMENT

Interview with the Rev. Wilson Stuart, M.A.
DENIS CRANE, London, England

(Mr. Stuart is a Wesleyan Methodist and has just completed a notable ministry at Douglas, Isle of Man. He is now stationed at Glasgow.)

Is a thorough course of philosophy by a competent teacher an essential part of ministerial training? Answers to the question will be as varied almost as the human mind and range from that of the specialist, on the one hand, who will have first place or none for his own department of thought, to that, on the other, of the person who denies the necessity, for the effective preaching of the Word, of any scholastic training whatsoever. A discussion of the matter by one who has made philosophy a special study, but yet claims to have a view-point not unduly biased, will prove stimulating to thinkers of all schools.

The Rev. Wilson Stuart, M.A., B.Sc., was educated at Manchester Grammar School and Yorkshire College, Leeds, where he obtained a university scholarship. At the

Victoria University he won two Arts fellowships, and had the unique distinction of being the first student to win outright the John Bright English Literature Scholarship. The prize essay, entitled *English Philosophical Styles*, was published by the university at its own expense, and its six studies deal with Bacon, Hobbes, Locke, Berkeley, Hume, and Mill. In both science and arts Mr. Stuart graduated first class, and for his master's degree took first-class honors in mental and moral philosophy. His training included three years' research in philosophy under Professor Henry Sidgwick, Professor Ward, and Dr. McTaggart, at Cambridge.

Mr. Stuart is one of the most brilliant of the younger men in the British Wesleyan ministry, notable more especially perhaps for his unique combination of moral earnest-

ness and spiritual fervor with mental clarity and great dialectical skill. His sermons appeal equally to the heart and to the head, and it is not uncommon for hard thinkers of anti-Christian bent to confess themselves profoundly moved by his attack and appeal; for he wields not only a keen and a sure, but also a burning, sword.

No branch of philosophical study, Mr. Stuart thinks, can be wisely omitted from ministerial training. Certainly there is none which will not be vitally useful in preaching. It is not merely that the discipline of philosophical study is strengthening and clarifying to the mind, but that the subject-matters dealt with are of primary interest and importance. Not only does the student gain in mental penetration and power of analysis, but he is made familiar with such a comprehensive treatment of the fundamental problems of the human mind that wherever you start him on a problem he finds mental orientation and equilibrium comparatively easy. He knows where his opponent is in the great schemes of thought, and knows along what lines to seek a reply or a solution.

"The subject-matters of the various philosophical disciplines," says Mr. Stuart, "are essential to ministerial equipment, and those disciplines generally begin with elementary logic. A minister has to expound, argue, prove, and defend his position, in public and in private. Of course, a man may have a natural genius for reasoning and for detecting fallacies in an opponent's argument, but, however great this natural power, a systematic course of logic, with practical exercises, will help him enormously and enable him to place his finger exactly on the confusion or subtle fallacy of his opponent and explain its nature as he could not otherwise do.

Then there is psychology. The minister's material, upon which he constantly works, is the human soul. He comes upon it when dealing with the child-mind in the Sunday-school, in the adolescent mind in his efforts to lead from the Sunday-school to the church, in the troubled mind in the inquiry room, in the searching, testing, or evading mind in the congregation, and in the distressed mind in what a medical man would call "a mental case." And all that is the object of psychological study.

Mr. Stuart thinks it is preposterous to ordain a man to minister to "minds diseased"

who has not made a special study of the constitution of the mind, the laws of its workings, its troubles, its mysteries.

"I often shudder," he said, "at the way in which the delicate and complex human soul is treated in the inquiry-room, or what stands for that, on the rough-and-ready principle of 'so much the dozen.' We have allowed men who have no particular native ability and no training to handle roughly the infinitely complex and valuable soul, when we would scorn to entrust our watch for repair to a correspondingly amateur watchmaker.

Then, how is a minister going to deal securely with the half-truth of Christian Science unless he is a psychologist? Or how can he deal with materialism, agnosticism, the claims of philosophical science to put aside our religion, with current pantheistic tendencies, or with the subtle dangers revealing themselves in the modern Church, unless he have the apparatus and training of philosophical study?"

The same is true of ethics. Surely, says Mr. Stuart, no man should be ordained to the important post of public instructor in morals, private and social, who has not been made familiar in the most efficient way with what the great teachers and thinkers of the world have had to say on the subject; who has not been made acquainted with the great principles and problems of morality and taught how to defend the principles of Christian ethics. These subjects, Mr. Stuart holds, are a necessary introduction to theology. Moreover, you cannot handle certain branches of theology without touching on metaphysics. Certainly, no man can deal adequately with modern theology who has not had a thorough course of study of the Kantian and Hegelian philosophical systems, not to mention many others. So potent does Mr. Stuart think the influence of such training that a man's whole preaching will be informed by it. The difference would not be in any technicality, but in the profound, penetrating, effective, self-evidencing nature of the sermons, in their quickened interest and the power of their appeal.

"With the exception of sermons that deal entirely with linguistic or historical exposition, there is no great pulpit subject which is not at heart dealt with by the disciplines of mental and moral science. Whether it be the great underlying presuppositions of

Christianity as a world view, Christ's methods of teaching, or the substance of that teaching as contained in the Sermon on the Mount, his stupendous claims, Paul's account of sin, Christ's doctrine of conversion, the Methodist emphasis of salvation by faith and the witness of individual experience, or ancient or modern opposition to the Christian teaching, there is no subject for the pulpit in which a man is not immensely helped, made sure of his ground, and his teaching illuminated, by the studies I am advocating."

All know the disintegrating effect of the prevalent unrest about the authority of Scripture. Mr. Stuart argues that no one is better able to counteract this than the philosophical student, who is able to make a man feel that such and such teaching is true, not because the Bible says so, but because it is true in the nature of things, can be proved to be true along lines of fair, open argument without any assumption of authority. Thus one of the greatest religious needs of the age—the need for a synthesis of all that is true in our doctrines with modern knowledge whose bearing upon them can not be ignored—can be best supplied by those thinkers in the Church who are acquainted with the philosophical meaning of the old and of the new. Such a synthesis has had to be undertaken afresh for every great epoch, and it has been the trained Christian thinker who has done it.

Holding this view of the importance of philosophy, Mr. Stuart naturally laments that it is generally given a subordinate place in the curriculum of theological colleges. There are, of course, obvious reasons for this subordination—the educational defects of the student on entry, the brief time available, and the limitations of the college staff imposed by paucity of funds. On this account, Mr. Stuart argues for fewer colleges and larger, whereby specialists in every branch of learning may be retained without unnecessary increase of expense. This course is obviously preferable to the appointment of a man with no training in or aptitude for philosophy to lecture on this subject in the intervals between other duties which he is more competent to discharge. Philosophy, at any rate, is not a subject that can be "got up" by reading the textbook a chapter or two ahead of the class.

It is not Mr. Stuart's idea, however, that all men should devote an equal amount of time to philosophical study. Minds in the main, he says, can be divided into two classes—those of linguistic facility and those of philosophic acumen; men of great memories, who can absorb languages, and men of great native thinking power, who wrestle with the problems of existence and whose minds must work with principles. For both classes Bible instruction must, of course, be put first; but even in their study of the Bible the men will begin to diverge in their line of interest. The one class will lean to the linguistic and technical study of the book; the other to the study of biblical systems of thought, ethics, and theology. Neither will be exclusive of the other, but the primary interests and facilities will be as indicated. In view of this fact, it is a perverse method to make a man's training consist mainly in subjects for which he has no gifts, when for him and his future congregations a large study of those subjects bearing upon Bible teaching, other than a technical and linguistic investigation of the Scriptures, would be much better.

"Do not mistake me," said Mr. Stuart. "I do not argue for less interest to be taken in biblical languages and textual criticism; what I plead is that men whose bent is philosophical should not be reduced to a curriculum which from their standpoint is ridiculously inadequate. I only ask for a fair chance for the larger number of men, probably the majority, whose mental equipment is more responsive to a philosophical training."

Mr. Stuart would like philosophical study to be earnestly pursued by preachers after they have taken up the active work of the ministry. Indeed, if the student realizes the profound importance of the subject, and is desirous of keeping abreast of the times, he will be driven to such study, not only by his constructive thinking and preaching, but also by the discussions initiated by men like Sir Oliver Lodge and the late F. W. H. Myers on psychical research, and those by biologists on the possible origin of life, as well as by new studies in evolution and heredity. The interest in the writings of Eucken and Bergson will also make a like demand.

"Does not the present transitional stage of theology," the interviewer asked, "so oc-

cupy the minds of students as to leave them little time for the more philosophical questions raised by their dogmatic creed?"

"No doubt it does, with narrowly theological students, especially those of the exclusively biblical kind—I mean, students of the Bible from the technical standpoint; and the exposition of religion and theology from the pulpit suffers accordingly. For, undoubtedly, what is troubling the thoughtful masses of men is not so much this or that Old or New Testament difficulty, as the whole changed modern attitude to problems, as a result of which this or that individual difficulty shrinks to infinitesimal detail.

It is characteristic of the age that it is indifferent to or impatient of the technical tinkering of the biblical expert when it ventures out of the schools and poses as a reconstruction of religious thought for the age. Such efforts are heeded only by men who are already in the churches, pledged to some sectarian creed and struggling to defend what they dimly feel is a precarious position. When future religious teachers are trained in that broader, freer, and more philosophical outlook which makes fundamental verities secure, the smaller reconstructions of faith necessary in detailed biblical treatment will fall into their proper places. At present, men feel that the petty reconstructions put forward are no adequate reconstruction at all.

In short, modern philosophical thought is so sensitively responsive to the intellectual and moral conditions of the age, that no worthy reconstruction of faith can afford to ignore its declarations, whether negatively or positively. To confess that we have little time for these matters is to say that we have little time to inhale the great intellectual atmosphere which is the present life-breath of the world, but only time to gasp within the technical workshop of a narrowly defensive and sectarian creed."

"Is there not a tendency on this account, and also owing to the specializing trend of the age, for theology and philosophy each to pursue its own way without reference to the other?"

"I think there is, but religion can not afford to ignore either her opponents or her friends amongst philosophies. How much she has tried to do so is shown by the fact that we have only two outstanding figures in British philosophy who have also been out-

standing men in our religious life—Bishop Berkeley and Bishop Butler. Cambridge, for instance, in training her theological students, ignores the existence of such a discipline as philosophy. Her theologians are all of the school of biblical experts, of the Hort, Lightfoot, and Westcott type; magnificent specialists, but essentially men for the biblical student rather than for the philosophical theologian. Has not the narrowness and exclusiveness of the expert become a fetish and a great menace in our midst? After all, we are men before and after we are experts, and as such have, all of us, our ultimate problems.

At the other extreme, we all know how dangerous it is for scientific experts without any technical instruction in historical and critical philosophy and theology to transfer their authority from their own domain into the religious realm. But if a great scientist gains the ear of the nation and of the world when he thinks and speaks upon the ultimate questions of philosophy, how absurd for the theological student—whose work it is, far more than in the case of the scientific specialist, to gain the ear of the world, whose special work as a theologian is so much more inherently involved in a general philosophical system of things, and who has at every point to defend his religion from alien and antagonistic philosophical systems—to say that he has no concern with, and no time to be concerned with, general philosophy! As a matter of fact, no theologian worth the name can exist who is not also an expert in philosophical analysis and criticism. And yet, on the subjects of religion and theology and philosophic problems, no theologian in Britain to-day has the ear of the general public in the way that Sir Oliver Lodge has. This in itself is a reflection upon our system of theological training."

"What impresses me," said Mr. Stuart, "is the failure of so many preachers through lack of a few principles that might easily have been taught. Inquiry, however, would show that some of our greatest preachers and revivalists who had no academic training in philosophy have, nevertheless, closely studied the methods of other successful men, so that the art of presenting truth and persuading souls that seems in them so easy is really the fruit of infinite pains. The need for more careful and com-

prehensive study tends to increase rather than to diminish. For one thing, our audiences are more sophisticated and do not abandon themselves to the preacher and his

truth as the audiences of a former generation did; so that it needs more skill and knowledge, and oftentimes other methods, to get equivalent results to-day."

HOMILETIC GUIDE TO MATERIAL IN THIS NUMBER

WILLIAM ELLIOT GRIFFIS, D.D., L.H.D., Ithaca, N. Y.

It is not always an easy matter for some readers to see the relevancy of certain articles to their preaching. To the end that the material which we furnish from month to month may be of the greatest homiletic value we have asked Dr. William Elliot Griffis, who was for many years in the active ministry and is widely known for his varied writings, to point out in a monthly article how this may be done.—EDITORS.

"Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." So spake our Master concerning those educated men of his earthly days, who, with both the pen of a ready writer and the living voice, were expected to instruct the people aright in living truth.

The HOMILETIC REVIEW was founded to assist and cooperate with the Christian scribes and preachers of the eternal Word. Besides providing an abundant store of viands, it is the desire of the editors to have their guests acquaint themselves with what is on the well-spread table. Rightly to divide the word of truth is the minister's duty and joy. The pastor-preacher must continually feed a flock hungering for spiritual food and eager for the divine treasure. His resources in the Bible itself are absolutely exhaustless. How to get at and out of the mines of truth the golden ore and present it in winsome form is the pastor's problem.

His fellow delvers here assist him and the work of the many refiners is offered to him on these pages, wherein are the results of their industry of mind and heart. To the aid of the reader and weekly homilist, the editors summon not only the exegete, archeologist, expert scholar, and eloquent orator, but also the philosopher, linguist, engineer, and natural historian. Thus the whole range of biblical material is set at the service of the readers of the REVIEW.

It will be the modest purpose of the purveyor to point out material that may be utilized for sermons and addresses. Our ambition is twofold—to attract men of all minds to the infinite riches of the eternal Word, and to show at one glance to the reader of the REVIEW the immediate possibilities of homiletic advantage and equipment for public discourse.

The hope of the future is in the rising generation and in their behalf this April number is unusually rich. The article on "Primitive Soil-Makers" is a revelation of the harmonies of nature, as showing God's

humbler creatures as coworkers with him. A sermon at Norwich, England, about 1867, on the text (Ps. 104: 18) made a life-long impression on the American agent of the Jubilee Singers. Our daily bread comes not out of the primitive rock, but out of the earth. How affluent is Holy Scripture here on this theme! What ages of divine love and service in preparation for man! Nothing in God's economy is too small for his greatness. A true provider for his human family is he to whom a thousand years are as one day. What miracles of latent creative power lie in a handful of earth! How Job and the prophets noted the resurrective power of water! Verily the burrowing creatures were the primitive plowmen. Great is the debt to our little brothers in the ground! Science and religion have no real quarrel, and theologian and naturalist here join hands in one verdict of praise to God (Isa. 23: 29). What preacher, who has been a boy once, can not draw from his own experience to confirm Bible truth and driven home many a good lesson from live things seen, even as did Jesus the Son of Man!

While Ernest Ingersoll shows the function of water in the plant and soil world, even apart from man and ages before him, Dr. Cobern pictures the oasis in human history. How this enthusiastic believer in the spade does excel in utilizing archeology in the pulpit! How well we remember the courageous Henry Clay Trumbull's exultation, in 1881, on finding Kadesh-barnea! After a thirsty trip thither, during which he quickly drank, through his rubber pocket-filter, the rain water in the horse-hoof prints (making a temperance argument of this), he found in time the gushing stream.

How changed is the theological *Zeitgeist*!

A century ago, Dr. Coburn's explanation, of the rock's response to Moses' smiting, would have been drummed out of the orthodox camp as rankest "rationalism." Happily, since then, we have studied the facts and the ground, literal and historic, as well as oriental modes of expression. "The word of God is not bound." *Laus Deo!* Our Father commands us to know the earth and find out the things that are in it, and to read the future. "Concerning the work of my hands, command ye me (Isa. 45:11, 12). The old taunt of the infidel and of the scientist, so-called, that we Christians fear to inquire or to face reality is dead as a desert skeleton. Trumbull and Rowland blow up, as with a dynamite blast of the rocks, many hoary infidel arguments that I have heard or read. Who can not get a sermon from the literal or spiritual facts concerning Kadesh-barnea, or draw forth rich and edifying lessons in allegory? Think of it! Forty years in the wilderness and thirty-eight at the holy fountain, where a commonwealth was nourished. In our own lives, in Israel's Old Testament Pilgrim's Progress, in the history of nations, in the story of Jesus, the bulk of a life may be obscure or hidden in an oasis.

The Purveyor has no doubt that often, and on three continents, he personally illustrated "the foolishness of preaching," but he has ever believed profoundly in philosophy as a pulpit equipment. Frequent adjustments between men's faith and their knowledge are absolutely necessary. "Such a synthesis has had to be undertaken afresh for every great epoch, and it has been the trained Christian thinker who has done it." Some weak brethren and most infidels fancy that, because a few bricks of logic here, a dogmatic text there, a new reading in the MSS., have been pulled out, or a bone in a cave discovered, or the scheme of philosophy, perhaps No. 6871, promulgated, the whole edifice of Christian truth must tumble into dust. But still the "house not made with hands" stands upreared serenely.

An "old bald head" is quite ready to "go up" to serene heights of faith, as he recalls how many times, since his childhood, "the inevitable surrender of orthodoxy" has been foretold, and the abolition of the Church predicted! The faith of Jesus is not erudition, but life. Yet, to satisfy the intellect of each generation, philosophy is

necessary. We preachers are not bound to clear the subject of religion from mystery, but it is our intellectual duty to clear it from those contradictions that arise as knowledge increases and the race moves on.

On purely practical and twentieth-century questions and problems the April HOMILETIC is rich. See the sociological article of "Legislation Needed for the Child." Note, also, the questions asked. To federate moribund churches, or to let them die? Shall socialism—we are all socialists in theory, perhaps differing only in method, and in our view of the time required to hatch the eggs of hope and desire—prevail? Coming to a personal matter, rather than to a public affair, who that has made the Greek Testament his daily companion can undervalue its equipment for the pulpit? Unless our personal experience be valueless, it is familiarity with the twofold form of the text of the New Testament, Greek and English, that supremely furnishes the Christian preacher. One should neither be Greek-mad, nor what the very ancient "Anglo-Saxon," even the Dutch, calls a "crank" for our own vernacular.

To appreciate thoroughly the fact and, when in the pulpit, to feel "like a giant refreshed with new wine," one must read, with sound mental digestion, both articles by Russell and Rankin. Then he will see that, whether in version or in original, the Bible is the "Supreme Product of Literary Art." If that be so (and my experience of many sacred writings cries Amen!), then to be saturated with Bible language and images is the preacher's supreme equipment. Its sentiments, psalms, proverbs, poetry, sublime prophecies, illuminating oracles, and enthralling imaginatives make the hours spent in its study worth to the preacher of tenfold more value than the time invested in the lesser writings of men. The 119th alphabetic psalm may not be the Bible's best specimen of poetry, but it should be the preacher's Quintilian. There will be no failure, of either words or the thoughts "born on the lips," to him who knows his Bible well; yes, even as he knows his wife and dearest friends.

So, for each one of the guests at the HOMILETIC REVIEW's table for April, 1914, the Purveyor hopes

"Now good digestion wait on appetite,
And health on both."

◀ The Work of the Pastor ▶

HOW TO FEDERATE AND UNITE COUNTRY CHURCHES

The Rev. G. FREDERICK WELLS, Tyringham, Mass.

"**THERE** are three churches in our community of 500 people when there should be but one. We want to federate or unite them. How may we proceed? Can you send us a model constitution?"

This is a fair sample of hundreds of letters which are constantly coming, and to which it is impossible to give individual response. Perhaps some one asks how to form a union church in a community where a Sunday-school has started and the field is not ready for a single denominational church. Successful single, union, and federated churches are always the product of local enterprise. They grow. If they can not develop by the force which is to keep them alive permanently, they had better not be started. They can not be manufactured. The best help, therefore, is the briefest outline of guiding suggestions.

There are six leading ways of uniting Christian churches in any given country community. By them we get the following types of practical church union: (1) the one-minister federation; (2) the independent union church; (3) the federated church; (4) the inter-church association; (5) the single denominational church by organic union; and (6) the maximum-service federation.

1. The one-minister federation is a co-operation of two or more churches of different denominations in the same community for the maintenance of a single pastor and community service. If there are two or more buildings they are usually occupied in alternate or successive periods. The pastors are chosen in turn or succession from the denominations of the churches federated. Executive and financial interests are in charge of a federation committee representing equally or proportionately the constituent churches. Each church keeps its own organization, property, and denominational and missionary relations.

One-minister federations are a compro-

mise. They keep too much machinery for the amount of work possible. Twenty years of experience with about fifty instances teach that they should never be considered as permanent arrangements. It is often best, rather than to federate decadent church interests, to let them die. Then a strong single church can be developed in a clear field.

2. The independent union church is an organization, usually considered permanent, without organic connection with any denomination, of individuals who are also members of denominational churches in other localities. They associate themselves on the basis of a constitution for the maintenance of religious work and worship on broad lines.

In the same way that one-minister federations are a compromise by organizations, independent union churches are a compromise by individuals. The independent union church, likewise, expresses secondary associational union rather than fundamental, permanent union.

3. The federated church is a third form of united work, which should be considered only as a transitional stage. It is a church of one denomination which has affiliated members who are at the same time members of non-local churches of other denominations. A federated church may also be a one-minister federation of churches of two or more denominations with which are associated a class of affiliated members belonging to other denominations.

4. An inter-church association differs from an independent union church only in one point. It does not consider itself a permanent arrangement. Its purpose is to provide religious privileges in any given locality, until, under conditions most favorable to the community as a whole, regular, unified, and permanent church life can be established. As a means to this end, it has a committee on investigation and adjust-

ment, the function of which is to study community conditions and possibilities and to promote the desired adjustment when the time is ripe.

5. The organic union of small churches, when desired, may be realized, as has been the case in several instances, under the following conditions: The need for organic union generally recognized; sufficient local leadership and incentive to overcome the natural obstacles of the process; articles of amalgamation suited to local conditions and stating the plan in detail formed by special committee; all the members of the uniting churches who do not choose to unite with churches in other communities consenting to the articles of amalgamation by signature; the consent of the denominational authorities involved, asked and granted; the members of the uniting churches determining the denomination of the church-to-be by majority vote; none to vote for a denomination previously having a church in the commu-

nity; the new church formed, provided with a minister, and property relations adjusted with the cooperation of the State or district leaders of the denomination chosen.

6. A maximum-service federation is recommended for every town, village, or rural point which has more than one church, that is, if there is a real mission for them and a closer union can not be realized. Such a federation is formed by the coming together of committees elected by and representative of each church. Thus is formed a body (1) to manifest the essential unity of the churches, (2) to promote the systematic evangelization of the entire community, (3) to express the dominant Christian sentiment of the people on moral issues, (4) to co-ordinate benevolent and charitable efforts in behalf of needy classes, (5) to secure the systematic direction of the educational and recreational life of the people, and (6) to further the organic union of churches when the kingdom's interests evidently demand it.

TWELVE YEARS IN THE PASTORATE WITH THE GREEK NEW TESTAMENT

The Rev. JAMES ELMER RUSSELL, Watkins, New York

To an honored teacher, Professor James S. Riggs, D.D., of Auburn Theological Seminary, the writer owes the original suggestion and stimulus which led him, in his first pastorate, to undertake an exegetical study of the New Testament. With the usual distractions of a busy pastor's life it has been seldom possible to give more than half an hour a day to this work, and there have been longer or shorter intervals when the study stopt altogether, but now at the end of twelve years the exegesis of the entire Greek Testament has been completed.

This exegetical study has proved so helpful that it seems worth while to point out briefly the tools and the methods employed, and some of the results secured, for whatever of suggestion they may offer to other ministers.

THE TOOLS: Besides Westcott and Hort's *Greek Testament*, and the five volumes of the *Expositor's Greek Testament*, there have been available for this exegetical study Thayer's *Greek-English Lexicon of the New Testament*, Cremer's *Biblico-Theological Lexicon of New Testament Greek*, Winer's

New Testament Grammar,* *Hastings' Dictionary of the Bible*, and *Hastings' Dictionary of Christ and the Gospels*. The *International Critical Commentary* on Romans and one or two volumes of the *Cambridge Bible* were the only commentaries used. Dr. Riggs used to warn his students against too large a use of commentaries, and the writer well remembers the disgusted look on the professor's face one day, when, after laying stress upon the necessity of doing first of all original study upon the New Testament, he inquired of a student what would be the first thing he would do in beginning to prepare a sermon, and the student, whose wits had been wool-gathering, replied "I think I should take down a commentary." Dr. Riggs made a further suggestion that a minister should have a separate table in his study for his exegetical tools, before which he could seat himself at any time and begin work without the bother and delay of getting the

* Ministers would do well to place alongside Winer, J. H. Moulton's *Grammar of New Testament Greek*, A. T. Robertson's *Short Grammar of the Greek New Testament*, and E. DeW. Burton's *Syntax of the Moods and Tenses in New Testament Greek*. All are low-priced and give important new views of the language.—EDITORS.

needed books together. And this suggestion, tested by years of experience, has also proved a fruitful one.

THE METHOD OF EXEGESIS: Generally speaking, the method followed has been to read the Greek of the portion of the New Testament being studied until it was fairly familiar. Usually the portion studied was one of the paragraphs in Westcott and Hort's text. When the Greek could be read easily the next step was to go over the passage critically, with note-book at hand, verse by verse, trying clearly to understand the grammatical constructions and the syntax, and to get the vital meaning of the words, not only the unusual words, but such great and familiar words as faith and love. In this critical study, when an especially difficult word or conception was reached, like the *parousia*, or the atonement, and the person of Christ, it was necessary to pause for a time and study the word or teaching in the light of its use elsewhere in the Bible and in the history of Christian thought.

After the passage had been studied critically, the next step was to make a plan. The care with which this work was done varied somewhat. The attempt was made always to understand the connection and movement of the thought in the passage, but frequently in the actual writing out of the plan, partly to save time, the suggestions in *Hastings' Dictionary of the Bible* were borrowed.

One other step remained to be taken and that was to go over the passage once more, again with note-book ready, and ask, verse by verse, what helpful lesson is taught therein for the daily life.

THE RESULTS: First of all it has been a splendid intellectual discipline. Every minister knows how, in the stress of parish work, it is easy to fall into slipshod intellectual habits, and not to do any hard and persistent study. But a course of work like the exegesis of the New Testament, laid out and followed up, keeps alive the habit of careful study. However much other favorite intellectual pursuits may have to be neglected, here is one field at least where thorough and scholarly work is being done. Not scholarly, of course, in the sense that the minister is planning to publish his work or to occupy the chair of New Testament Greek in some theological school, but scholarly in the sense that the minister is doing brain

work of which he need nowhere be ashamed.

A second result of such exegetical study is a quiet fearlessness in the presence of the more radical students of the New Testament. The minister who does not exegetically study his New Testament is likely to be a little afraid of the latest book he picks up from Germany on the New Testament lest it shall raise critical problems which he is not competent to handle. But when, week by week, thoroughgoing work is being done by the minister upon the Greek text, he can not be stampeded. When a new interpretation comes to his attention he carefully tests it at his exegetical table; he does not accept it or reject it because it is new, but according to whether it seems or does not seem a legitimate interpretation.

The method of study as outlined above brings one, of course, into a first-hand consideration some time or other of all the great Christian doctrines. He comes to them, moreover, not from the point of view of philosophy, but from the more helpful point of view of New Testament theology. No matter how well grounded a minister may be during his theological preparation in the great Christian convictions, he needs, during the first decade of his ministry, to go over them all again and test them as he meets the sin and the sorrows of men. Theological books should be read, of course, but through careful exegetical study tried out in the laboratory of life the minister best makes the Christian faith his own in a new sense.

The minister will find in his exegetical work a large helpfulness for his pulpit. It will be all the more helpful in that it is not done directly for the pulpit from week to week, but is furnishing a general equipment for the minister which enables him to do better work on each special occasion. Most of his texts he will find in his exegetical work, and his study will furnish a basis for future expository preaching, and for biblical interpretations at the mid-week service. His carefully prepared note-books also furnish him a commentary, and a theological and practical discussion of all parts of the New Testament, to which he can recur in his further studies with great saving of time.

A minister has not only to break the bread of life to others, he is to see that his own soul is nourished, and in careful New Testament exegesis he will find strength for his own spirit, morning by morning.

OUR READERS AND THEIR PROBLEMS

WITH the desire to help in the solution of some of the difficulties and problems of the preacher we address a letter to a considerable number to find out what they were. While it is true that most of the subjects mentioned have been discussed at various times in *THE REVIEW*, we would be glad to have our readers give us the benefit of their experience and knowledge through our department of *Preachers Exchanging Views*. The following are among the more important subjects suggested by our correspondents for discussion:

There were five who would like to know how to overcome indifference or apathy in or outside the Church—one especially raising the question of vital religion.

Four raised the problem of the country church—two desiring to ease the problem of the mid-week meeting; one asking how to apply the institutional idea to the country church; and one desiring to know how to arouse people to interest in various church enterprises.

The question of revivalism was also raised, the special questions here being: The methods of replenishing church membership, asking whether financial planning for a revival is beneficial, and one desiring to know

how to recover from a disrupting revival.

Other questions touched on were: How to get the church people to stay to Sunday-school; how to deal with overchurched communities; how far should the Church enter into competition with other agencies in supplying amusements; the question of securing a larger attention to daily devotions in the community; reaching at one important source the education of the coming influential people by discussion of the university pastorate or college pastorate; the question of raising and expending wisely church finances; the summer-resort church and vacation piety was suggested; also how to avoid cliques and make the church more representative; how to get church people more unanimously to shoulder the work of the church; how shall a pastor secure tools out of a small salary; what are the essential conditions of pulpit power; how to treat jealousy between denominations; and the matter of boys' clubs.

Devotional subjects were also suggested, but these are treated in their many phases in the departments for sermons and the Mid-week Prayer and Conference Meeting.

We hope to treat a number of the topics named above in forthcoming issues.

GO-TO-CHURCH SUNDAY

BY a law of the State our children are compelled to attend the public school. The Church, on the other hand, has no such backing. Everything depends upon the conscience of the individual; but that is no reason why non-churchgoers should not be stirred and solicited to attend church. Indeed, it is one of the best of reasons why an organized effort should be made, for, as nearly every one knows, there is a strong tendency with many to become remiss in the things that are purely voluntary.

Recently an active and aggressive "Go-to-Church Sunday" campaign was inaugurated in a number of cities. The result was particularly gratifying, so much so that the movement is likely to spread and take on a permanent form. The publicity plans include advertising in every legitimate form, personal solicitation, house-to-house visitation, letter and postcard writing, &c. The movement affords an excellent opportunity

for the young people of the different churches to cooperate with the pastors and officers in rendering a much-needed service to the community.

It is not enough to get men to go to church. They must be shown how the Church can serve their highest interest and how they can in turn better serve God and man. They should have brought to their attention the fact that the Church exists not for a class, but for all classes; that it is not for the good alone, but for those who want to be better. They should be made to see that the worshiping instinct is just as natural to man as the hunger instinct, and that it is a mistake to suppose that men can get along without worship. They should be made to see that the Church is the only institution that ministers directly to the religious nature of man, and the only one that holds up the true embodiment of sterling character—Christ, the light and life of man.

There are many who are indifferent to religion and many who have got out of the habit of going. To all such this movement wisely conducted may mean not only an awakening, but a return to regular church attendance. Of this much we are sure, that the only way to get a person to church the second time is to get him there the first time. The second time will depend very much on the atmosphere of the church and the worth of the message to the individual.

R. S.

Uses of Symbols

RUSKIN, in *The Stones of Venice*, says: "There is nothing so great or so goodly in creation but that it is a mean symbol of the gospel of Christ, and of the things he has prepared for them that love him." The use of symbols has a proper place in the education of the race. The fact that the symbol is often given a prior instead of a subordi-

nate place in the lives of many is no reason why the language of symbolism should not be encouraged and used for what it is intended to represent, viz., an idea or quality in something else. Take, for example, the Christian symbols: a form of the cross, symbolical of the second person of the Trinity; the hand, symbolical of the first person of the Trinity; the dove, symbolical of the third person of the Trinity.

What objection could be used to any one of these symbols being put in the form of an illuminated sign in a conspicuous point, say, of a high building or bridge, so that the man on the street, often harassed and sense-worn, may see in these signs something that will remind him that there is more to life than the things that are seen; that what counts after all are the eternal values of faith, hope, and love. It is this thought that has led some laymen to agitate for illuminated crosses on city sky-scrapers.

MID-WEEK PRAYER AND CONFERENCE MEETING

Mar. 29-Apr. 4—Where Do I Stand on Missions?

THE only place where a Christian who is a true disciple of Jesus Christ can stand on missions is where Christ himself stood. The place missions had in his thought and life is their rightful place in the thought and lives of his followers. What he saw, we must see; what he felt, we must feel; what he did, we must do. This is the only possible significance of the word that came from his great heart, soon after his resurrection, as when he showed himself to his disciples: "As my Father hath sent me, even so send I you." The words in John 3:16 are not only a summary of the gospel, but a summing up of the whole missionary task. "God so loved the world!" Dare we then love anything less than the whole world? God thought that without the gift of his Son the world was lost. Do we believe that? God loved the world so much that he gave up his only Son for its redemption. How much do we love the world and give up for his sake? It is by such heart-searching questions alone that the pastor and his people can face the missionary problem in their own parish.

There are four questions which it may be

well to ask, if I wish to know where I stand on missions:

1. Have I the world vision? With the unprecedented opportunities for evangelizing every land to-day; with a supply of missionary literature, varied, attractive, and up to date, such as we have never had before; with every device of publicity and organization, there is a deeper significance than ever in the command of Christ, "Lift up your eyes and look on the fields." The pastor's study needs windows as well as a skylight. No one should be satisfied with a narrow horizon. Provincialism is the foe of missions. We can run the way of Christ's commandments when he enlarges our hearts to take in the world vision. Every Christian has it as his birthright to see the world as a whole. He belongs to the whole family of God. What provision do I make for myself through reading and mission study, and what provision for my family and my church to see this whole world? The time is past when we can view the campaign of the ages through the keyhole of a denominational magazine.

2. Do I know the world's needs? If it is literally true when I sing,

"Thou, O Christ, art all I want,
Hangs my helpless soul on thee,"

do I realize what it must mean to be without Christ and without hope? Nothing so strongly reveals our real missionary motive as to ask ourselves that question.

The non-Christian religions of the world are wholly inadequate to meet the intellectual, the social, and the moral needs of the human race. Whether we emphasize the theological aspect or the social aspect of missionary service, there is no doubt that in both cases conclusive thinking will convince any intelligent man that the gospel and Christianity are the only hope of the Christian world. The testimony of unprejudiced travelers and of non-Christians themselves is emphatic on this point. The heathen heart is hungering for God. The Moslem mind is restless for a higher ideal of character than that afforded by Mohammed.

3. Do I believe that Christ is sufficient? Does my missionary program include a belief in the supernatural power of the risen Christ? Am I thoroughly convinced that we can accomplish the program? That we can do it only if he works in it "to will and to do of his good pleasure"? That neither publicity nor organization nor money nor method nor men are, in themselves, sufficient to evangelize the world without the power of Christ working through them?

If the work of missions is only a human enterprise, it is bound to fail. This whole question depends not on statistics, but on dynamics.

4. Do I give of my best, as Christ did, for missions? "I lay down my life for the sheep." If he laid down his life for us, ought we not lay down our lives for the brethren? God gave his only begotten Son for the redemption of the world; have we the right to give less, to hold back our sons and our daughters from carrying his message to the uttermost land and to the uttermost soul? He spent whole nights in prayer; what place does prayer for missions occupy in our lukewarm lives? How much of self-sacrificial obedience is there in our life?

It would have been difficult to figure out the per-capita gifts to missions in the early Church. They counted it in tears and blood. In those days there was a higher standard even than that of tithing for the kingdom. Barnabas, a layman from Cyprus, sold all his possessions and laid them at the apostles' feet. The Philippian church did not need a

duplex envelop system, altho they supported their own missionary, Paul.

Where do I stand on missions? Where ought I to stand?

April 5-11—The Sins Which Crucified Christ

(Matt. 26: 15, 16; Luke 23: 23, 24)

Judas and Pilate were the individuals immediately responsible for the crime of Calvary. The sin that made Judas an accomplice of Jesus' murderers was his besetting and habitual sin. John tells us that he was wont to steal from the bag in which the common fund was kept. It is unnecessary to believe that he intended the death of Jesus to result from his agreement to betray him for the price named. He had seen Jesus repeatedly escape from enemies. He knew his wondrous powers, and believed that he could exert them in any emergency. The panic that seized the posse suddenly faced by Jesus (John 18: 4-7) showed what Judas could have counted on. Which is the more probable—that he expected to get his money without harm to Jesus, or that after three years' association with him he plotted his death? His horror and suicide at the result point to the reasonable conclusion.

Thus viewed, his sin of covetousness is seen in its modern parallels. Now, as then, Christ is crucified by covetousness, crucified when his cause, his interests, his humanity are crucified, and criminally, tho not designedly. Wretchedly straitened and shortened lives of working people result from their employers' greed for high profits. The medical missionary is suffered to work himself to death amidst human misery too wide for one man to cope with, when stingy church people love money too well to part with what they ought to supply for his reinforcement. Such cases suggest further parallels.

Pilate's sin remains to speak of. He blenched before a threat to accuse him to Cæsar of letting go a competitor for the allegiance of Palestine, and sent to death one whom he declared not worthy of death. Many a Pilate now abandons to its enemies the cause his conscience justifies for fear of the enemies he would make, the friends he would lose, by standing up for truth and right. Pilate's sin is the sin of peace-at-any-price people. In many a church they

allow a faithful and efficient pastor to be driven from his pulpit by some Diotrephes (3 John 9). No reform in Church or State ever makes its way except through birth-pangs caused by Pilate's sin. His sin and Judas' sin were not exceptional but typical, ever imitated even by many who execrate these historical types. "Wherefore let him who thinketh he standeth take heed lest he fall."

April 12-18—Easter. Life's Victory

(Mark 16: 6)

Well did Christian missionaries give this name to the festal day of the resurrection, when they substituted it for the festival of the Saxon goddess of the springtime, Eostra—a name derived from the springing up of plant-life. The significance to us of the resurrection is larger than it was either to those apostles, to our Saxon ancestors, or even to the first witnesses of it in Judea. To these it was, as it is to us, the demonstration of life indestructible and triumphant over death. Having seen it, they ever appealed to it as the all-sufficient proof of historical reality. At the remove of centuries in this time of historical doubts there are many to whom its record, made while its living witnesses could be appealed to, can not be so all-sufficient. "Blessed," said Jesus, "are they who have not seen, and yet have believed." This blessing dates long before the day when Jesus uttered it. Nearly four centuries earlier Plato possessed it, when he taught that the death of Socrates was the entrance gate to a higher life. A century before Christ Cicero wrote: "O illustrious day, when I shall depart to that divine assembly and company of souls."

Thus ancient philosophy led the way for the Church to see that Jesus' resurrection was more than the isolated historical fact to which his apostles testified. This was a unique revelation of the universal truth that death is birth out of a lower into a higher life. Jesus himself said, "I lay down my life that I may take it again." Any one who analyzes his logic with the Sadducees (Luke 20: 37-39) can see that the force of it is in his using resurrection and life after death as equivalent terms. Accordingly, we must distinguish his real resurrection from

the phenomenal. The rising of his spirit into the world of spirits was not delayed till the third day, when proof of it was given to his disciples by convincing phenomena. But they never shook off their Jewish traditions sufficiently to assimilate his revolutionary teaching.

The phrase added to the Apostles' Creed, "He descended into hell," still teaches Jewish doctrine, not his. Even Paul wrote to the Philippians of those "under the death," who were yet to bow in the name of Jesus. Peter spoke of David as not yet gone to heaven, and of Christ as going after death to preach to spirits imprisoned in the underworld, where he believed David still awaiting resurrection. This pre-Christian Jewish idea of an intermediate state, continuing till "the general resurrection in the last day," when all the dead shall rise together from earth and sea, is still perpetuated in a venerable form of burial service. No such interval of centuries parts life in this world from that of the world to come. Jesus passed immediately from this to that, and so shall we. The Easter lesson of Life Triumphant is imperfectly learned unless we have arisen above the Jewish thought to the glorious truth our Master taught the skeptical Sadducees, the life which has outlived death has attained to its resurrection.

April 19-25—The Resources of the Christian

(Rom. 8: 32; 2 Cor. 9: 8; 1 Cor. 3: 21; Eph. 3: 16; Phil. 4: 19)

"One with God is a majority." This has ever been the conviction of those who have found themselves standing, like Jesus, against the world, "alone, yet not alone." Such a one was Paul, as seen in these sayings. In the sublime confidence they reveal that God was his helper, he strove none the less to help God. See the stay of his shipwreck (Acts 27). Having received the promise of getting safe to land, he proceeded to do all that prudence suggested to do, precisely what any experienced sailor would do who had not such assurance. His example is a reproof to many who rely on God to work more actively for good ends than they themselves work, to "take away the love of sinning" which they are not fighting down, to bring about social reforms which they are not laboring for, to convert

heathen without their help. Depend on the infinite power of God we can and must. But the weakness of the Church is in neglecting to use that part of it which is within us, while relying on that which is above us.

Our natural powers are a part of God's power, for "there is no power but of God," and "in him we live and move and have our being." His is the power which keeps the heart beating from infancy to age, which converts our food into flesh and bone and nerves. In every movement of a limb, in every utterance of a word, in every effort of thought we exert a power God-given in trust to use for him. To depend on this power in all good endeavor is the practical way of depending upon God. To depend on him for anything we pray that he may do for us without exerting the physical, intellectual, and spiritual power that he has given us to obtain it is like depending on the city's sending a cartload of water from the reservoir, while we neglect to turn the faucet in the house.

It is foolishness to think that dependence on our natural powers in any good endeavor tends to self-righteousness. If only a man keeps his spiritual communion with God constantly open through prayer, his dependence on whatever power God has given him is dependence on God. Divine supplies of power for every need will flow continually from the exhaustless reservoir. O the folly of Christian people who call God down from heaven to make them more spiritual, brotherly, unselfish, humble, Christlike, to heal their dissensions and inspire them with zeal for his kingdom, before using his means of grace in their own knees and tongues and pocketbooks, their waterproofs and umbrellas! Only when these are used do they pray effectually. Dead Lazarus will come forth alive only when Jesus' bidding is complied with, "Take ye away the stone." Wherefore, said Paul, "Work out your own salvation, for it is God who worketh in you to will and to work."

April 26-May 2—The Kinsmen of Christ To-day

(Matt. 12: 48-50)

Kinship of animals goes only with blood-relationship. Kinship of human beings goes

with that, and even more with the moral and religious relationship of kindred spirits. Jesus' disciples were thus of nearer kin to him than his "friends" who opposed his work (verse 21). When they had failed, they enlisted his mother to back their next attempt. His reply asserts the primacy of spiritual relationship, of the inward over the outward bond. To-day the spiritually minded Christian who loves his neighbor as himself feels a nearer kinship with a like-minded Jew than with any carnally minded church member. The disciple Jesus pointed to as his nearest kinsmen were related to him by a common spiritual interest and purpose, one with his own—simply to do God's will, as summed up in the two great commandments, to love God with all the heart, and one's neighbor as oneself. This was the sum of his teaching to the end. He left them no creed except "Believe in God, and believe in me," your Master, but he left them his pattern prayer, centering it in the petition, "Thy will be done, as in heaven, so on earth."

Nothing is more certain than his thought of endeavor for this knitting together of all individual varieties of theory and opinion. Nothing is more true in experience than that unselfish interest and effort for a common purpose dearer than any other, as that should be, makes true yoke-fellows of men who think alike about little else. But the Church ere long backslid from her Lord's ideal, and counted Christian dissenters from man-made dogmas as not kinsmen but foes. Gentler treatment for such than the sword or stake of those barbarous times has been substituted in our civilized times. Yet there are not wanting modern instances of that age-long and tragic apostasy.

Strange that with Christ's answer in hand we have still to put the question, Who are Christ's kinsmen to-day? All whom he pronounced such in his day. These days as well as those are days of Christ. Whoever is trying to do God's will, who is teaching as he bade, "to observe all things whatsoever I commanded you," is his kinsman, to be treated as such. "Who is on the Lord's side?" is now as of old, in face of the massed forces of the ungodly, an urgent summons to get together all his kinsmen for his work of casting out devils.

◀ Studies in Social Christianity ▶

Edited by JOSIAH STRONG, D.D., LL.D.

EXPLOITING THE CHILD

WHEN the story of the present time becomes history, its economic significance will be condensed into a single word, exploitation. It is true that we are making a brave, and by no means ineffectual, fight to supplant this hateful, animal word by the great Christian word, service. The battle between the forces represented by these two words is now on, and waxes more and more strenuous day by day. Pulpit, press, and legislation are hard at it. The natural resources of the country, the public works of state and nation, political office, the labor of the people, even the necessities of life, are exploited with a relentless and savage determination which nothing but greed can inspire and maintain. The historian will be tempted to modify his history lest it appear to his readers quite incredible. The astounding thing is that the children, little children, are not spared. It is difficult for us to believe, whose ears have heard, whose eyes have seen, that traders will enter a state with great vans, gather the little children, very much as the butcher gathers calves and lambs, and drive over the border into a state whose laws are less human, and there deliver his cargo of innocents, to be fed into the devouring processes of great mills as grain is fed into the hopper of the grist mill. The future historian will need to be very sure of his facts to gain the credence of his readers. We ourselves can hardly "believe our senses" when such things are done before our eyes.

When we consider the loving beautiful care of the young among the beasts and the birds, this Moloch process among human beings seems all the more shocking and abhorrent. But even greed, the most blind and insensate of human passions, can not much longer withstand the onslaught of aroused Christian sentiment. We have learned the devices of the enemy. We have discovered how legislation is held up, delayed, and devitalized by legal tricks, apparently innocuous amendments, decisions of "most just judges," and even mistakes of petty

clerks. It required fifty years of this sort of legislative guerrilla warfare to get even a fairly good child-labor law in a neighboring State. It is half the battle to know the tactics of your enemy. Now that we, the people, are awake and propose to take decisive part in the shaping of legislation, it is well to remember what a wily, unscrupulous, and trained adversary we have to meet.

It is encouraging to note, also, that the scientists are coming to the rescue of the child. We are being told more and more urgently that play and happiness are as essential to a right childhood as work and responsibility to a right manhood. Deprive either child or man of his normal dues and you have an enfeebled, denatured being which is hardly more than a sorry perversion of his kind. How long shall the great parable of nature go on, before our eyes begin to see and our ears hear? Does not the instinct of play run through the youth of all living things? Has mother Nature forgotten, or reversed a divine order in thus turning all her little children out into the sunny fields of care-free, irresponsible life? From the atom up to behemoth her one insistent command to all young things is play! play! Imitate the work and care of your elders if you like, but see to it that it is all make-believe, all fun. Compare with nature's children in field and wood our sorry little victims of the mill, whose native jubilation of body and soul has been coined into dividends.

Our scientists are also giving us experiments which demonstrate the profound and delicate intimacy between mind and body. Deny, coerce, or thwart the mind and you have a body to correspond, by the nicety of a thought, to the perverted mind. Hence our mill children are mature at twelve, middle-aged at fifteen, old at twenty-five. The mental and moral powers follow as in a groove this abnormal development of body. The price which the nation pays for this obstinate rejection of divine law must not be sought in the ledger of corporate greed but in records of youthful crime and shame, and in the forlorn generations after the likeness of their parentage.

J. H. E.

PRINCIPLE THREE*

"THE FULLEST POSSIBLE DEVELOPMENT FOR EVERY CHILD, ESPECIALLY BY THE PROVISION OF PROPER EDUCATION AND RECREATION"

Apr. 5—Measure Number One

Development of industrial education in schools, vocational guidance, and continuation schools.

SCRIPTURAL BASIS: The characteristic Bible provision for the development of the child is in the home (see our Scripture references for the home in last month's studies). But while the home, according to the Bible, is the best place for the nurture of the child, the Jewish people made careful provision for the education of children in the temple, as we see in the life of our Lord, and in schools in connection with the synagogues in every town. To these both boys and girls were sent. The New Testament emphasizes the rearing of the child, and Jesus Christ, "the carpenter's son" (Matt. 13:55), would surely favor industrial education since he helped all the needy in proportion to their necessities. He devoted a large proportion of his public administration to relieving the needs of the physically unfit (Matt. 4:23). When he fed the five thousand (Matt. 14:15-21), he bade them to sit down in rows and made no inquest as to whether they were worthy or not. He cared also for those in industrial or economic need. One of his most striking parables concerns the unemployed whom no man hired (Matt. 20:1-16). The parable of Dives and Lazarus (Luke 16:19-21) shows Christ's feeling toward the poor and unfortunate, tho the former received the more careful education. This was regulated at every step by the law. Every male child, too, was taught a trade and usually entered it. Christ as truly taught that we should visit the imprisoned and feed the hungry as that we should heal the sick (Matt. 25:35ff.). He came especially, however, to care for the morally unfit. He came "to take away our sin" (John 1:29). He was the friend of publicans and sinners (Luke 7:34). He came to seek and to save that which was lost (Luke 19:10).

WHAT INDUSTRIAL EDUCATION CAN NOT

Do: Before considering what industrial education can and should do, it is important to realize what it can not do in order that its failure to perform the impossible may not be held against it and discredit the valuable functions it can perform. Industrial education can not solve the problem of unemployment. Many of the unemployed are industrially unfit, many of them are in need of industrial education and of vocational guidance. This should be given, and doing this will do great good; but it will not solve the problem, nor even in any large way contribute to the solution of the problem of unemployment. The causes of unemployment are manifold and deep; but if the employer of a hundred men has work only for ninety, he will discharge, and must discharge, the ten least efficient. If, then, you take these least efficient and make them industrially more fit than some who are employed, you will succeed in getting work for these ten, but if there is work for only ninety, some other ten will be discharged. A philanthropist interested in nine men went to some of his employing friends, and succeeded in getting situations for all the nine men, but found in every case that what he had done was to get these men put at the head of the waiting list, and positions given them, while nine other men were put lower down the list without getting positions. Thus industrial education can not solve the problem of unemployment so long as there is not work enough for all. Yet industrial education can do much; because it can not do all things it does not follow that it is not necessary and is not wise. Because an ordinary saw will not cut steel, it does not follow that we do not need ordinary saws.

WHAT INDUSTRIAL EDUCATION CAN DO: Industrial education can contribute very largely to relieving a present need in the United States. We are perhaps in greater need of industrial education than any other Western civilized nation. This is due in a way to our economic successes. We have had

* A Study of Legislative Measures suggested for the carrying out of the Principles of the Federal Council of the Churches of Christ in America.

an enormous expansion of successful machine industry. Boys can get jobs tending machines at what is for them good pay. They leave school at an early age to take these jobs. They become skilled in doing unskilled work, and they laugh at becoming apprentices in skilled trades where they can perhaps at first earn little or nothing. They grasp at the few pennies that they can earn immediately, and forget that by doing so they grow up to be men able to earn only a few pennies all their lives.

We are not to blame the boys for this too much, since 60 per cent. of our adult male workers do not earn sufficient wages to maintain the family of the average workingman, consequently the mother, or children, or both must supplement the father's earnings. The result is that, to keep the family together, the boys are compelled to sacrifice future industrial training and skill for the earning of an immediate income to supply daily bread. We travel in a vicious circle. Competition compels the manufacturer to employ boys available for the work rather than skilled men, and this forces the skilled worker to put his boy to work to supplement his own earnings and so the circle continues. One result is a great dearth of skilled artisans in America. It is easy for people who do not understand the economics of the question to condemn trade-unions for opposing apprenticeship. All trade-unions do not oppose apprenticeship, but in many trades they do, not because they are opposed to industrial education, but because they are involved in a desperate effort to maintain their own families and are compelled to protect their jobs. Guarantee the artisan a minimum wage that will support a family and he will be glad to have the boys become skilled workmen. A consequence of the present situation is what Professor Commons calls the "job hobo." This man, when a boy, was possibly compelled early to leave school and earn a little; he developed no trade, but tended now this machine, now that, until he learned a smattering of all trades, being skilled at none. Ere long he finds himself ousted by younger competitors who can work more rapidly, but who in time will also become "job hoboes."

It is a significant fact that according to reports made to the mayor of New York in January, 1914, while 59,608 men and 32,-

108 women applied for jobs in 380 agencies in Greater New York, between Dec. 15 and Jan. 15, and 11,569 situations sought men and 15,483 sought women, only 11,203 of these places were filled, and 80,147 people found no work, altho 15,849 positions were still vacant. Part of this was probably due to the fact that we have no system of employment bureaus, so that the right person did not apply to the right bureau, but it also shows a general lack of ability for many positions. This brief analysis of the situation points to far-reaching action by the community. We need minimum-wage laws to make impossible such wages for parents that children are compelled to leave school and earn. But given such legislation as will make it possible for boys and girls to remain in the schools, then we need in our schools industrial education, vocational guidance, and continuation schools.

WHAT IS NEEDED: Industrial education may be defined as a general education in industry. Industrial education is not the same as education in technical schools. These make specialists and are needed; but children in all our schools need not education in the handling of certain tools so much as education in the general principles of workmanship as will prepare them for especial technical education later on. In an examination in Philadelphia of 13,039 boys and girls who left the Philadelphia public school before the completion of its course, 22 per cent. received only from \$2.00 to \$4.00, and 37 per cent. from \$4.00 to \$6.00 per week; 28 per cent. either received no wages, or what they earned was unknown to their families. Only 6 per cent. received \$6.00, or over. "Does such a slight return and such a meager raise," asks the report, "pay for all the loss of mature power, as well as for that efficiency which might be gained by longer continuing in the proper kind of training?" These were children, you will remember, who had gone as far at least as high school. Think what a small proportion of our children get as far as that, and you realize the incapacity to earn of most of our school children, and their industrial unfitness for life.

Vocational guidance is different. Vocational guidance consists in guiding the individual boy or girl in the choice of a profession. It is an attempt to prevent the industrial misfits of life. Multitudes of

boys and girls, with the best aims and marked capacity, make wreck of life because they attempt to do that for which they have no fitness. A large number find what they can do in life only after costly and repeated experiments in mistaken efforts. If a word could be said or a hint dropt at the right time which should guide the boy or girl into the right channel, few greater boons could be given. This is being taken seriously by many of our educators, and ought to become a component part of all industrial development planned for children. Continuation schools are still different. These, again, are not technical schools but the prolonging of ordinary schooling to give those who attend them especial but nevertheless general industrial education. In England they are mainly night schools where children who have left the ordinary school, perhaps while they are earning, can go at night and receive industrial education. In Germany there are special extra courses, usually compulsory. These have been found of very great use and have prepared the way for the technical schools which come later.

An example from Germany—Germany today leads the world in industrial education. There are now more than 3,000 continuation schools in Germany, and this is one of the main reasons why German industry and German work of all kinds, tho not yet at the front in all lines of production, is in the front in many, and is coming to the front in almost all. Besides these general continuation schools, Germany has a very large number of schools of various grades in especial industries, running into the hundreds. The preeminence of Germany in certain industries, such as dyeing, is due largely to these institutions. There are some thirty schools, for example, for the construction of machinery. More than thirty are devoted to industrial art. There are at least ten technical colleges with thousands of students. Schools for women exist to teach cooking, embroidery, nursing, textile work, and commercial subjects. In the lowest forms of continuation schools attendance is usually compulsory, as in our ordinary schools in America. If we followed the example of Germany and compelled our children to receive industrial education, we might not have so many "job hoboes."

Apr. 12—Measure Number Two *Use of the schools as social centers for recreation, civic and social education, and for political discussion.*

SCRIPTURAL BASIS: Jesus Christ came to bring life and to bring it more abundantly (John 10:10). Following Christ means better health, better homes and more of them, fuller and higher education, better thinking, better art, therefore more science, more and purer joy, better business, more true success. Life is one in all its parts, and fulness of life means the fulness of all its parts. This is seen even in the very partial extent to which Christians have followed Christ. In spite of all their failures it is the Christian nations which lead the world in every department of life. There are many passages which show that Christ's message was to this world and for all life (Matt. 6:10; 7:17-21; 13:38; 21:28-32; 22:35-40; 25:31-45; Luke 10:25-37; John 2:1, 2).

WHAT THE SOCIAL CENTER IS: A social center is a school-house or other public building used in the evening as a clubhouse for the people. The movement for social centers began in a large way in Rochester, N. Y., in 1907, under the leadership of Mr. E. J. Ward, and was so successful that the movement spread through the country. Local opposition from saloon-keepers who found the social centers drawing away their customers and also, it is said, from certain priests who were hostile to our public schools, for awhile defeated appropriations for the work in Rochester, but Mr. Ward has been employed since by the State University of Wisconsin with the hope of starting social centers in every schoolhouse in Wisconsin.

In 1913 there were 207 cities in the United States reporting evening activities in the public schools other than the ordinary night schools, and not limited to pupils. Of these 71 had one or more paid workers for the work and carried on more than one activity. Of these New Jersey had ten, Massachusetts nine, New York eight, Illinois, Ohio, and Wisconsin five each, Michigan four, Indiana, Iowa, Minnesota, Pennsylvania three each, California, Colorado, Connecticut two each, and seven other States one each. These were cities. If country towns were included, Wisconsin would stand high, as would Texas, where the movement has taken deep root.

The lines of activity reported and the number of schools using them were as follows:

	Schools
1. Public lectures and entertainments (not school exercises)	981
2. Adult clubs, societies, or associations (not solely teachers) meeting in school rooms....	706
3. Open meetings for the adult discussion of local problems.	496
4. Athletics, calisthenics, indoor active games, or folk dancing	474
5. Club work among young people	369
6. Reading or quiet-games room..	198
7. Social dancing for old or young	190
8. Singing classes, orchestras, or other musical organizations not limited to pupils.....	174
9. Handicraft or domestic-science classes not a part of evening school work	153

The paid workers reported numbered 1927, with a conservative estimate of 1500 voluntary workers. The report of social centers by Mr. C. A. Perry says:

"The Board of Education furnished the heat and light in 167 of the 172 cities which reported on this point, and in 142 of these the janitor service also was provided by the Board. Balloting during elections was also held in 529 schoolhouses, and 259 buildings were used for registering voters. Political meetings or rallies to the number of 481 took place in school edifices. Motion-picture entertainments were given in school buildings on 626 occasions. The exhibits held in school buildings numbered 302, of which 175 were devoted to art and manual-training subjects, 76 were held in the interest of physical welfare, and the remainder were of a miscellaneous character."

METHODS: Social centers are not for lectures only, but for clubs of every kind, intellectual and social. A rich man in Rochester asked Mr. Ward one morning where a gang of hoodlums was that used to infest the street. His answer was that they were now club so-and-so in such a school.

Many of the clubs are political. They are not non-partizan, but all-partizan; that is to say, they include all parties. In campaign time they have speeches from every party and let every man state his case. They compel Republicans to listen to Democrats, and Democrats to listen to Republicans. Prohibitionists and Socialists have their say. The idea is to have each voter hear the arguments for all parties and then choose the best. They develop a civic

spirit and discuss civic questions. In Rochester they developed the motto, "Do it for Rochester." An alderman said he was glad there was a place, at last, where people could discuss politics outside the saloon. Social-center politics drive out saloon politics.

The social center must stand for the whole of a community. It must make the newest settler, the man of alien speech and habit, feel that he belongs there and is at home in the schoolhouse because it is in fact his. It must be a clubhouse for the adult as for the child, for the woman as well as for the man, and for the man as truly as for the woman. It must be for the family as well as for the individual. Its functions must be, not to force ideas and progress upon a community, but to develop the ideas and life of the community. It must be utterly democratic. Those who start a social center must strive not to elevate a community, but to give a community opportunity to grow. Finally it must cover all portions of life which are not already socially covered.

Apr. 19—Measure Number Three

Strict censorship and control of all places of amusement.

SCRIPTURAL BASIS: Innocent pleasures commended: Ex. 12:14; 23:16; Lev. 23:44; Deut. 16:13-14; Ezra 6:22; Neh. 8:12; Esther 8:17; 9:17; Prov. 12:25; 15:13, 15; 17:22; Ecc. 5:18; 9:7; Isa. 49:13; 61:3; Jer. 30:19; Zech. 8:5, 19; Luke 14:13; 15:23; John 2:1-11; Phil. 4:4; Jas. 5:13.

Evil pleasures condemned: Gen. 6:1-7; Prov. 14:13; 20:1; 21:17; 23:29-35; Ecc. 2:1-2; 3:4; 8:15; 11:9; Isa. 5:11, 22-23; 28:7; Jer. 25:10; Hos. 4:11; Joel 1:5; Matt. 24:37-39; Luke 8:14; 16:25; Eph. 5:18; Titus 3:3; 2 Peter 2:13; Jas. 5:5; Rev. 18.

WHAT NOT TO DO: Possibly the most important thing for religiously-minded people to remember in connection with the censorship and control of amusements is that they are on dangerous ground. If religious people put themselves in the attitude, or appear to put themselves in the attitude, of desiring to kill amusement, they will not succeed in that, but will succeed in killing the influence of religion. People play because God made them so. Play is a divine

need born of divine power, and even religious people can not stay this power. If men and women, and especially if young people, are told that in order to play they must go to the devil, many of them will go there; the rest will die. People can not stop playing and live. Life requires play. One of the tragedies of modern religion is the divorce between religion and play. It was not so with ancient religions. All ancient religions were identified with the dance, the song, the drama, and play of various kinds. Primitive Christianity was full of joy. Christ was at a wedding feast, and the early Christians had their agapæ, or love feasts. Modern Christianity should stand no less than the early Church for a religion of joy.

It follows that, far more than undertaking to censor and supervise amusement, religious people should go out of their way to create right joy and clean amusements. This is not to put play in place of religion, nor license in place of strict morals, but it is to recognize not only human nature but God's nature and carry out his full law, which includes a law for play.

WHAT LEGISLATION CAN DO: In these lessons, however, we are not studying what religious people should do as to the question of amusements; we are asking what religious people should endeavor to make legislation do. Legislation ought probably in the first place to make proper provision for play. Almost every other civilization of the world has done this except our American civilization. We are only beginning now to make proper civic and national provision for play and amusement. But even this is not the exact subject of this week's lesson. We are asking now what legislation should do to furnish strict censorship and control of all places of amusement. There is great need of this. Because it is not the most important thing for legislation to do it does not follow that it should not be done. We need play, but surely we need good play and not bad, and that there is need for censorship and control of places of amusement all the facts of modern city life prove. Mrs. Israel has told us that 95 per cent. of all the working girls of New York go to dance halls, and that conditions are similar in other cities except in numbers. Has the city no duty in supervising and controlling the places where 95 per cent. of our working

girls spend usually at least an evening a week, and probably the one evening of their greatest danger? No one can see the advertisements in our newspapers or glance at the billboards upon our fences without realizing the necessity for the control and censorship of the theater and play. The religious public of America has, on the whole, got well over its desire to exterminate the motion-picture theater. It has to a considerable extent seen its enormous possibilities; it has at least learned its almost unequalled influence. When between nine and ten million people go to motion-picture theaters every day, and when one realizes what an impression is made by what one sees, it is scarcely possible to exaggerate the power of the motion-picture theater.

HOW TO DEVELOP STRICT CENSORSHIP AND CONTROL: The methods of censorship and control of amusements must vary with the amusement. Fortunately, the control and censorship of the motion picture may be said to be among the easier forms of the problem. The manufacture and production of the film for moving-picture theaters is centered in New York City, and the National Board of Censorship of New York City now has power of censorship over almost all the films that are given to the public. Those who produce films not approved by this censorship are very few, because the better dealers will not provide films unless approved by the Board of Censorship. It does not follow, however, that there is nothing for the public to do. This National Board of Censorship has to establish a means for the whole country. If it should insist upon too high a standard, it would not be followed; hence, in order to have any censorship at all which would be effective it can enforce only that standard which on the whole the average conscience in America demands. If any town is fortunate enough to be able to have this standard higher, there should be a local Board of Censorship to prevent the use of the less desirable films.

It should be remembered, too, that many of the moral dangers from motion-picture theaters to-day come not from the films but from the vaudeville performances which are often sandwiched in between the motion pictures. These it is more difficult to censor, and this can only be done by local committees. It must be remembered again that a large half of the local censorship

and control of the motion-picture theaters and otherwise must be in regard to the edifice, its safety from fire, its sanitary character, its freedom from debasing surroundings. No form of amusement should be allowed in any city in direct contact with the saloon, and still less with a disreputable house. As for motion pictures, one of the duties of local supervision is to prevent exhibitions in the dark, which is to-day by no means necessary for the showing of motion pictures. Audience rooms quite light enough to show every action in them can be used with modern electric light for a perfectly satisfactory exhibit of motion pictures. This provision in itself would obviate many of the moral ills connected with some motion-picture theaters. Some experts believe that it is not wise to refuse admission to unaccompanied children because it would not be followed. Such prohibition has been in some communities even the means of gross evils on the part of adults, these people offering to pay the way of children into theaters for their own evil purposes. Hence, all the more need for the control and the strict control of theaters where children are admitted.

CENSORSHIP OF THE DRAMA: This presents a much more difficult problem. To-day all cities do to some extent exert a censorship over the drama. Some of the evil plays upon the boards in America have been forbidden exhibition in most of the cities. There is need, however, to go further; there is need probably also to go more wisely; but this is but one instance of the general need in America for more administration of government by experts. At present, in the existing state of city censorship, communities can do no better than to create a voluntary yet responsible and wise Board of Censorship composed of men and women of mature judgment and unquestioned moral character, who should pass upon the morality of the dramas exhibited. Such committees have done good in many cities.

DANCE HALLS: As is well known, Mrs. Isaacs in New York, and others in other cities, by invaluable but less known efforts, have created a movement to provide proper dance halls for the public and also to set a standard for municipal supervision and control. Mrs. Isaacs believes that the present New York City ordinance for the control of dance halls is ideal in the sense of what is

wisest and most practicable to-day. If too much is attempted, nothing will be accomplished. For detailed information address the National Playground and Recreation Association, 1 Madison Ave., New York.

Apr. 26—Measure Number Four Development of City Parks and Playgrounds.

SCRIPTURAL BASIS: Among the things that stand out in the life of our Lord is his attitude toward and thought of the children. He took them up in his arms and blest them (Mark 10:16). Of such is the kingdom (Mark 10:14). Except we be converted and become as little children we can not enter into the kingdom of heaven (Matt. 18:3). Whoso humbleth himself as a little child is greatest in the kingdom of heaven (Matt. 18:4). Whoever offends one of the little ones which believe in Christ, it were better for him that a millstone were hanged about his neck and that he were drowned in the sea (Matt. 18:4).

As one reads these words one wonders how Christ rates our modern civilization. What does he think of our child labor, our urchins on the streets, and later our young women on the streets, our children in the stores and the factories, our children without homes. One wonders what he thinks of the employers of child labor, of the landlords and managers of rickety tenements where children have no opportunity, and of costly flats where children are not wanted. Surely unless we repent speedily it must go hard with our civilization at the bar of Christ's judgment. Surely for everything we can do for the proper rearing of children there is abundant Bible basis. How large a place among the things we can do for childhood in the development of city parks and playgrounds the following considerations will indicate.

WHAT IT MEANS MORALLY NOT TO HAVE PLAYGROUNDS: This is probably best seen on the streets of the overcrowded quarters of New York, not the poorest but the most densely populated spot upon the surface of the globe. The People's Institute of this city has been making a careful study of the relations between the lack of playgrounds and juvenile crime. Ninety-five per cent. of New York's children, it finds, play upon her street. This according to the law is a

crime for which children can be and are carried to court and committed. Twelve thousand children are arrested annually in New York. More are not arrested but may be; and avoiding arrest gives zest to their sport, nimbleness to their feet, dexterity to their wits. But what are the moral results? Deep in his heart every child knows that it is not wrong for him to play in the only place ordinarily where he can play. The law singles out baseball on the streets as a specially heinous sin. This is one cause of its popularity. Every boy knows that baseball is not especially heinous. Yet the law says it is. It does all it can, therefore, in a boy's mind, to put law not on the side of right but of unfairness and oppression. To break the law is smart and an honor. To escape and especially to outwit the policeman is to be great in the neighborhood. To get caught is sometimes a humiliation, more often a misfortune; occasionally an honor—to be carried out of the street in a wagon, your name on every boy's lips, and very rarely with boy condemnation. Out of the boy contest against the law and the boy condemnation of the law, both largely created and developed by the law, comes the boy conspiracy against the law—the gang first by aiding each other to avoid the supreme enemy, the “cop,” and a little later to think out and glory in exploits ever more daring against the law. Organized stealing is done by boys, investigation finds, usually first for the excitement of the warfare, then for boy glory, then to see the results and to share the produce in “craps,” motion pictures, and even burlesque shows. When the law equally condemns baseball and “craps,” it is very hard to make the boy believe that “craps” is very sinful. Boy morals have by this process been confused as to what is right, as to falsehood, theft, gambling, a long step to full crime. The boy who “tells” is to most boys more immoral than the boy who lies. Cigaret smoking comes almost inevitably in this process, and then that other “manly” act of drinking. The first glass is hard to get down, but it is worth it to be a man. Later when one has twenty-five cents that is one's

own as the result of his cleverness, and that one's parents do not know about, it only costs fifteen cents to get a gallery seat in the burlesque and applaud virtue and gaze often on the lack of it. Glitter gets confused with glory and the easy with the natural. If a boy can get a few quarters and possess a pistol, he is envied and soon the lists for gunmen are open and large prizes await the daring shot. Promises of protection and acquittal come from “higher up.” Such are natural harvests from the seeds we are sowing on the sidewalks of New York, and only less in number in other cities, in most of our industrial towns, and in many villages, beside the saloon or behind the post office after dark.

The position of the girl in the tenement district is if anything worse, if she have vitality enough to demand more than the vitiated air of her crowded quarters. To her the street presents dangers very different in form, but perhaps not very different in moral worth. The gunman keeps his “friend” and the street-walker supports her cadet. Then is the male and female in sin—but part of it is society's sin.

WHAT IS BEING DONE TO PROVIDE PARKS AND PLAYGROUNDS FOR CHILDREN: According to the report of the Playground and Recreation Association of America for January, 1914, there were 342 cities maintaining regularly supervised playgrounds and recreation centers, the number of these in November, 1913, being 2,402. Thirty-one cities had playground and recreation commissions; five had departments of this nature. In 121 communities there were private playgrounds or recreation associations. A total of \$5,700,223 was reported spent for playgrounds and recreation; 2,462 men and 3,856 women were paid recreation workers in 342 cities, besides 1,933 caretakers. 774 were year-round workers. 59 cities maintained classes for the training of recreation workers. 70 cities opened supervised playgrounds for the first time during the year ending November 1, 1913. 20 cities issued bonds for this purpose aggregating \$2,358,000. In 15 cities streets were set aside for play.

◀ Studies in the Book ▶

LIFE OF CHRIST IN THE SYNOPTIC GOSPELS*

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Apr. 5—Christ's Table-talk

(Luke 14 : 7-24)

THE long journey of Jesus from Galilee to Jerusalem is interrupted in this chapter by an account of his dining with a Pharisee. This is given in four scenes. The first, which includes the healing of a dropsical man, has already come before us in the lesson of the lawful use of the Sabbath; the present lesson covers the other three.

(1) Jesus speaks first to the guests. He noticed how they picked out for themselves the best places at table. They were vain of their social position, and determined to assert it. They would not willingly take a place which implied social inferiority to others. Even on grounds of policy this had its risks, for those who put themselves forward are apt to be snubbed. Invade a place that is too good for you, and you will probably have to resign it ignominiously to a better man. When Luke calls what Jesus said on this occasion a parable (verse 7), he means that it is not to be taken too literally. Jesus is teaching humility, but it would not be really humble if we took a low place only for the sake of being visibly promoted. Just as when we say "Honesty is the best policy," we tacitly admit that the man who is only honest because it is the best policy is not honest at all, so it is here. The man who humbles himself in order to be exalted is not humble, yet it is the humble man who is exalted. The best illustration is to be seen in Luke 18 : 9-14, where the maxim of chapter 14 : 11 is repeated.

(2) In the next scene, Jesus speaks to the host. There can be pride, ostentation, and selfish ambition in the giving of entertainments as well as in receiving them. If the guests want the best places, the host wants the most distinguished company. He may have to invite his friends and relations, but if he goes beyond them it is not to his neigh-

bors generally, but only to his rich neighbors. He wishes to have a stylish party and he also wishes to get as good as he gives. This is the spirit that Jesus rebukes. No doubt those who act on this principle find that it answers their expectations: they wish to be asked back, and they are asked back. As Jesus says of the hypocrites who gave alms to be seen of men, They have their reward. But there is another reward they do not have. Nothing awaits them in the world to come. It is not the ostentatious and selfish giver of dinner parties to people as well off as himself who is recompensed then, but the man who shares his feast with the poor, the maimed, the lame, and the blind. They can not invite him in return, but he will be repaid at the resurrection of the just. It is love which lays up this treasure in heaven, and Jesus commends love to the host as he commends humility to the guests.

(3) This introduces the third scene. Most dinner parties would be embarrassed if some one spoke quite simply about the resurrection. It might produce an awkward silence. Perhaps it did so in the Pharisee's house, and if so the silence was broken by a piece of pious commonplace from one of the guests. "The resurrection of the just," he said to himself, "ah, yes; that comes with the coming of the glorious kingdom of God, and the endless feast which is celebrated there," and then he added aloud, "Happy is the man whose place is secure at that table." This is the starting-point for the parable of the great supper. It is as if Jesus had said: "Happy, do you call him? It does not look like it. Men are so far from being in earnest to secure their place at this supper that anything is good enough for an excuse not to go." This is the main lesson of the parable on which the chief stress is to be laid. People say, and perhaps think, they are interested in the blessedness of God's kingdom, but there is hardly anything to

* These studies follow the lesson topics and passages of the International Sunday-school series.

which they will not postpone it. One has got a certainty already, a piece of land that is all he desires, and he is going out to feast his eyes on it. Another is in the midst of such suspense and uncertainty that he can not fix his mind on anything; until he knows how the oxen he has bought will turn out, heaven must wait. Another is so happy in his newly married wife that God and heaven are nothing to him. Probably the evangelist meant by verse 21 that the outcast Jews—those whom Jesus elsewhere calls sheep without a shepherd—got what those who thought themselves their betters had refused (*cf.* Matt. 21:31), and possibly by verse 23 he meant that Gentiles as well as outcast Jews were admitted to the kingdom when its natural heirs rejected it; but these are subsidiary points. The great lesson is that in spite of pious platitudes men do turn their backs on God's invitations (verse 18), and that when they do they incur an immeasurable and irreparable loss (verse 24). None of those men which were bidden shall taste of my supper.

Apr. 12—The Walk to Emmaus (*Easter Lesson*) (Luke 24: 13-35)

The oldest written testimony to the appearances of the risen Savior is that of Paul in 1 Cor. 15: 4-8. Paul mentions six appearances of Jesus, but tho he, no doubt, knew something of the circumstances, and had narrated them to the Corinthians when he was with them, he tells us nothing in this passage. There is no mention in it of place or time or of a word that Jesus said. The interest of the other evangelists is concentrated on the manifestation of Jesus to the eleven who were to be his apostles (see Matt. 28: 16; Mark 16: 1; John 20: 19-23). In connection with this they all record a great commission given by Jesus to these chosen men. Luke is the only one who has preserved a story of what might be called the familiar or personal as opposed to the public and official manifestation of Jesus; we see from it how he was revealed, not to those who were to have special responsibility in carrying on his work, but simply to men who had loved him and set their hope on him. There is nothing in the New Testament more poetic and beautiful, and we may well be afraid of marrying its effect by anything we can say. (The scene, Emmaus, can not be

certainly identified. The best-known place of this name is too far from Jerusalem—twenty miles instead of seven.) Perhaps points like the following might be selected as topics for teaching:

(1) Jesus appears to men whose hearts are full of him, even tho their minds are vexed with doubts. The two men in this story left Jerusalem on the very morning of the resurrection, but without having heard of it. Their talk was of all that had happened since the arrest of Jesus late on Thursday night—the Jewish trial, the great confession, the condemnation; the Roman trial, the handing over of Jesus to Herod and his return, the vacillation and the guilt of Pilate, the scourging, mocking, and crucifixion, the burial in Joseph's tomb. What three days had ever held so much? No wonder they were astonished when an unknown stranger asked them what they were talking about so sadly, as if at such a time there could be any subject of conversation but one. Their sadness was in proportion to the greatness of the hopes which they had set on Jesus, and which had been buried in his grave. But were they really buried? Why do they say, It is now the third day since these things came to pass? Is there a dim memory moving in their minds that he had spoken while he was yet alive of rising on the third day? See Luke 24: 7. And why do they talk of certain women of our company who had seen a vision of angels telling that Jesus was alive, and of certain of them that were with us who went to the tomb and found it empty, tho without seeing Jesus? They are perplexed and disheartened; they do not know what to believe or to disbelieve; but they can think and speak of nothing but Jesus, and it is to such that Jesus appears.

(2) Jesus taught these men to find in the Old Testament the key to his life, death, and resurrection. If they had understood their Bibles, they would have understood that the Christ was destined first to suffer, and then to enter into his glory. All prophecy is Messianic prophecy, and the burden of it all is that the cross leads to the crown. If they had apprehended this, they would have been better prepared for what happened. It is a great thing even yet to discover the unity of the Old Testament and the New.

(3) Jesus revealed himself to these men in an act which was characteristic of him, and which is perpetually renewed in the

Church—"the breaking of bread." When he took the bread and blest it their eyes were opened. In John 6:23 the evangelist identifies the scene of the feeding of the five thousand as the place where they ate the bread after the Lord had given thanks; writing sixty years after the event, what stood out in his memory as the great central moment of the miraculous feeding was the Lord's thanksgiving. So it was at Emmaus. Jesus could not be hidden any longer when he took the bread and blest it. And still in the breaking of the bread, at the table over which he presides, he makes himself known even to people who have been blind to him elsewhere. And tho he may presently vanish out of their sight, it does not affect their assurance nor chill the glow kindled in their hearts by his word. The world is never the same to them again. The summit of a great mountain is often hidden in mist, but if we have once seen it, nothing can make us doubt that it is there; and so it is with the resurrection of Jesus. Experiences like those of Cleopas and his friend bring life and immortality to light forever.

Apr. 19—The Cost of Discipleship (Luke 14:25-35)

In these verses Luke returns from the scene at the Pharisee's table to Jesus' journey to Jerusalem. The Master is accompanied by throngs of people, but he is solitary in the throngs. He is going up to Jerusalem to die there, and his mind is full of his passion; they are hoping that the kingdom of God will appear when Jerusalem is reached, and that they will all have happy places in it. They are in Jesus' company, but not of it; they have the appearances, but not the reality of discipleship. It is a matter of life and death to him, tho they take it quite easily; and it is under the pressure of this unsympathetic and unintelligent environment that Jesus turns (verse 25), and, facing the great multitude, speaks alarming words about what discipleship costs.

(1) To be a disciple of Jesus requires us at all costs to make him supreme in our life. For his sake we must hate what is dearest to us—father or mother, wife or child, brother or sister, nay, our life itself. The last of these expressions is perhaps the easiest to understand. To hate our life in order to be disciples of Jesus means to be ready to

die rather than be untrue to him. The typical patriot is the soldier who gives his life for his country on the field of battle—it is here we see most unmistakably what patriotism requires; and similarly the typical Christian is the martyr—it is in the man who gives his life at the stake or on the scaffold that we see most unmistakably what discipleship requires. This is the point of the saying about the cross in verse 27. The cross was the instrument of execution, and the condemned criminal carried it to the place where he was put to death upon it. To take up one's cross and follow Jesus means to follow him with the rope around one's neck, ready to die the most ignominious death rather than desert him. This is the key also to the extraordinary word about hating father and mother, &c. We are to hate father and mother in the same sense in which we hate our life; that is, however painful it may be we must be prepared to part with them as we are prepared to part with life itself for his sake. Those who love us are never so dear to us, and we never feel so deeply how dear they are, as when we are compelled in loyalty to Jesus to make this painful separation. It does not mean that we have ceased to have natural affection, but that even if the tenderest natural affections plead another cause than that of Christ in our hearts, we have the spiritual resolution and self-command to sacrifice them to him. The violent word "hate" suggests the pain with which Jesus himself made this literally unnatural sacrifice, as when he said, "Who is my mother? Who are my brethren?" and again "Woman, what have I to do with thee?" He asks nothing from us that he has not done for us.

(2) This general lesson on the cost of discipleship is enforced by two illustrations in verses 28-33, that of the man proposing to build a tower, and that of the king proposing to go to war. The one point common to both, and it is the whole point of the lesson, is that they are great undertakings. It is a great undertaking and a great venture to be a Christian, and Jesus does not want people to enter on it without counting the cost. If it is not in us to meet his requirements, better find out before we start. It will test our resources, just as it tests a man's wealth to build a tower, tho he might easily have built a cottage, or just as it tests a king's army to go to war with another king, tho they could

easily have had a parade in the park. Every way we like to look at it Christianity is a big thing. Those who can not give up everything for the sake of it, and put all that they are and have into it, had better let it alone. This is perhaps not the form in which we are most familiar with the gospel, but it is the form in which Jesus puts it here.

(3) And it is clinched by the saying about salt. What is salt? What is the saline property in human character without which it is good for nothing, a thing for which Jesus has no use? In a word, it is self-denial. The man who can not do violence to his natural inclinations, who can not compel himself for Christ's sake or for righteousness' sake to inflict pain on himself, is not fit for the kingdom of God. He is like decayed timber in which no nail will stick. He is cast out as morally rotten.

Apr. 26—The Lost Sheep and the Lost Coin (Luke 15: 1-10)

The sequence in which this passage stands is very striking. In the last lesson we see Jesus enforcing the cost of discipleship in words of terrifying severity; he calls on his followers to hate father and mother, wife and child, nay, life itself; to renounce all that they have, to be salted with the salt of sacrificial pain. On any other terms they are of no use to him and he does not want them. But here, with no mark of transition, we are in a scene of extraordinary and moving grace. Publicans and sinners—those who were outcasts from the religious society of the time—are drawn to Jesus, and Jesus apparently draws to them. He welcomes them as they approach. He sits at their tables with as little embarrassment as at the Pharisee's table in chap. 14: 1. If Jesus is the gospel, clearly the gospel has another side as well as the terrible one presented in the last lesson. It is not only a supreme test of men, it is a wonderful condescension and kindness on the part of God. It is not only a high calling which demands courage and sacrifice, it is the hope of the lost. It not only sounds the trumpet or volunteers to fight the Lord's faith; it brings the Lord's succor and friendship to those who have no resources of their own.

The key to all that follows is the criticism of Jesus by the Pharisees: This man receiveth sinners. They could not understand this in a good man. Their own idea of good-

ness was that it meant being better than others, and having nothing to do with those who were not as good as you. Jesus's idea of goodness was that it meant love, something which had redemptive power in it; which attracted the sinful and drew them out of their sins. Goodness which does not appeal to the bad in some way is condemned as Pharisaic, not Christlike. In the two parables—the lost sheep and the lost coin—Jesus convicts his critics of injustice and inconsistency. They are blaming him for doing what every human being does—yes, what God in heaven does—rejoicing over the recovery of what has been lost. "What man of you," he asks in verse 4, and "What woman," in verse 8. There is not a man or woman in the world who is not glad to find what he or she has lost, and this universal human instinct is also divine. Jesus may be frowned upon by self-righteous Pharisees, but in receiving sinners and bringing them into the kingdom he knows that the heart of humanity is with him and the heart of his Father.

In the lost sheep, emphasis is laid on the fact that it is only one out of a hundred, but even so it is missed. Every individual soul is dear to God. The misery of the strayed sheep, its fears and its peril, are felt by the good shepherd. He does not neglect the ninety-nine that are safe in the wilderness, their ordinary pasture, but it is the lost one which fills his mind and will not let him rest. When after laborious search he finds it and brings it home, his joy is too great to be kept to himself. He calls together his friends and neighbors to exult with him. Every one understands this; and thus, Jesus teaches, is it with God. There is joy in heaven over one sinner repenting more than over ninety-nine just people who need no repentance. Jesus does not mean us to think seriously that there are people who need no repentance and who never give God an anxious thought. No doubt he looked his Pharisaic critics straight in the face when he said this, and made them feel that something must happen to them before God would have any joy out of such as they.

As is shown by the "Or" which introduces it, the lesson of the lost coin is a repetition of that of the lost sheep. Women understand the principle on which Jesus acts as well as men. As the poor woman rejoices over her one recovered drachma—the ten

pieces of silver would be equal to two dollars or so in weight, and perhaps to five in value—so there is joy in the presence of the angels of God over one lost soul when it returns to the Father. The two expressions, "joy in heaven" (verse 7), and "joy in the presence of the angels of God," are not to be distinguished. Heaven and all its inhabitants, the Father and all blessed spirits, re-

joice over a single penitent drawn by Jesus from sin to himself. With such an assurance in his heart, it is easy for Jesus to answer the murmurs of Pharisees and scribes. The different types of sin which have been found in the sheep (silly, but conscious) and the coin (senseless and unconscious) may be truly enough distinguished, but are not necessary to the lesson of the parables.

THE RISEN LORD IN THE GOSPELS —A STUDY IN SYNOPTICS

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THE four gospel records of the Savior's resurrection life on earth are distinct without discrepancy, and despite their brevity are quite adequate for and consonant with the designs of the narrators. The apparent differences can be explained in a way that not only satisfies the candid truth-seeker, but also invests the fourfold evangel with new opulence and charm. To this end we purpose to arrange in chronological order the epiphanies of the risen Lord as given in the gospels, Acts, and 1 Corinthians; and then to scrutinize the gospel accounts in the light of the dominant purpose of each book.

The recognition of the cardinal fact that each evangelist has written with the primary intention of presenting a distinct aspect of Christ's life and ministry is the key to all true comprehension of the gospels. It wonderfully simplifies synoptic problems and the task of harmonizing the memoirs; and the tracing of this purpose through each gospel, altho a mine often ignored, is an El Dorado to the discerning student.

Proceeding with our desire first to arrange the fourfold account of the epiphanies in consecutive form, we notice on the threshold of our inquiry that these epiphanies radiate from the empty tomb. The nearest to the sepulcher saw the Master first. Mary Magdalene and "the other Mary," Joanna and Salome (Matt. 28: 1, 8; Luke 24: 10) were hastening away at the behest of the angels to herald the resurrection among the disciples. They apparently divide their little band. Mary Magdalene boldly seeks Peter and John in the latter's city home close by; while her companions go to find the rest in the safer distance. Mary quickly delivers her message; Peter and John race to the sepulcher; she follows; they enter the vacant

tomb, and ere long depart for home again. But Mary lingered at the grave of her hopes, and was rewarded with the first vision of the risen Lord (Luke 24: 12; John 20: 1-17).

Meantime John had hurried away, again outstripping Peter, whose retreating steps dragged slowly, for he was full of wonder at what had come to pass; and as he went with head and heart bowed in awe, the Savior "risen indeed" appeared to him (Luke 24: 34; John 20: 10).

Then Mary Magdalene's women companions—now reenforced, as Luke tells us (24: 19), by others of their sex, and still in search of the fugitive disciples—hear their King's greeting, Hail! and fall in homage at his feet (Matt. 28: 9, 10). He bids them continue the quest begun at the angels' bidding, and by early afternoon at latest they have rallied the runaways and gathered them to the rendezvous at Jerusalem. Linking Mark, Luke, and John together here, we see that Mary Magdalene, Peter, and John arrive and add their testimony to the fact of the resurrection. But the majority present are incredulous; fear has paralyzed all faith; and Cleopas and another steal away in despair toward Emmaus. But their route northward, through the Damascus Gate and close to Calvary, brought them near the tomb of all despair; and they saw him; he blessed them over the bread broken in those broken hands, and they returned to the city of blessing to fill again the broken ranks of his body the Church (Mark 16: 12, 13; Luke 24: 13-35).

But even their evidence, detailed and circumstantial, is disbelieved by many. The shadows deepen; the door is barred; perturbation and debate are rife till Jesus himself stands in the midst. This appearance

recorded by all the evangelists except Matthew is the fifth and last on the first Easter day (Mark 16: 14-18; Luke 24: 36-43; John 20: 19-23).

Thomas however was away. Had he who so boldly cried, "Let us also go that we may die with him," fled farthest and most fearfully? As with Peter, *corruptio optimi pessima*, and to reassure him, as outspoken in his doubt as in his daring, Christ next appears (John 20: 24-29). The seventh epiphany is John's last; he has recorded but three to the disciples and concludes with the manifestation at the Sea of Tiberias (John 21). The eighth was vouchsafed to the eleven and "five hundred brethren at once" on the Galilean mountain (Matt. 28: 16-20; 1 Cor. 15: 6). A private interview with James the first apostle-martyr follows (1 Cor. 15: 7) and then our Lord's final visit before his ascension (Mark 16: 14-19; Luke 24: 50-53; Acts 1: 4-11; 1 Cor. 15: 7). St. Paul's five recorded manifestations follow our order as far as they go. He is evidently associating apostleship with a view of the risen Lord and therefore dwells upon those manifestations which were made to apostles—and to him also—an apostle, therefore, altho the last, as it were born out of due time.

It is thus possible to weave the ten recorded appearances of Christ prior to the ascension into one narrative. It remains now to explain the differences in the four accounts.

The prime purpose of Matthew is the portrayal of Jesus Christ, Son of David, Son of Abraham, as the King—of the Jews first and also of all the nations (2: 1; 28: 18-20). This provides the clue to the distinct features of the closing chapter. The tone throughout is political; the incidents connected with our Lord are clothed with dignity and authority only heightened by the contrast in 28: 11-15; the style is measured, stately, peremptory; and whilst there is gracious condescension to the true-hearted there is right royal scorn for chicanery and sham. The attitude of Christ is truly royal. In other gospels he labors still, instructing, exhorting, testifying, working wonders; but here he is simply commanding. His throne is assured, and his words are few, decisive, and imperative. After the royal greeting, Hail! he issues two brief proclamations, the first to the women, the second to the eleven. Each consists of a reassurance, a mandate,

and a promise, removing fears, describing duty, and pledging his presence. The final manifesto declares his own world-wide authority and claims world-wide allegiance.

The picture of the disciples is also appropriate. In the other narratives we read of their creed and character, their ignorance, incredulity, and indifference. But the supreme virtue of subjects is loyalty. Both the women in 28: 9 and the eleven in 28: 17 bow in reverence before him as their Sovereign Lord and King. The only criticism of them in Matthew is political, some wavered (verse 17), they stood aloof, they were "trimmers" for the time, neutrals, voting neither "aye" nor "no." But in the climax-commission they are appointed ambassadors plenipotentiary of the King of kings with instructions to summon all the nations to kiss his scepter and keep his laws.

The ascension is recorded by Mark and Luke because they deal with offices and works of Christ which are continued in the heavens. But his kingdom according to Matthew is primarily on earth, and his death and resurrection have not canceled his right to the throne of Israel. The Jews are still his brothers (28: 10), and he is heir to the scepter of David his forefather. Hence the ascension does not close this gospel, for in his risen life the Savior resumes his earthly association with Israel for their blessing here, and the women who clasp his feet to retain him on the earth are unproved (28: 9; contrast John 20: 17).

Matthew's trenchant irony explains the apparently irrelevant section (28: 11-15), so dramatically dovetailed between the sublime pictures of their Sovereign's perfect grace (verses 8-10) and perfect power (verses 16-20). A parallel instance of contrasting irony is seen in the second chapter, where Herod the usurper is most skilfully albeit indirectly held up to scorn between two pictures of truly kingly men—patriarchs, princes, and prophets, forefathers or forerunners of the royal babe at Bethlehem. Herod then in purpose and his successors now in fact murdered the One approved by word and work, and even by Pilate's testimony, as competent to reign. As the second chapter convicted Herod the Great of every unkingly characteristic, ignorance and cowardice, duplicity, lawlessness, and futility; so these terrible verses flash the searchlight on the pretentious policies of Christless govern-

ments, and we shudder at the too familiar features. The Roman, renowned for executive ability, the Jew, eminent for strictest piety, and the Greek (for the Herods and their court are best classified here), illustrious for intellectual liberty, have united to crucify the perfect exponent of these their virtues, and these three nations—leaders of the world in the realm of spirit, mind, and matter—have put their seal and superscription on the cross. And with magnificent irony Matthew here reveals their habits politic. How crowded is the stage on which the curtain rises for a moment! Pilate and priests, senators and soldiers, deputations and diplomats, caucus and conspiracy, secret service and purchased perjured propaganda—all are pilloried here as utterly alien and antagonistic to Messiah's rule. These, Matthew seems to say, are the presumptuous puppets, this the paltry paraphernalia preferred to the King of glory; "behold," cries the evangelist retorting upon Pilate, priests, and people with scathing scorn, "behold your kings!"

The final Amen is supremely relevant, as it is in Mark and Luke, and should be retained. It breathes the age-long aspiration of all large-hearted lovers of their kind, whether princes or peasants, who sigh for the Utopian dawn praying, "Thy kingdom come!"

The character of Mark's narrative is very different (16: 9-20). His determining design all through has been to picture Christ as prophet, and this perseveres to the end. In fact, the perfect consistency of these disputed verses with that design is perhaps the strongest argument for their acceptance as an integral part of Mark's memoir. Preaching not politics monopolizes the stage here. Governors and governments are ignored. Stately and measured dignity of style gives place to the swift brevity of a busy preacher's diary. Lack of faith, not of loyalty, is the disciples' failing here, and they are finally commissioned not as ambassadors to annex the nations, but as evangelists to forth-tell the gospel everywhere.

But when the sixteenth chapter opens, these disciples are dumb heralds, fugitive champions; they are affrighted, trembling, amazed, dumb-stricken, unbelieving, and hard-hearted. They evinced the very qualities the preacher must not possess. But the risen Lord, true to character, and resolved to make them prophets, is depicted by Mark

as laboring in exhortation and admonition among them until the very eve of the ascension. Their first need was courage, springing from confidence, rooted in convictions that repose on faith. This courage Mark has wonderfully shown in all the public work of Christ; and now we see the pattern Prophet after the resurrection transforming these timid voiceless runaways into the heroes and heroines of pentecostal evangelism. He strikes at the root of their discomfiture: they have no faith. Again and again in these verses their unbelief is rebuked, and by the inimitable exercise of the highest prophetic powers the Lord gains the victory and leaves behind a courageous and compassionate company of eloquent world-wooing heralds of the gospel. He assumes in heaven the preacher's posture and continues to preach in and through all his disciples who endeavor to fulfil his last desire. Mark's gospel is still unfinished: its final verse takes in pentecost and the streams of prophecy which have flowed everywhere since. Christ still cooperates and confirms the word. The final Amen seals the application. It is a sermon in itself and preaches to us thus: Even as in the beginning Christ, the ideal Prophet-Preacher, called courage from cowardice and faith from faithlessness, so be it now and evermore by all true "sons of the prophets."

In turning to Luke's gospel we pass from the domain of prophethood to that of priesthood; for the keynote of this narrative is the sinless priesthood of Jesus, and emphasis is laid throughout upon the priestly functions of praise and prayer, blessing and worshiping, healing the sick, instructing the ignorant, and expounding the Scriptures. Instruction in the written Word marks the opening of Christ's ministry (4: 16), its closing scene before Gethsemane (22: 37), and the final address before the ascension (24: 45-48). Luke's last chapter is replete with priestly allusions. The first epiphany here is to the two disciples who in ignorance of the truth are straying from Jerusalem, the city of peace and blessing. When Jesus meets them he rebukes their disregard of Scripture; and "beginning from Moses and all the prophets he interpreted to them in all the Scriptures the references to himself." His presidency made their meal a sacrament; he invokes the blessing; and with the breaking of the bread he is lost to view.

At his next appearing he pronounces the benediction of peace (24 : 36, cf. Num. 6 : 23, 26), shows them his hands and his feet and invites their faith in himself as in truth the One who "offered himself without spot unto God," "the Lamb as it had been slain."

Again he turns to the work of teaching, for "the priest's lips should keep knowledge, and they should seek the law at his mouth" (Mal. 2 : 7). He would have them to be priests also, hence he imparts to them knowledge that they may teach (Luke 24 : 44, 45), joy that they may praise (verse 52), blessing that they may bless both God and man (verses 50, 51), and the promised Paraclete that the spiritual power and holy anointing of their priesthood may abide with them. He leads them out to Bethany and passes into the heavens. His hands are uplifted in prayer and benediction. The action and the attitude are alike characteristic to the high priest, and mark the continuance in heaven itself of the Lord's mediatorial office and work upon which our power of earthly priesthood so vitally depends. The disciples are here commissioned not to exercise authority as in Matthew, or to preach as in Mark, but to teach the Scriptures as they tell of Christ's sufferings and resurrection, and proclaim repentance and absolution to all through the one Priest who "put away sin by the sacrifice of himself." The Amen is again full of meaning, for it breathes joy and praise, prayer and blessing: it is by interpretation the doxology.

John frankly avows his main design (20 : 31), and has unveiled God the Son in Jesus Christ as life and light, grace and truth, that believing we may have life in his name. The serenity and sublimity of the style harmonize with the design. He writes more about the risen Savior than the synoptists, and is careful to say further that much more might still be told. These features are true to the plan, for the eternal Son has continuity of life. Calvary can not quench his activities, for he is unto everlasting infinite in life and power. Like Matthew, John omits the ascension at the end, altho for a different reason. In John's conception Jesus is sent by the Father yet one with the Father; the Son of God on earth and yet always the Son of man which is in heaven. A final ascension would therefore be out of place in this infinitesimal glimpse of the words and works of "God contracted to a

span." The fourth gospel opens in eternity and ends in infinity.

In perfect harmony with this ground-plan are the epiphanies recorded. To Mary the Lord first came (20 : 11-18) as she wept standing by the tomb intent upon the recovery of the missing body with which she evidently identified her Master. She should have known that he who was the resurrection and the life could not be held by cross or grave, and the Lord's question, "Woman, why weepest thou?" is a gentle rebuke and reminder. Here he promises deathless life to Mary and the disciples by virtue of his union with the Father and theirs through him. In verses 19-23 he is seen bestowing life through the Spirit by virtue of his union with the Holy Ghost, the author and giver of life proceeding from the Father and the Son. From verse 24 to 29 he manifests his own death-defeating life to Thomas and quickens him then and there, thus proving himself to be God and Son who quickeneth whom he will. Viewed again as light, the Lord has in these verses dispelled the dark ignorance of Mary, the black terror of the disciples, and the blind unbelief of Thomas.

In the final chapter the risen Savior as life bestows the means of life; as light penetrates both natural and spiritual night, as grace and truth restores and instructs Peter; and as love makes provision for the flock.

Thus the narratives diverge without discrepancy, and their variations, due to distinct design, add point and power to the inspired Word. Thus interpreted, their presentation of the Lord Jesus as Son of God, Prophet, Priest, and King is four-square, coordinated, and complete. The first three are similar (hence called synoptic), because they portray such offices of Christ as necessitate humanity. Picturing man in God they start from and stress the essential manhood of Jesus. The fourth is different because the position of Christ here depicted necessitates deity. Picturing God in man, John starts from and stresses Christ's essential godhead. From their superabundant knowledge the evangelists drew by inspiration what suited their design. Does not this position, established, may we hope, by this brief study of some typical chapters, shed some welcome light upon the many questions clustering round modern inquiries into the sources and character of the fourfold evangel?

◀ Sermonic Literature ▶

IMMORTAL LIFE

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And they shall see his face.—Rev. 22 : 4.

ON this Easter morning we are met to keep our tryst with memory and our beloved dead. The gracious, hallowed Christmas time is more loved by children and youth, but the Easter Day is dear above all other high days to mature and thoughtful minds. The patriot, the scholar, or the merchant, who has invested much treasure in his generation, and has climbed to the top of the hill, knows that he must soon make the great adventure, and therefore ponders long and wistfully the arguments for the future life. Only when deeply moved do they break their silence, and challenge their doubts, as did Tennyson, when the fountains of the great deep were broken up by the death of Hamlet; as did Browning after the death of his closest friend, and of Elizabeth Barrett, twin poet of the soul. On the morning of the day when Socrates was to drink the cup of poison, he said to his disciples, "As I am going to another place it is meet for me to be thinking and talking of the pilgrimage which I am about to make, but I would ask you to be thinking of the truth, and not of Socrates. Agree with me if I seem to you to be speaking the truth; or, if not, withstand me might and main, that I may not deceive you as well as myself, in my enthusiasm." Life's first duty is to stand like a faithful sentry at one's post, to love the truth supremely, to pursue the truth eternally, and to abide by that truth. Perhaps in no realm is truth more important than where it touches the realities of God and the immortalities of the soul. The astronomer knows mathematical certainty, and computes the eclipse to a second, as does the merchant the weight of coal and iron. But mathematical certainty has no place in the moral, affectional, and spiritual life. No one can prove to a mathematical certainty that Socrates ever lived or died. The oldest manuscript of Plato is not earlier than the sixth century A.D., and the scholar must take a leap of a thousand years back to Plato, and take Socrates on faith, just as he leaps seven

hundred years in the oldest manuscript of Cæsar's *Commentaries* back to the death of Cæsar.

For the resurrection is an event better attested than the assassination of Cæsar or the poisoning of Socrates. What a flood of light is cast on the life and times of Jesus by the new discoveries of our scholars! Witness the epitaphs on the tombs, the frescoes newly uncovered, the thousands of new papyri, the Greek cities uncovered on the banks of the Sea of Galilee. Think of a papyrus of the time of Jesus, with a proposition of a merchant to a teacher for a two-years' course of instruction in shorthand for his son! There are men in this audience who recall the inauguration of Lincoln fifty years ago, and the assassination of the president forty-eight years ago last week; but within forty-eight years after the death of Jesus, Paul and the apostles had told the story of the resurrection in the great cities of three continents, and bannered the known world with Christ's emblem. Jurists tell us that the simplest explanation is always the truest. The simplest explanation of Decoration Day is Antietam and Appomattox; the simplest explanation of the Fourth of July is Independence Hall and a Declaration; the simplest explanation of Forefathers' Day is Plymouth Rock and the *Mayflower*; and the simplest explanation of the unbroken continuity of the Easter celebration is some tremendous event. Sir Oliver Lodge is reported to have said in an address before a scientific society in London: "There is nothing in our present-day theory of evolution that precludes such an event as the resurrection of Jesus; the event must be accredited like other events." The higher law always sets aside the lower law; vegetable law sets aside mineral law, and there is growth; animal law sets aside vegetable law, and there is nutrition; mental law sets aside the physical law and the blood is consumed by thought and emotion, and the law of life, outbreathing life, sets aside the law of death. "All my purposes are broken off," exclaims Job

—broken off here, but the ambition thwarted and the plan defeated shall be taken up and fulfilled beyond. For physical death is a little episode, not worth noticing in the career of a Son of God, who has the life immortal because God his Father is eternal also.

Now in the realm of nature the shock is partly from the seed, and partly from the sun and soil. All ripened, helpful thoughts also are born partly out of the seed truth of immortality and partly out of the atmosphere made warm and rich by affection for your beloved dead. What a company of pilgrims have passed away from us, so silently that we have scarce heard the rustle of a wing. And yet, the voice is silent, the step is still, and we are living in a world that will never be the same again. The sea is always exhaling its whitest mists to the God of summer, and our church and city are always sending their whitest souls heavenward. But yesterday, and the news from Fort Sumter electrified the land. Our great generals—where are they? Where also our statesmen, and orators, and poets, who inspired us during the war epoch? Gone, our revered fathers and mothers! Gone, too, the companions of our way, with whom we took sweet counsel! Out of the chill of winter, out of the storm and tumult of passion, out of all the thunder of life's battle, they have gone into the unstormed land. These graves under the feet are all silent, and looking up at the stars, one lies awake and watching death go on and on, extinguishing star after star. Dying seems so unnecessary, and death so irrational, in a world like ours.

Travelers speak of olive-trees that entered upon their careers twenty centuries ago; John Muir thinks the oldest redwood tree in California was young when Romulus and Remus perchance laid the foundation of Rome. Why should man not live two thousand years? Man's sinew and bone are steel, over against the feeble strength of the redwood bough and the olive branch. Why does man's human mechanism of thought and love wear out, and the delicate machine come to a sudden stop? No father sends his son to the university, and on commencement day puts a bullet through the boy's heart to interrupt his unfulfilled career. But many a youth standing at the threshold of life's temple turns, smiles bravely, waves a

signal, and lo, the signal is "All hail, and farewell!" Just at the happiest, sweetest hour of the day, the noble statesman, the beautiful mother, and the little child fall into the dreamless sleep. No grave ever should be straight; graves should be twisted into interrogation points. No man ever fulfilled his career. "Life is too short," whispered the dying poet. Life is too short for the inventor, dropping his tool; for the lawyer, turning sadly from his desk; for the reformer, looking wistfully toward the poor whom he would help. "Too short,"—the career will be for us all. For each one must soon turn away and leave his work and pass on, not knowing that invisible messengers gather up the seed, complete the study, perfect the powers, complete the task.

There is one reflection that rebukes man's antagonism to dying, and that is the fact that but for death there could be no liberty, no progress, and no civilization. Nothing could be more terrible for ambitious youth than the thought that there is no room for service, no opportunity for recognition, no reward for true merit. Threescore summers and winters pile up influence, gold, and offices. If a great man lived a thousand years, he would overshadow cities and states, and eclipse all young souls. Think of a billionaire living a thousand years! He would own the solid earth, and have a mortgage on the golden sun and the silver moon. One dollar saved and put out at compound interest, and doubled every ten years, would make him own all the wealth in the United States before his career was half done. Even as things are, with men living to eighty, young men must hope much from the kindly offices of death. Think of a statesman and politician living a thousand years! He would build up a machine that would be a veritable Juggernaut, and rolling down the banks of the Hudson it would crush the reforms of every ambitious boy, planning better things for his city and state.

Think of even the noblest poet and essayist living a thousand years! With his knowledge, with his acquaintance with every man who was worth knowing, and his first-hand information upon all events, the great man would overshadow all, until the young poet or novelist would have no chance to grow, would starve to death for want of support. The husbandman understands this principle. He plants his trees in the nur-

sery, but when the pear-tree is three or four years old, and its boughs begin to overshadow the seeds in the furrow, he transplants the big tree, and puts it in a wide space on the hillside by itself, where it can have room and sun. Robert Louis Stevenson must have been grateful to God that Shakespeare had been transplanted, so as to give him a chance. Now, this is the whole philosophy of human life. It is a nursery for the starting of young trees, while the large ones are constantly transplanted that they may ripen their clusters on the far-off hillsides of the eternal summer land. The young soul needs room. The new plant must not be overshadowed by the giant tree. There must be sun, and light, and hope, for germinal growths. This means progress for the individual and growth for society. When the great souls die they can go into competition with Gabriel and Raphael, and leave the youth to match his strength with the strength of another youth, new and untried. Thence come hope, development, initiative, self-sacrifice, martyrdoms, and greatness in the hero's children. A great man is cut down like a green tree—death destroys not the tree, but transplants it to richer soil and better fruitage.

Every year brings some new contribution, and raises up new allies for every great truth. The past year has brought a new meaning to the instinct of the immortal life. We distinguish between an intuition for immortality and the instinct of immortality. An intuition is universal and necessary. Witness the intuition of space that is endless, and of time that is without measure. But the instinct of immortality has not self-evidence, necessity, and universality. Hitherto this instinct has been conceived as fossilized history. A flake of anthracite is really condensed fern and flower. The instinct in a bee is the fossilized memory of a thousand generations of honey bees. The bird reared in the rushes of Hudson Bay had no experience to guide it when the September sky is clouded and the chill creeps into the air, but the young bird has the ancestral instinct, and finds its way through the pathless air, lone wandering, but not lost, toward the tropic land, where the sun always falls on orange-trees. But suddenly men have studied the instinct of immortality from another angle.

To-day it is not the historic side, but the

prophetic side of instinct that has gripped men's attention. Yesterday, when the fog fell on the city, you stood in the center of Brooklyn Bridge. Turning backward, your eyes followed the cables until you were startled to discover that you could not see the pier on which they rested. You were suspended in midair, and, looking backward, the pier was enveloped in mist, like the history of this instinct of immortality. But walking forward, you must have noticed that the pier before you was also hidden by the same mist, but the cables that held the travelers up were supported at both ends on foundations of certainty. It is not the history of instinct alone that should be considered; it is the prophetic note that deserves careful analysis. No butterfly ever followed instinct and was deceived thereby. God keeps his word with the sparrow, with the robin, and the plover. Will he break his word with his children, made in his own image? Does nature speak truth and not lies to the wild fowl, winging its way southward? But when man stands with adoring thoughts under the midnight sky, crying out, "My Father, my Father!" is there no response from that divine One who stands behind the star fires? No bosom upon which the soul can lean in the hour when it goes down into the valley and shadow? No voice that will whisper, "Let not your heart be troubled," in the time when the fog chokes the throat, and the mists shut the pilgrim in?

I go to prove my soul,
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not; but unless God sends his hail,
Or blinding fire balls, sleet or stifling snow,
In good time, his good time, I shall arrive.
He guides me and the birds, in his good time.
For where I listen, music, and where I tend,
Bliss forever.

Modern science, from the viewpoint of biology, has thrown new light on the soul's survival of bodily death. That crude idea that the body secretes thought as the liver secretes bile has become ludicrous. There is an eel whose body is a storage battery, slowly storing electricity. When the eel's body is crushed it stores no new electric charge. But modern science has come to believe that the relation between the soul and the body is that between the musician and his harp, which was Socrates' simile.

Instead of the body being rebuilt once in seven years, so far as the instrument of thought is concerned, it may be practically rebuilt once in seven weeks. Indeed, many particles of it, in times of intense mental excitement, may be worn out by almost daily intense emotions and fiery excitements. A writer on nervous diseases speaks of the consumption of a pint of red blood in twenty-four hours. From the layman's viewpoint this may seem like an exaggeration; but one thing is certain—while man may rebuild his skeleton once in seven years, and therefore have ten bodies during his lifetime, he may have had a hundred different brains, and yet the "I" remains permanent, in the midst of the transient and ever-changing "mine." Man is not a body, but a soul that uses a body as an instrument with a thousand delicate strings. Sixty years have come and gone for some of you, and you have had many, many different harps built and worn away, and yet the "I" remains "I."

Closing your eyes, memory waves her wand, and in a moment you see the great house in the orchard, the group of old oaks hard by, the little academy hidden amidst the trees; the old school desks carved with the jackknife literature of a boy's life; you hear the tumultuous shouts of the boys at their games, you go down the old path to the little stream that oft sang to your sighing; you wander idly again through the forest when the nuts are ripe, and suddenly the scene changes, and you see your sister's face, lying cold and white 'midst her funeral flowers. Then the throat fills, and the scene is veiled in a mist of tears! Strange! passing strange! for the eyes of five and seventy are new eyes, freshly built—these eyes never saw those far-off scenes; these ear drums never heard your mother's voice—it was your memory that with a golden thread binds together these thoughts of love, these dreams, these prayers, into the bundle named life. And having survived so many bodily changes, surely the soul will survive the greatest change of all. The flower falls, but the new fruit survives and grows. The body falls, but the soul lives on. The gifted youth who went away with his task half done shall take up his song, his canvas, his tool, and work on under better and more friendly surroundings. The millions of men who have been defeated in their ambitions and have gone, unfulfilled prophecies, to the grave,

shall take up their task anew, and find themselves, and be a source of pride to themselves and all who love them. The purposes broken off here, the loves here unfulfilled, the aims unaccomplished, the plans thwarted for a time or defeated, now shall be successful and rewarded there. Let us believe that the life that is incomplete on earth is to be fully rounded out in heaven, for the innumerable millions whose whole career was a march to defeat and heart-break on earth, but also learn the explanation of their hard problems in heaven.

We conclude, therefore, from these arguments, that the life immortal rests back upon the plan and purpose and nature of God. Our heavenly Father is a God, not of the dead, ruling over graveyards and skeletons, but a God of the living, who stretches out his scepter over a great multitude of noble souls, the heroes, the martyrs, the patriots, the poets, all who have lived loyal to their convictions and died true to their ideals. With them he is working out a kingdom of righteousness and joy, in a city more beautiful than we can ever conceive. Death can not defeat God's plans, the all-powerful God is fully equal to the problem of death. Having made man to live seventy years, he can continue what he has already begun and carried forward for so many summers and winters. Let us remember that immortality does not consist of an argument completed, but in a hope begun. Having lifted the soul to a level where it can dream of immortality, the next step will be the overtaking of the ideal, and the grasp upon the reality. For what the poets dreamed or mused upon, Christ posset. What philosophers tried to prove, Christ simply published. Because man was made in God's image, Jesus had only to reveal man's immortality—he did not create it. What you are building, therefore, is your own life immortal. Men talk about oblivion for the works of genius. Well—the leaves fall during a thousand autumns; that is little because the tree lives on. The author writes his books and they pass into oblivion, the author lives on. The artist paints his canvases and time destroys them, the artist has built himself and he lives on. The architect's building goes to dust, but not the architect who has built a soul. All the works of man's hands are journeys toward nothingness and decay, but man, the worker, abides forever.

THE ENDURANCE OF REJECTION*

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He came unto his own, and his own received him not.—John 1: 11.

AT this season of the year it is well that we should be reminded of some of the sadnesses of our Lord. We are approaching the time when his cross of death and victory and his passion are specially brought to the mind of Christendom. It is well, maybe, especially for us, amidst the exuberance of our youth, that it should be called to our remembrance that it was One who walked in the way of sorrows who brought unto us peace in his wounds. Of all texts that may lead us into such meditation, I know none that has more of a pathos in it than this—"He came unto his own, and his own received him not."

There is no power more valuable than that of recognizing the eternal when we see it; none more to be desired than the faculty of observing the real. How many of the men of his own day showed that power in respect of Jesus? How many, if they could return to the earth, would be other than filled with amazement at the meaning we put into this verse to-day? They saw in him a dangerous teacher to be rejected; so they rejected him. At the end, he was One who "waked sedition long among the Jews," and to be crucified; so they crucified him. And we to-day see a picture of the King of love coming to his own home. After long heralding and the preparation which befits a king, he came; came, moreover, with the spirit of love as the sign of his royalty; came passionate for the good of his people. Against him, we mark a people who, seeing a King, thought he was a revolter and a turbulent fellow; a people who mistook love for irreligion; a people who had the best offered them and refused it, and brought to the Christ, instead of homage, only wounding in the house of those who should have been his friends.

And can we blame them? Should we have done any better? Ah! that is another question. Judge them in comparison with ourselves we can not; for we have no common measure. This we know, however, that by Jesus of Nazareth a life was lived out which showed men that which they knew they

ought to be; and that by him a teaching was uttered that fastened on men's consciences, which required either neglect or deliberate evasion to regard as other than the truth. We know that the attitude of many in that day compelled from Jesus the grave implied rebuke—"He that hath ears to hear, let him hear."

Yet, should we have done any better? I wonder. Sometimes one can fancy that in this same Scotland—yes, even within the churches of this same Scotland—a whisper of the old plaint is heard. Look at our streets; look at our apathy; look at our frivolousness in living; look at the sad that are unhelped; look at the long tale of unused opportunities; and remember how long the word of Christ has been amongst us. Can you not catch, low and mournful, sighing over our land, a voice—"He has come unto his own; but his own receive him not"?

I. In the first place, we may notice that while we acknowledge the Christ-life in the large, we tend to ignore or not to recognize it in the small. When Christ is far off, we acknowledge him; but when he comes near, and applies himself to detailed acts of our lives, we are apt to deny him. Now, it is in the little that we receive and honor Christ. Both ethically and religiously, Christ presents himself to us in the simple, the ordinary, and the detailed. Our danger is that we receive him in the general, and refuse him in the particular.

Take, for example, the ethical region. Christ stands for unselfishness. He stands for a scheme of life in which a thought of service is to precede a thought of self-advantage; in which we are to love our neighbor as ourself. Now, who does not acknowledge that? Put a picture of Christ, clear and tender-eyed, alongside of a thin-lipped, purse-proud Pharisee. Who does not bare his head to the one, and give his scorn to the other? Who does not accept Christ as the worthy? Why, nobody! Have we then received him? Not necessarily. The very man, who looked with approval at the picture may within ten minutes be refusing to post a letter for his wife because it has begun to rain, or may be impatient with

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his children because, in the innocent glee of their hearts, they are laughing merrily. Or he may in his business yield, with a very small resistance, to an unseemly rapid method of obtaining ten per cent. Or he may be spending money on sheer selfishness, which ought to make his wife's scrimping and saving a little less penurious. He does not in the least recognize himself as a selfish or self-centered man. It is absurd, he might say to himself, to imagine that a great, aloof ideal, such as that of the unselfishness of Jesus, has anything to do with posting letters in the rain, or giving your friend the best chair to read in the evening. It is nonsense to mingle the great and the little in that way, says he. Well, I do not know. Jesus did not think it nonsense. What was it he said? "A cup of cold water"—the least and cheapest of earth's gifts. Yet after that manner were his disciples to prove their discipleship.

The fact is that we must get it into our heads that admiration must be translated into action, and that the acts that Christ demands from us are mostly small. Who are Christ's heroes? Those who do a great thing for him? Not so much as those who do a large number of small things for him. The records of heaven will be queer reading. The darings of the arena and the sword and the pyre—I suppose they will be there; but so will the posting of letters in the rain, and the smile with which a little sacrifice was accompanied. Yes! some pages will look brave with a big entry or two. But others, with closely written entries of the little nothings of daily life, will, maybe, be even better reading for the Master's eye. Christ asks, for the most part, only the little from us. He asks us that we should be content therewith; and that we should do them. If we refuse either of these, then, however reverently we may look at his picture, I am afraid that it can be said of us, "He came unto his own; and his own received him not."

Look at the same idea not in the ethical, but in the religious sphere. In the religious realm also, Christ asks from us the simple and the ordinary. A religious mistake, continually made, is to think that we shall only discover Christ in some cataclysm of experience, and that we can only close with him in the midst of a great emotive outburst.

Now, what does God do for us in Christ?

He presents to us a forgiveness and says, Believe in it; act on it; live on it. He gives us a new life, and again says, Believe in it; act on it; live on it. He does not say, Feel forgiven, nor yet feel re-made. He says, You are forgiven. You remember the sinful woman. Christ said to her, "Thy sins are forgiven thee, go in peace." Not, "Feel the exultation of a forgiven person." Poor woman! that was far beyond her, in her hour of tears. He merely told her that, as a matter of fact, her sins were forgiven her. He only expected to be believed.

And now, to-day, from his cross, to the whole world, the same voice speaks. Thy sins are forgiven thee. Well, repentantly believe it. And that is the whole story. Have the courage and the faith to reckon yourselves to be dead unto sin, but alive unto God. Such is the extreme simplicity of the gospel. But we, for some mad reason, hesitate to face life on these terms, as if we would rebuke God for making our redemption so simple. God only asks from us, in this noble sense, belief in Christ and his cross and in God's Spirit. But we, because we think God's own terms not good enough for God, go on (to our hurt) refusing a Christ who thus, freely, is offered unto us.

II. In the second place—our text gives a strong appeal for decision for Christ by the intimate humanness of the picture. The verse fully translated runs: "He came unto his own home; and his own folk received him not."

If I were a painter, I think I would try to paint that picture. I do not know whether any man has tried it; but if any man does, and comes near it, he will have done a great thing for the world. I would portray a simple house, with a group of men and women and children round the door. On the face of one or two of the men would be a laugh. One man would be moving off to his work. A woman would be picking up a pail of water; another turning into the house; both, that is to say, in indifference, taking up their tasks again. Only the children would be watching wistfully the retreating stranger. And as for the Lord, I would paint him, if I could and dared, in travel-stained garments, with his feet wounded from long journeyings o'er moor and fen to reach his home. Weariness would mark his gait. I would put no rebuke nor anger in his eyes. Indeed, they would be

hidden. But his head would be bent upon his breast. His hands would hang heavy at his sides. And the evening mists would be gathering before him as he went.

Man! The thing may be happening this very minute at your own heart's door! Where is Christ's home? What land is his? Why, Scotland, if ever land was. And who are his own? We are, if ever men were, by

right of his love for us, by the price he paid. And yet, for lack of moral decisiveness, for lack of manhood to own allegiance to the best, we fling the shadow of his lonely sadness over the heart of Christ. If the flaming of his eyes draw us not, surely his grief will make us give him heed, who gives to us such love, and receives from us such sorrow.

JESUS' LONELINESS AND OURS*

The Rev. FREDERICK WALTER EVANS, Denver, Colo.

My God, my God, why hast thou forsaken me?—Matt. 27:46; He was parted from them about a stone's cast.—Luke 22:41.

In his *Shelburne Essays* Paul Elmer More, writing on solitude and its effect upon the literary work of Nathaniel Hawthorne, describes an experience of his in the little English church in Interlaken, Switzerland. The pealing of the church bells one Sunday morning set the bells of desire for worship agoing in his soul. That desire soon had him in the little church facing a young minister, simple in mind but earnest in spirit, in whose face that morning there was a strange unearthly light and in whose voice there was a sympathetic understanding of Jesus' loneliness as he uttered his text: "My God, my God, why hast thou forsaken me?" I can not describe the feeling that More describes as passing over his soul as he worshiped and listened. Deftly the young cleric analyzed the complex expression in the mother's eye as she beholds the face of her new-born babe. He saw more than joy in it. He beheld in it a far-away look of sadness born out of the consciousness of the mother that the babe lying there has a separate existence from the mother here; that it is not as in the pre-natal days "soul of her soul a part." She is quite alone here, tho the child is there. Her far-away look of sadness is expressive of her utter loneliness of soul. Continuing, he instanced the case of true lovers that no matter how near they were to each other, and how happy they may seem in that nearness, there is a tenderly pathetic expression in their eyes caused by their failure to get nearer to each other—not in space, but in spirit. Alas, tho so near they are still quite apart from each other. He is he and she is she. He is a

separate entity and so is she. They can not perfectly coalesce. Their spirits can not be fused. The cases of mother and babe and the lovers but illustrate the kind of loneliness about which we shall be here thinking. To use the language of Robertson of Brighton, that kind which is not "insulation in space, but isolation of spirit." When the babe coos on the mother's bosom there is no insulation in space there. There is just isolation of the mother's spirit. When lovers are as near to each other as lovers can be there is no insulation in space there. There is just the pathetic and utterly irremediable isolation of two spirits that would fain be one. Babe and mother and lovers are like the atoms. Science says that no two atoms which comprise matter ever touch each other. Just so human souls are atomic, insular. They never touch each other. We sometimes imagine that there are ties between our souls, isthmuses that connect us human islands, but they are unreal. We are quite insular. Every man liveth by himself alone. Thou and I are quite distinct. I must finish my course, and thou thine. In proportion to the greatness of our nature, the depth of our sympathy and warmth of our love, is our loneliness of soul when we realize that no man is or can be with us, that we are and must be quite solitary in our experiences. With that we are as near ready as we can be for an impossible task—an analysis of Jesus' loneliness and ours.

I. THE DIFFERENCE: "My God, my God, why hast thou forsaken me?" A satisfying interpretation of the expression "this cup" in the Gethsemane narratives has come to me. With most of you I have always thought of the cup which our Lord prayed might be taken away from him as

*A sermon for Good Friday.

containing the dregs, as being the burden of human sin. Hear me! I confess that this prayer so construed has seemed to breathe cowardice. I have never liked to think of my Lord's shrinking back from the bearing of a burden of man's making. That was unlike my Jesus. But when I come to see that he was facing a change in the relationship between the Father and himself—a change which sin demanded—then I have an adequate explanation for the agony unto blood, the prayer upon his face, and the dread that prompted the cringing. It was not the ordeal of his own putting away of sin, but that of the Father's doing something he had never done before—hiding his face from his Son—from which he would have fain shrunk back. I can not explain why that was necessary. I only know that Jesus can now say: "I have trodden the winepress alone. I have done so forsaken by God and man." In some way, for some reason, the God-man Jesus must have no help either from man or God in putting away sin, in making a perfect atonement, in accomplishing man's and God's at-one-ment. The Father is of purer eyes than to behold evil; he can not look upon sin, and so for a moment he could not look upon his Son who was bearing it in his body on the tree. Beloved, if I can not explain why the hiding of the Father's face was necessary, neither can I understand how the Master ever endured it. Take the case of that face most loved by you from which even temporary separation is painful to you—face of mother, wife, child, friend. Suppose that countenance dearer to you than all else on earth beside were suddenly to vanish from before your eyes for how long you knew not, perhaps forever. Would your agony be slight in the presence of such a bereavement? Back in my old home recently I was talking with a friend about his family and chanced to speak about his eldest son, a college mate of mine, who lost his life in Cuba, where he had gone to take charge of the engineering work in the island. Oh, but his heart was tender as he talked of son and bosom companion—for there was only nineteen years difference in their ages. Soon he was to go to Cuba to bring back the body of his precious boy, the laws of health forbidding its earlier removal. A pressing invitation to his home to see the latest pictures of his son could not be unaccepted. Was there agony

of heart still surviving from the loss of that presence? If you had seen the many portraits and had realized that they were just his efforts to preserve a beloved face, and if you had seen the sad, far-away look in his eye as he looked again at the portraits, and if you had heard the sorrow-tinged tones in which he talked about them, you would believe that mere man was capable of indescribable anguish when from his sight there was removed a face whose very expression he understood. That is but an imperfect illustration of the effect upon the perfect man, perfect in sympathy, in love, in obedience, of the hiding of that dear heavenly paternal face, the vision of which had never once been lost since first it dawned upon his consciousness. That was perfect agony suffered by a perfect Man! We can only understand it and feel its intensity as the Holy Spirit takes of this thing—this deep anguish of Christ—and shows it unto us. No marvel that from the sixth to the ninth hour of the crucifixion—at which time our Lord cried out, "Eli, Eli, lama sabachthani?"—there was darkness over the earth! It was but typical of the shadow which passed over the soul of Jesus made by the hiding of his sun—the Father's face.

Whatever sort of loneliness ours may be, it can not be this or like this of Jesus. The removal of that countenance divine from us shall never be, thank God! We bask, thanks be to Jesus, in its light everlastingly. He endured the midnight blackness that ours might be the noonday light. At the ninth hour on Calvary God's face was forever opened to man. Raised upon the cross Jesus was able to reach so high as to take hold of the veil upon the Father's face and take it off. It was a veil made out of the fabric of man's sin, and prevented God's seeing man and especially man's seeing God. A little while ago in the city of Edwin M. Stanton's birth there was witnessed the unveiling of a statue of this great War Secretary of Lincoln's. For days the statue stood in its place covered so perfectly that no one saw the chiseled features of the man. Finally the great day of uncovering came. A great throng was on hand. At a certain moment some one or ones—the most closely related to Stanton living—did something, and an unveiled likeness of Edwin M. Stanton was beheld. To-day people can not pass

by the statue without seeing the likeness of the man. What a picture that of the unveiling of the Father by Jesus! At the hill of the skull on the great day of uncovering Jesus, the near of kin to the Father, did something—died—and unveiled the Father forever to man. In the light of Calvary God says to us what he never said to Jesus, "I will in no wise forsake thee." Thank God we shall never know, we can never know that loneliness which our Lord went through when he cried: "My God, my God, why hast thou forsaken me?"

II. **THE RESEMBLANCE:** "He was parted from them about a stone's cast." Solitude Jesus sometimes wanted and had, and we sometimes desire it and have it. But loneliness, that is different! That Jesus and we have had, desiring it not. Our Lord was a lonely soul the night of the betrayal. He sought for a cure of his loneliness first in companionship in a lighted room, and then in companionship in a dark garden. How like us he was! When utterly isolated in spirit we don't want to be isolated from folks. There is something inexpressibly pathetic in his words to his intimates, Peter, James, and John, after he has drawn them away from the eight farther into the recesses of the garden: "Watch with me. I'm so lonely. I crave your sympathetic comradeship." They were the best friends Jesus had, and yet when he asked them to watch they fell asleep. But he, the true friend, made allowance for their failure to comply with his request. He knew that in spirit they were willing, and that only in flesh they were weak. That they were willing to watch, but that their eyes were heavy. That they were willing to share his loneliness, but they could not. The experiences of that hour were his peculiar experiences. He must pass through them alone. The hour was his hour. He must live through it alone. The cup was his cup. He must drink it alone. It was his course he was bringing to a close. They could not run his course. He must finish it alone. There may be a point up to which Peter, James, and John, our best friends, can go with us in our experiences, but there is always a point at which we leave them, must leave them, "and go forward a little and be a stone's cast apart" from them. Now loneliness, the loneliness of which I speak, in its acute form, arises out of the realization that in the great and

trying experiences of our lives we are and must be humanly forsaken, that in them no man can be with us. They may be about us, but they are not with us.

There were three Gethsemane-Calvary experiences of Jesus in which he must have been utterly oppressed by this loneliness, and what he felt in them we feel. They were exceeding sorrow, spiritual fervor, and death's dark hour!

1. **SORROW:** "My soul is exceeding sorrowful even unto death." Now our Lord's companions in the garden were not unsympathetic. They felt his anguish; for, says Luke, Jesus "came . . . and found them sleeping for sorrow." Ah, but they did not feel his sorrow like he felt it. It was his sorrow, not theirs! It was he who was to be blinded to the dear Father's face, not they! Look with me at that blessed group standing near the spot where they nailed him to the tree. There is John the beloved, Simon the cross-bearer, Mary Magdalene, Mary the wife of Cleophas, and others, and in their midst his mother blest among women. I like the idea of the artist as he represents this scene. Realizing how the mother-heart must be torn with grief, the group gives itself to supporting, comforting, and ministering to her. How they sympathize and grieve with her! But, after all, it is peculiarly her sorrow, for he is her son. She alone tastes the exceeding bitterness of her sorrow. No man can taste it with her. And so the widow has her friends about her in her grief, but ultimately they are not with her. It was her husband, not theirs. It is her great sorrow, and must be borne alone. But for the mother-heart, wife-heart, and every heart bereft there is help for isolation of spirit. "Alone, yet not alone, for the Father is with you." Jesus made it so. Blessed Jesus!

2. **SPIRITUAL FERVOR:** "He fell on his face and prayed. And being in agony he prayed more earnestly." While our Lord prayed the three apostles slept. It may have been that kneeling or lying on the ground they prayed for a little while and then fell asleep at their prayers, just like some of us have done perhaps at times. That may have been the reason for his coming to the three and, according to Luke, saying: "Why sleep ye? Rise and pray." Let sleepy-heads stand on their feet while they pray. Not one of the three, not even John,

entered into the spiritual experiences of their Master that night. Not three, not two, not one, prayed with him. He prayed alone. There are people here this morning who are the most spiritual members of their families. They are quite alone in their religious experiences. They can sympathize with Jesus in his spiritual isolation, for they, too, are alone, must be alone in their ecstasies of soul. Members of their family either can not or will not go with them. So theirs is an especially sad loneliness, but they are not alone, for the Father is with them!

3. DEATH: Disciples were round about Jesus when he died, but none were with him in his death. A thief was with him in Paradise after his death, but not with him in his death. That is a moment wherein we shall be, must be, quite alone. Opprest by the isolation of spirit that was hers as she felt herself sinking alone into the valley of the shadow of death, a lady dying in one of the hospitals of Denver asked for the hand of her minister, saying, "If I can just hold your hand I shall not feel so lonely." Tho she held his hand, she did not take him with her. She was quite alone, and yet not alone, for, Christian that she was, she had just

quoted: "Tho I walk through the valley of the shadow of death, I will not fear, for thou art with me."

Oh, beloved, rejoice in this—that, since Jesus has died, in those experiences in which our souls are opprest by loneliness is Immanuel—God with us. In Gethsemane there appeared unto Jesus an angel from heaven, strengthening him. In our extreme sorrow, agonizing prayer, hour of death, God will be with us. Heavenly visitants will attend our way and minister to our need. I know that God is with us in that last, that final hour. I have almost seen his presence there. Father's last moments were come. About him were his near and dear ones. Trying to speak and failing, with his eyes he tried to guide our eyes to the vision for which his eyes alone were anointed and prepared. The glory that sat upon his face just before and after death we knew to be reflected from the face which, upon the cross, was forever opened to us. All hail, Immanuel! When the hour cometh when every man is scattered to his own and no man is with us, this shall be the comfort of our lonely souls: "Alone . . . yet not alone, because the Father is with me." All hail, Immanuel!

THE PERFECT LAW OF LIBERTY

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Whosoever looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
—James 1: 25.

JOHN RUSKIN once paid striking tribute to the memory of his mother as he declared that he owed most of his power of taking pains, of his taste for literature, and of his moral principles to her. As a boy he was compelled by his mother to memorize long passages of Scripture. It was to that "strict but loving maternal discipline" that he confest himself a perpetual debtor. The minister of the morning would bear the same tribute to the memory of his sainted mother. My earliest remembrances of the epistle from which my text is taken are somewhat painful, as they bring to light the Sabbath hours spent in memorizing the entire contents, under the firm but noble discipline of her who long since has passed into glory. Of all the passages of Scripture com-

mitted thus to memory, no one has lingered longer, with more fascination, than the epistle of James. Its homely similes, its quaint allusions to life's commonplaces, its bold outspokenness, and its masterly grasp of the problems of everyday Christian life have long since given it as secure a place in my heart as it has had in my memory.

In the immediate context, forgetful hearers had come in for a caustic and yet humorous reproof. They were described as men looking at their own image in a mirror and then forgetting what sort of men they were. In sharpest contrast, the "apostle of works" exalts that class of Christians who, looking into the perfect law of liberty and continuing therein, being not forgetful hearers but doers of the work, are to be blest in their doings.

We can not be unaware of the boldness of the apostolic inspirations which join together the two terms "law" and "liberty" in an indissoluble union. St. James

is not concerned with fine-spun distinctions between law and liberty. The crisis of contest between these two ideals is always acute. It had been so long before apostolic times. In the faith of ancient Israel the law of God was the bulwark of life. The prophets brought the conflict to an issue when they heralded the full freedom of God's people as his highest purpose. Yet even the prophets were sure that full freedom was possible only when it issued out of obedience to the perfect law. Spiritual and physical captivity were altogether due to the forsaking of the law by which Israel had been bound to Jehovah and set free from the nations of earth.

Politically, James must have known how these two words seemed to be leagues apart. On the one hand was Roman law, inexorable and inescapable, tracing its beginnings back nearly eight centuries before the apostle wrote his epistle, and coming to its climax some six centuries later. On the other hand appeared Roman liberty, the prize of the nations, that into which the Apostle Paul was born and for which the centurion, like millions of others, paid a large sum. Without analyzing and without enlarging upon this apparent contradiction, the practical apostle of the new faith urges the Christian Jews of the dispersion, scattered through all the Roman colonies everywhere, to learn the power of the perfect law of liberty. In one sweep of his apostolic vision, with one stroke of his pen, he saw the perfect union of law and liberty, and heralded the emancipation proclamation of perfect liberty through the law of Christ to all the enslaved race. Before his inspired paradox will become resistless in its power, however, we must follow the reasoning of those who attempt to resolve it.

It is undeniable that there have been ages of law without liberty. The force of this depressing conviction will be more keenly felt if we carry it farther back than the eons of human despotism and tyranny. What must we say of those nebulous eras stretching out into the infinite past where law reigned and liberty was unknown and unheralded? If we turn to any one of the departments of modern scientific knowledge, whether biological, geological, or astronomical, we are met by the most assured of all facts that the physical universe is in the grip of absolute law. We are immeasurably in

debt to the illumination of the modern world view as it dispels every shadow of caprice and chance from the mysterious years behind us. Things that we can not understand we no longer attribute to fanciful unreason, but to some higher, hidden law, as yet unfathomed.

At this very point, however, we must plainly point out to men of the modern mind that there is neither any origin for nor analog of liberty in the law which grips the material world. If we were left to learn the meaning of the word liberty from a contemplation of natural law, the concept could never gain access into our minds, so utterly foreign and inconceivable would it be. Yet the concept is in the human mind and as deep-rooted as the consciousness of law. As to how it came and what it is, not a word now. This is only to label it as a fact of human conception.

The conclusion must not alone be pointed out but prest into the consciousness of the out-and-out materialist, the current Haeckelian, that, in his scheme, there is no room even for the conception of liberty, let alone its reality. The stars do not have it. Primitive protoplasm does not have it. The tides of the ocean, the currents of air, the seismic movements of the earth's crust do not have it. The reign of law, as seen in natural selection and its process, leaves no room for liberty.

Taking out the fact, outlined but a moment ago, men persist in thinking and talking liberty. That is, it is a conception which somehow has entered into the world and has never left it. We even read it into nature in its lowest forms. Poetically, despite our scientific creed, we ascribe it to the stars and the winds and the waves. In all of this we are only setting the seal of reason upon the reign of natural law as an unfinished process. What is the product of it all? Why must the planets revolve in their orbits? Why must the tides rise and fall? Why must primitive cells produce after their kind? Because at the end of the whole process of law there is liberty. Law is only the mechanism; liberty is the perfect product. Law is the means and liberty the end.

If it were possible to pass directly from the undivided reign of natural law to the co-regency of law and liberty in the heart of man we should be spared great humilia-

tion. The lamentable fact remains that the dawn of liberty upon the horizon of the created universe heralded a tardy day. The mists of the night rose up to threaten the morning with their blackness. Law sought to destroy infant liberty in its cradle. What tragic wounding liberty has had in the house of those whom it came to bless, the human race! Did ever a visitor receive such scant courtesy and such brutal treatment as liberty has received at the hands of those to whom she came as a white-robed vision from heaven? Men have befouled her garments, fettered her feet, lashed her quivering back, spat upon her face, crowned her with thorns and burned her at the stake in the name of the very law which she came to perfect.

It would be well indeed if all of this could be written in the past tense, or spoken of lands and people yet unreached by the streams of progress. If the sentiment in Goldsmith's *Traveller*, "Laws grind the poor and rich men rule the law," were merely a bit of ancient history, the triumphs of modern democracy would not be robbed of so much of their luster. To our shame it must be repeated of us, in this day of enlightenment, in this land of privilege.

When the law became an instrument of oppression to despoil the weak; when lawmakers frame its enactments to oppress the poor; when law interpreters spin fine webs of sophistry about the law of the thing to retard the liberty of life; when law enforcers use the just penalties of law to nullify the very law itself, then we are in the midst of evil days. Such days are upon us now. There is not a syllable of this indictment of the "law throttling liberty" that can be quashed before the court of an enlightened conscience to-day. Tho a better era has begun, we are still in the power of lawmakers who add insult to injury by what they write as well as by what they fail to write upon the solemn statutes of the state or nation. We are tempted to agree with the memorable sentiment of Montaigne concerning the prodigious numbers of laws, "that it would be better for us to have no laws at all." Plunder of the public purse, defiance of public decency, outrage of the public weal are enthroned by the very laws which ought to destroy them. Not alone are lawmakers, but law interpreters as well, engaged in strangling liberty in the house of

her supposed protector and benefactor. This is not true everywhere. As a matter of fact it is the last place to be reached by the ravaging hand of lawless tyranny. The very sacredness with which the bench has been regarded, and is still regarded by the people of an enlightened nation, makes its obligation the more imperative to purge itself of every suspicion that it is stifling the liberties it is supposed to safeguard by falsely interpreting the laws it is supposed to honor.

If lawmakers and law interpreters are somewhat guilty of despoiling liberty by means of the laws designed to secure it, their iniquity is not half so brazen as that of those who are appointed to enforce the law. The tragedy of such a situation as confronts the people of New York City in the recent disclosures of criminal corruption within the ranks of its exactors of righteousness, is not the fact that crime is being committed, that vice is unpunished, that life is not safe, whether in broad daylight or midnight, on the Bowery or on Broadway. The terror of it all is that the very forces of law with which alone we can safeguard our liberties are turned against them. Any political system, party, organization, or "boss" that tolerates or employs the police force of a city for such a purpose is a traitor to the city and a despoiler of her liberties. He or they are far more deserving of condemnation and judgment than the tools employed to carry out such an iniquitous purpose.

The severest judgment of all must, however, be visited upon those who, as sovereign citizens, permit their liberties to be destroyed in the name of the law. The adage that "God is merciful to the foolish." Only by an unjustifiable use of such a truth to cover their shame can the intelligent, liberty-loving people of our great nation justify their indifference. With Webster, "Liberty only to those who love liberty always ready to guard and defend."

Despite the truth of what has been said, and the truth underlying a detailed and impassioned arraignment of present conditions that might enough be made under other circumstances the final truth remains, that law issues in liberty. The whole process of law-making, interpreting, enforcing is a fearful travesty in law-breaking and the last to the product of liberty.

liberty without law, as there is no product without a process. Furthermore, a long-lasting travail of law brings forth perfect liberty.

It is an irrational and therefore a dangerous contention that parades itself, theoretically in anarchy and practically in law-breaking, and that holds that liberty means freedom from all law. Truer word was never spoken than that of William Pitt, Earl of Chatham, when he said, "Where law ends, tyranny begins." Doubtless, thousands of folk, escaping from the more rigorous exactions of European powers, swung to the other extreme when they became American subjects.

While we receive from other shores vast numbers of honest and industrious folk, without whom our present prosperity would be impossible, we can not deny the incoming of many others who, for the most part, have neither the ability nor the concern to know that the very liberties they possess in the new land have been secured by a long process of law. Their liberty to live, wear clothing, earn food, travel, read books, engage in business, in fact, to do anything under the sun, is the result of the whole process of law from the lowest orders of life up to the highest. If there were one-millionth part of the practical anarchy in the lower forms of life that is displayed among the higher orders, the universe would have gone to wreck long before we appeared upon the scene. It ought to humble a man to realize that the absolute supremacy of law for untold ages has made possible the very existence of the liberty which he so carelessly assumes and so fearfully misinterprets.

Those prophets are false, therefore, who seek a short cut to liberty by forsaking law. While the sovereign people of any division of government have the right to enthrone and to dethrone their public servants if and when they prove recreant to their trust, there will be scant relief for already intolerable conditions by putting a premium upon passionate fancy and the whim of an hour. The people must rule and will rule.

The signs of the hour point to an uprising of democracy that is determined to have its way. There needs to be sober thinking, however, that the people may really rule by the exercise of enlightened citizenship. Great changes must be wrought slowly. Evolution, not revolution, most truly blesses

men. The substitution of caprice for injustice in public office will deliver us from the devil only to plunge us into the deep sea. The liberty that is worth having is not liberty against the law, but liberty that issues out of law. Such is the freedom that adjusts a rational being to the most delicate relationships of a physical and moral universe. The consummation of such a process is that liberty which lifts a life above the mechanism of the material order and makes it the personal embodiment of the finished product. Such a life develops only through loyalty to the law,

"And through the heat of conflict keeps the law
In calmness made and sees what he foresaw."

We have not yet reached the resolution of St. James' spiritual paradox, "the perfect law of liberty." The law has another relationship to sustain to liberty. It is not enough that the law must give birth to liberty. She must also nourish and guard her offspring.

Fortunately, liberty is no foundling left on the doorstep of humanity and found there in the early morning of our civilization. The Spirit of God brooding upon his eternal law caused liberty to spring forth. Henceforth the law must chasten and support its offspring. This is why we can not part company with the law of God or break with the inheritance of human laws. We need them to interpret to us our own liberties. There is far more profit in a careful study of the divine and of human law, so far as coming to the real meaning of liberty is concerned, than in a mere psychological or political parade of liberty before our eyes. The things that men have prized the most they have preserved most carefully. Humanity holds nothing closer to its breast than its Magna Carta, its Declaration of Independence, and its Emancipation Proclamation, by means of which to procure and define its rights. The great events that bear these familiar names as well as many others that are similar do not come to full significance until they panoply liberty with the whole armor of law.

It is not merely interpretation, but safeguarding, that liberty must receive at the hand of law. What if the law seems forever to threaten, to be thundering an "everlasting nay" to the human soul, it is only in

respect to the rights of the soul that it speaks. Underneath is the "eternal yea!" The law says, "Thou shalt not kill!" because it first says, "Thou hast the liberty to live!" Let no "will-o'-the-wisp" allure us, with our precious liberties, from the stronghold of the law! If we wander from its unshaken fortress we will find ourselves beaten and bruised and robbed of our priceless treasure!

So far we have been picking to pieces the startling paradox of St. James. We have untwisted the strands of law and liberty which were so beautifully interwoven at his hands. We have trembled at law without liberty and have suffered as we saw law destroying liberty. We have followed the process of law up to its finished product—liberty. We have both interpreted and safeguarded our liberties by law. All these affirmations are, however, antithetic. They are reflections upon the sphere of truth, which if separated into segments must be united again. We must once more synthesize law and liberty.

The first *rapprochement* takes place in the garden of the human soul. There liberty and law keep tryst together and begin that loving relationship which will issue in eternal wedlock. This, in brief, is the story of the reconciliation. The thought of liberty does not arise in law, but in the human consciousness. It was a great day for the universe, and, I say it reverently, for God, when man first learned to say "I can." That is the "A" of the alphabet of omnipotence. That is the birth of liberty. The age-long process had silently said: "You must conform to me! Be a part of my passing panorama and perish!" Then came the issue of consciousness, "I can!" This is what kings are made of, and human history and destiny—of men "who can." Men said it to the forces of nature, to themselves, and to each other, and finally to the silent mysterious power that moved behind the earthly scenes. Then the law laid its disciplinary hand upon youthful liberty and taught it that it had not outgrown law by learning to say "I can," but had only come into a sphere of law all its own. Immediately there followed the second letter in the alphabet of consciousness, "I ought." Here is where liberty attained full life. It is only when men subordinate their consciousness of power to their sense of obligation that they enter into

the real heritage of liberty. Finally came the climax of the process when man learned to say "I will." Liberty fulfils its function and law issues in perfection when man learns to say "I will" to the eternal order. Perfect liberty is only possible, then, when man can run the whole gamut of moral possibilities, saying to the God who made him, "I can live in a world of law and become a part of it and yet be conscious of myself as higher than the process." I "can," but I also "ought." At length, having realized the end of my being in the law of God, I bring all the resources of my consciousness into active participation in the great plan of God. By every choice and purpose of which I am capable, I will embody the order in my own life. Then, in the words of the immortal centennial ode of Charles Sprague, the race may cry: "Behold, in Liberty's unclouded blaze, we lift our heads. . . ."

In all of these affirmations of human liberty man has been meeting, on a familiar footing, the will of God. He has been portraying in epitome upon the tablets of his own soul the consciousness of God. The final perfection of the law in liberty comes only when the will of God and the will of man become wedded in the bonds of an eternal covenant.

It was in the sure consciousness of the reality and meaning of that covenant that James spoke of the perfect law of liberty. He had seen the embodiment of that law in a life which had been lived before his eyes. He had witnessed the perfect consummation of the law of God in the person of one whom he called Master and who called him friend. He saw the law fulfilled, not destroyed, in him. In this one, his Master, there was a serene recognition of the process of all law and of himself, fitted into its mechanism; and yet an unbroken confidence that he was the Lord of it all. He took the law, buried under a mess of quibbles and casuistry, and gave it back to men in the bridal garments of perfect love. He summed up the law in terms of absolute perfection in which the microscope of the most merciless criticism can detect no flaw. "Thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself."

Furthermore, the Apostle James had found freedom in this One and in him alone. "The Son had made him free, and he was free indeed." His divine consciousness of

perfection had passed over the barriers of the personality and had become vicarious. Finally, in death, in obedience to the law of sacrificial love, appeared perfect liberty and from it issued eternal life to all into whose souls he would be permitted to come. The perfect law of liberty, to the inspired apostle and to his scattered countrymen, meant the law of love revealed in the life and death of Jesus Christ.

After nineteen full past centuries it can not mean less to us. That perfect life, fulfilling law, securing liberty and revealing love, has continually enriched the apostolic paradox with the luster of eternal truth. Law and liberty are his legacies to human kind. The most that is permanent and fruitful in our modern civilization we owe to him whose name it bears. Far greater than to the written law of Rome or the common law of Britain, is our debt to him whose message on a few pages of perishable papyrus, written by men who "remembered his words," has done more to transform and glorify the law than all the disquisitions of moralists or philosophers. How almost completely our modern ideals of liberty also spring from the conceptions of freedom which he implanted in the minds of his early followers. They turned the world upside down and their convictions still remain the fountain source of every great struggle for liberty since that day, in which men have shed their blood, remembering his.

He came to set men free by showing them

the divine law of love, and by breaking the bonds of sin that held them fast. He unstops the dumb tongue so that it may say, "I will" to God. He quickens the dull heart so that it may know the meaning of "ought." He even enriches the simpler sources of power and teaches the human will to say "I can" to the powers of nature, in the light of the law of God. He binds together in his consciousness law and liberty, "now and forever, one and inseparable." He offers to every one who will receive it the legacy of this rarest jewel, set in the paradox of the apostle; the mirror of the truth, reflecting his own glory into our faces.

Liberty! What a glorious word! Law! What a mighty power! Love! What a blessed truth! The perfect law of liberty, which is love! What an enduring reality! Oh, hearers of the word to-day, will you be doers? Will you permit his perfect law of liberty to constrain you? Will you look into the mirror of human wisdom and forget that you are sons of glory? Rather, look into his face, human-divine, and live! Do his word which you have heard, and you shall be thrice blest: once of yourself, because you will have liberty within; once of your fellows because, by the law of love, you will be at peace with them; at last, and forever, blest of him because you will be the mirror in which he shall see his own love reflected, and seeing which, "of the travail of his soul, he shall be satisfied."

EASTER REFLECTIONS

"If all our moral and spiritual endowments be but dreams, and our moral and spiritual history be all imagination, we can calmly acquiesce in the doom of atheism; but if we accept the essential dignity of human nature, which is our Lord's whole teaching about ourselves, then we are compelled to believe in immortal life. 'If a man die shall he live again?' If God be God he must, but if man be man again he must; for man, with a spirit that has aspirations and ideals, deep feelings, and all the high possibilities of character, of intelligence, and holiness, can not die. God has set eternity in our hearts and we can not accept death as the end of all things. . . . The message of Easter is: In the midst we

are in life, boundless, more abundant life, life eternal. Jesus said, 'I am the resurrection and the life. He that believeth in me shall never die. Believest thou this?' It is worth while to come to close quarters with the absolute issues of life. 'Believest thou this?' This belief carries with it all else, all else in religion and all that is largest and truest in life. Let us ask ourselves in the words of the Master as he put that question: 'Believest thou this?'"—*Hugh Black.*

"What encouragement in the endeavors of everyday life, if we would rest assured that bitter disappointments, the malignity of man, the unfaithfulness of friends, the

bitter animosities of our enemies, tribulation, disease, and even death, are but the dark chambers that lead to light; the serious preliminaries to the final joyful march, the transition from the field of battle to the home of rest, from labor to the compensation of work, from doubt to certitude, from restlessness to quietude and peace, from death to life, and from the grave to victory. What inspiration to men of daily toil, of great responsibilities, whose life is almost an unendurable pressure of serious events, when they reflect that no matter what the apparent result of all endeavor may be, the final wind-up must be a victory and a triumph."—*Mgr. P. F. O'Hare*.

"Being the keystone of the arch of physical development, man has been called the 'flower of the ages.' But deep down in his heart there are perpetual witnesses of ineradicable 'intimations of immorality' which whisper of the something greater and grander that he may become. These intimations are older than the oldest history; inchoate and germlike tho they be, they are realities that throb and pulsate through life. The Easter message takes these intimations and answers them. Takes what force, growth, sense, reason have gathered up and transfigures, enriches them by the simple yet fruitful story bound up in the word 'raised' (2 Tim. 2:8). Christian civilization, the Christian Church, and its Sunday have been

living testimonials for these nineteen centuries gone of what that word has meant to men and women in every walk of life. Every age is marked by the best men and women of every noble cause testing and judging their lives by the gospel of 'the Raised!' And also in the lowest and darkest places of human life, among what we now call the submerged, there, too, we find and feel the force of this gospel, enlightening and uplifting."—*Rev. R. P. Kreidler*.

"Morality and the world to come may all be intensely real, tho the stimulus which has produced them may not be in our eyes the highest. . . . Take a simple illustration. When my body has undergone certain depletions, I find present an instinct we call by the name of hunger. I also find provided correlative matter to satisfy it. This is so with all instincts of this life. Means of satisfaction are provided in the great scheme of the universe. And shall man's highest instinct, the craving of his soul for immortality, be the one exception to the rule? No, man says, I will not believe it to be so.

"I refuse to believe that man alone is the great wreck of the universe, the one thing that is reduced to utter nothingness. I find in me the instinct that passionately longs and demands a life beyond the grave, and I believe that that instinct will be satisfied by the Creator that has brought it into being."—*Canon F. E. Towne*.

THEMES AND TEXTS

Resurrection from a Legal Point of View.

"But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."—John 20:25.

The Early Life of Jesus.

"And the child grew, and waxed strong, filled with wisdom, and the grace of God was upon him."—Luke 2:40.

The Guardians of the Gates.

"I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."—Ps. 84:10.

Are We Responsible for Our Beliefs?

"And ye will not come to me, that ye may have life."—John 5:40.

Temptation.

"There hath no temptation taken you but such as man can bear, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it."—1 Cor. 10:13.

The Masculine Character of Christ and the Masculine Church.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. 16:13.

A Universal Demand Satisfied.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.

Character.

"He needed not that any one should bear witness concerning man, for he himself knew what was in man."—John 2:25.

The Results of Unbelief.

"And we see that they were not able to enter in because of unbelief."—Heb. 3:19.

The Deepest Love.

"For scarcely for a righteous man will one die: for peradventure for the good man some would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:7, 8.

The Homing Instinct of the Soul.

"In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you."—John 14:2.

The Blessedness of the Redeemed in the Holy City.

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."—Rev. 22:14.

Prayer for a Revival.

"O Lord, revive thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy."—Hab. 3:2.

The Enchanted Pursuit.

"Follow after love, yet desire earnestly spiritual gifts, but rather that ye may prophesy."—1 Cor. 14:1.

The Supremacy of Christ.

"That in all things he might have the preeminence."—Col. 1:18.

OUTLINES

With Jesus in the Wilderness *And straightway the Spirit driveth him forth* *into the wilderness, &c.—Mark 1:12-13.*

I. TEMPTATION is not a sin (Heb. 2:17-18). The Lord Jesus was really tempted, yet knew no sin. Tho tempted, we must resist. Rare colors have to be burnt in with fire or they will fade.

II. All who would become strong must gain their power largely through victory over temptation (1 Cor. 10:13; Pet. 2:9).

III. No one can enter upon the great world of life and usefulness without being tempted and tried (Matt. 4:1; Mark 1:12; Luke 4:1).

IV. In every temptation the tempter's one purpose is to turn us aside from the will of God. Temptation assumes varied forms, but the purpose is always the same. In the case of Christ, each assault was directed to break down his perfect manhood—will he, as man, wait absolutely upon the will of God? 1. He was tempted to anticipate God's will in the bodily sphere. 2. He was tempted to presume upon God's care in the spiritual sphere. 3. He was tempted to gain power unlawfully. Each temptation is an advance upon its predecessor. Each offers a "short-cut" to a thing desirable in itself. Over each Jesus triumphed.

V. The temptation is inevitable, we need not fall (John 16:33). In Jesus who overcame we may overcome, too.

VI. God's word is our only but sufficient remedy. Adam failed by going against "God hath said." Jesus triumphed by enforcing "It is written."

VII. Angelic ministry is ever at hand for those who wait upon God (Ps. 34:7; Heb. 1:14).

With Jesus in the Happiest of all Service

And passing along by the sea of Galilee, &c.
—Mark 1:16-18.

If we are Christians we show it in a desire to be used of God for the salvation of others. It is not a question of our ability, of what we are in ourselves, but of what Christ can make us. Our inestimable privilege is to follow him. His invincible power will make us to become fishers of men. From this incident we have useful hints on the great subject of service.

I. Christ's call to service comes only to those who have accepted him. Simon, Andrew, James, and John already knew and had accepted the Lord (John 1:35-51).

II. To know Christ is to receive a call to serve him.

The sphere of service is so great, and the nature of the service is so varied, that all sorts and kinds of workers are needed (2 Tim. 2:20, 21; 1 Cor. 2).

III. Christ's call demands our separation unto him (Matt. 6:24; 2 Cor. 6:16-7:1).

IV. It implies that we must be continually with him (Mark 3:14).

V. It involves implicit obedience (Luke 5:11).

The obedience involved the surrender of all they had, these disciples made that surrender without hesitation.

VI. It is definitely a call to holiness. To "follow" is to copy. To "come after" is to be like.

VII. It is preeminently a call to be soul-winners. Not necessarily preachers, but so living the Christian life that our whole character will tell for his glory.

With Jesus in the Church

And they went into Capernaum, &c.—Mark 1:21-28.

In following "the footsteps of the Son of man," it is interesting to find the many references to the "synagog." He made it his custom to attend, and never missed an opportunity of being in the place where his Father's word was read. The Temple with its sacrifices was in Jerusalem, but synagoges, like our places of worship, were scattered throughout the land and wherever a colony of Jews was found. When Jesus entered the synagog:

I. He did so as its Lord (Eph. 1:22; 5:23; Col. 1:18). Obedience to him is the first law of the Church's life.

II. And as Teacher. What great and far-reaching lessons he taught about prayer (Matt. 21:12, 13); about worship (John 4:23, 24); about the divine authority of his Father's word (John 5:39; 10:35; 1 Pet. 1:25), and about giving (Mark 12:41-44).

III. His word was with power (Luke 4:32).

IV. He entered it as Healer (Mark 1:23).

V. Also as the fulfiller of Scripture (Matt. 4: 16).

VI. He manifested his power and created astonishment. 1. They were astonished at his teaching (Mark 1: 22). 2. They were all amazed at his power (Mark 1: 27).

VII. When the power of Jesus was manifested, his fame was spread abroad. 1. He was famed for the majesty of his person. 2. For the offices he sustains—prophet, priest, and king. 3. For the ties he condescends to own (Heb. 2: 11). 4. For the glorious things he does for sinners—redeems and rescues.

With Jesus in the Home

And straightway, when they were come out of the synagog, &c.—Mark 1: 29-31.

CHRISTIANITY is not confined to the Church; it enters into the whole ramification of our life, touches every part, and is preeminently the religion for the home. Happy the home where Jesus loves to come as the honored and welcomed head. Home is the best place for the formation of Christian character. It is interesting to notice:

I. The home that Jesus entered was the home of a disciple. "The house of Simon and Andrew." He went straight from the synagog to the home. Do we always bring Jesus home with us from church?

II. When Jesus entered the home he found sorrow there. Discipleship does not mean release from suffering. The Psalmist could say: "Before I was afflicted I went astray; but now"—"It is good for me that I have been afflicted" (Ps. 119: 67-70; cf. Jer. 31: 18, 19; and Heb. 12: 10, 11).

III. Sorrow brought Jesus into the home. Suffering has often proved a blessing in disguise, and acted as the handmaid to open the door to Jesus. How near God has come to us, and how near we have been brought to God, when sorrow has visited the home.

IV. When Jesus entered the home he dispelled the sorrow. Assured of his deep sympathy, "they tell him of her" and were helped even in the telling. How quickly his power was manifested, and how readily he remained for the evening.

V. When Jesus dispelled the sorrow in the home he became the recipient of the ministry of gratitude. "She ministered unto them." Ministry real to Jesus may be rendered in the home when simply attending to the ordinary, humble household duties.

With Jesus Among the Diseased

And at even, when the sun did set, &c.—Mark 1: 32-34.

I. NOTE the variety of the cases dealt with. Tho the crowd was vast, and the diseases many and varied, no case baffled him. There were none whose need outreached his power, whose disease was beyond his skill. "He laid his hands on every one of them, and healed them (Luke 4: 40). His miracles are parables, illustrating great spiritual facts, and having a direct practical application to ourselves, our need, and Christ's infinite power to supply.

II. All whom he healed had need of healing. They were real cases, no fancied illa. This is the unvarying testimony of every saved soul. 1. To our hearts' center, there was deep, real, urgent need of healing (Pa. 51: 5). 2. Apart from divine grace, some of us had been sinners before the Lord exceedingly. 3. Not only was there a tendency to evil, but we had actually and grievously sinned (1 Cor. 6: 9-11). 4. Our disease would not have died out of itself.

III. Each unsaved soul has pressing need of healing (Rom. 3: 23). Sin is real, universal. No need to exaggerate. Whatever differences there are between men, there is this similarity—"all have sinned."

IV. Jesus can heal each. He can cope with sin in whatever form it manifests itself. Your case may seem to yourself to be separate and singular, but he can heal you. There must have been many singular cases in that crowd, but he healed all of them. Never once has Jesus failed (Heb. 7: 25).

V. Christ's healing work is individual, personal, and perfect (Luke 4: 40).

VI. Christ's patients were healed at once.

With Jesus in Prayer

And in the morning, a great while before day, &c.—Mark 1: 35.

No experience of the Christian life is so essential as prayer. We should eagerly embrace every opportunity, and welcome every thought that helps us in this holy exercise. It has been well said that "the holiest life needs times of prayerful repose, the busiest life can secure such times, and the usefulness of life will be increased by them."

I. Prayer was the habit of Christ's life.

In everything, for everything, and before everything he prayed. All his teaching on the subject was enforced by his own example. His praying most deeply affected his disciples. They could not fail to see that his prayers and his life corresponded. To live as Jesus lived, we must pray as he prayed. The sight of Jesus praying fired his disciples to say: "Lord, teach us to pray" (Luke 11:1). 1. Prayer commenced his life-work (Luke 3:21). 2. It was his support for daily work (Mark 1:35). 3. His refuge in

times of popularity and success (Luke 5:15, 16). 4. His preparation for solemn duties (Luke 6:12, 13). 5. His attitude in a time of great spiritual elevation (Luke 9:28, 29). 6. His solace in time of sorrow (Matt. 14:13). 7. His retreat in time of spiritual distress (Matt. 26:36; Mark 14:32).

II. Some examples of Christ's prayers. 1. Thanksgiving (Matt. 11:25, 26). 2. Submission (John 12:27, 28). 3. Intercession (John 17; Luke 23:24).

OUTLINES FOR EASTER-TIME

The Power of an Endless Life
Who hath been made, not after the law of a carnal commandment, but after the power of an endless life.—Heb. 7:16.

THE sacred writer here is showing the authority of Christ, by comparison—not carnal, evanescent; but based upon a life of enduring qualities.

I. Beginning in divine righteousness—not mere earthly "ethics." Human goodness comes in a different class. Honorable Nicodemus "must" be born anew, if his life is ever to rise to divine heights.

II. Continuance in divine purpose. "My Father worketh even until now," said Jesus, "and I work." Abigail said of David, "Thy life shall be bound in the bundle of life, with Jehovah thy God." To-day's Christian activity is part of this same purpose.

III. Ending in finished work. "I have finished my course" (Paul). "It is finished" (Jesus). Consummations will be right if in harmony with "the things that are above."

Law of the Resurrected Life
For the law of the spirit of life in Christ Jesus made me free from the law of sin and death.—Rom. 8:2.

BIBLE recognizes two kinds of life—1. That ends in death; 2. that is merely a basis for fuller life.

I. There is a law for this latter; eternal life is no haphazard matter. Doing merely the "best we can" will not attain it.

II. The Law must be discovered. "Revelation" is the discovery: 1. Showing man's need; 2. righteous plan; 3. Jesus as fulfillment. A Christian is one who has made the discovery and is trying to apply it.

III. Continuous adjustment: This is a scientist's definition of life. It applies to both physical and spiritual forms. Laws are merely processes for adjustment. "Reconciled to God" means beginning of new relationship in which spiritual freedom is assured.

Appropriating the Gift—Eternal Life

I give unto them eternal life; and they shall never perish.—John 10:28.

It is generally conceded that Jesus Christ was in touch with a deeper vein of life than human experience knows. Our problem is how to appropriate this gift which he offers. The answer is—through our highest faculties, not our animal senses, appetites, amusements, &c., but through our spiritual—thought, feeling, will; wherein we are created in the divine image.

I. Thought. Christ touches divine ideals of goodness and offers them to disciples. Peter said, "I am a sinful man"; and Paul, "chief of sinners," after a brief acquaintance. Men always think on higher planes after contact with him.

II. Feeling. Christianity is not an appeal to intellect merely, but to sensibilities. "Mind" is not all; heart is equally important. Calvary is a revelation of both love and justice. Sympathy saves oftener than philosophy.

III. Will must open the door; or divine life never enters. Resolution must surrender to the heavenly guest, else there is no communion and hence no new life. "Never perish" follows easily after such relations are established.

ILLUSTRATIONS

Obsession

A new and somewhat unique method of casting out devils is reported from a little town near Avignon, France. A peasant girl twenty-nine years of age took it into her head that she was possessed of the devil. Not long ago, in one of her hysterical obsessions, she fell on the floor, crying out vehemently, "Go away, Satan, go away." Her parents and the whole family, ignorant peasant folk, at once took up the cry, and, with the sole exception of the grandmother, who was too old to get out of her chair, they began to beat her over the head. After a while the girl, naturally enough, became quiet, and one of the family went over to the village priest to tell him that the devil had been cast out. The priest, upon visiting the house, concluded that the girl was dead, and so informed the police. The latter held the victim's body for investigation, after it had been placed in a coffin and made ready for interment. On the second day, however, the girl came to life, and also to her senses. She has since, we understand, shown no symptoms of demoniacal possession.

That this particular case of obsession was due to some form of brain disorder the treatment used proves indubitably. Doubtless less radical and more scientific methods would have proved just as efficacious. If the girl, like thousands of her compatriots, had gone to the shrine of Lourdes and been cured, the result would have been hailed as a miracle. Corporal punishment of a less severe character than that meted out to the girl of Avignon has cast out devils in the case of the typical small boy in all ages. The incident throws perhaps little light on the problem of ancient demonology, but it does throw a good deal of light on modern types of the affliction in question.—*Christian Standard*.

"The Victory of Golgotha"

A most astonishing thing is that these converted people in Central Africa have a kind of technical phrase for the death of Christ. It is a word from the Bantu language. Whenever they talk about the death of Christ they always speak of "the victory of Golgotha." Before leaving Africa I said to one man, "Now before I go to England,

just you tell me what that means. I can not understand it. When the very God became very man and died the death of a felon, I can not understand how you people see anything but defeat in it." And then that man said something that made me proud my days had been spent for Christ in Central Africa. First of all, he took a little bit of stick and held it up and said: "Here is the cross." Then he took another little bit and laid it across the first one and said, "Just here at the cross, when Satan did his very, very worst, just here, just then, God did his very best." At the cross the very worst and the very best met.—DAN CRAWFORD, in *The Advance*.

Life's Contrasts

One of the finest views in Switzerland is obtained from the summit of the Bernina Pass. It is seven thousand six hundred feet high, and from this elevation the entire valley of the Engadine is visible, with the peaks of a hundred mountains ranging from eight thousand to thirteen thousand feet in height. Then in another direction the glorious view extends into Italy, the prospect melting upon the far horizons into an enchantment of beauty. But to me, as I stood upon this pass, the most impressive sight was not the deep blue of the cloudless sky, not the sublime summits that rose in stainless white and dazzling brightness into its pure depths, not the far prospect of combined beauty and grandeur; but the two quiet lakes that stood so near together separated only by about a hundred feet. So near are they at the first, so far apart are they at the last; for the waters of the one end in the Adriatic and those of the other end in the Black Sea! And all this difference at the end is because of the seemingly slight difference at the beginning. The watershed is between them, and because of that decisive elevation, they can never join; they must forever flow farther and farther apart. That points the great question of life. Where do you begin? On which side of the watershed of being do you live? You may be very near each other at the first, you and your believing friend. He believes in God, and you do not; he believes in disclosing God through this poor earthly life, and you do not; he believes that the spirit of man lives forever,

and you do not; and this vastness of your inherent difference is hidden by the fact that in your business, in your neighborhood, in many of your tasks and interests you are so near. You are on one side of this great watershed and he is on the other. These two lakes that seem so near, at the first, are at last as wide apart as east and west. So great are the antagonisms, so wide are the contrasts, so far away from one another at the end, are the believer and the unbeliever, the devotee of righteousness and the apostle of pleasure, the communicant in the kingdom of the Eternal and the fugitive among the shadows of time, the worshiper of the living God in Christ, and the disciple of cloud and fire.—*Revelation and the Ideal*, by GEORGE A. GORDON.

"For the Honor of the Land"

On the walk in the garden Mr. Rudyard Kipling and his guest came upon a mason adjusting a grape-vine trellis in a concrete block about five feet below the surface of the ground.

"Do you see how substantially he's doing that?" said Kipling. "That should be interesting to an American, who is used to seeing things done in a hurry. But here in Sussex they build for the ages. Once I asked a man why he plowed so deeply, and I asked this mason why he went as far down as five feet for his concrete foundation when two or three feet would do, and they both made the same answer—a phrase that I have learned since is commonly used in Sussex, like an adage or a motto: 'We do it this way,' they say, 'for the honor of the land.'"—T. D. ROUSSEAU, in *Evening Post*.

Hogged Vessels and Men

In a letter address to the editor of the *New York Sun*, signed "Slightly Hogged,"* this nautical term is given a rather apt application. The writer says:

"When a vessel is hogged you have to let her stay hogged. She may run a long time after that, but you can't straighten her; to do that you would have to rebuild her, for if you should try to straighten up some of her sagged beams or timbers you would only leave those adjoining still further out of place, relatively, and it might be cheaper to build a new vessel than, throughout, to reconstruct this one. She has formed what

you might call a physical habit which you can't change; you have got to take her as she is.

"As we grow older we are likely to sag here and there and then settle down with fixed habits of life. We may have in us years of good, steady carrying, but you must take us as you find us. You can't change a hogged man any more than you can a hogged vessel."

God's Will

Miss Mildred Howells gives this sermonet in verse in *Harper's Magazine*:

God meant me to be hungry,
So I should seek to find
Wisdom, and truth, and beauty,
To satisfy my mind.

God meant me to be lonely,
Lest I should wish to stay
In some green earthly Eden
Too long from heaven away.

God meant me to be weary,
That I should learn to rest
This feeble, aching body
Deep in the earth's dark breast.

The Nightfall Worker

The Javanese frog is a creature measuring between fifteen and twenty-five inches. The skin of its back is pale blue and by night looks dark green or olive brown. The frog remains motionless during the day, with eyes sheltered from the light and with belly up, clinging to its support by adhesive cushions and by its belly, which is provided with a sticky covering, and it is hardly distinguishable from the objects that surround it. At nightfall it begins its hunt for the mammoth crickets on which it feeds, making leaps covering seven feet of ground. During the leap the play of lungs filled with air swells its body. To descend from a height it spreads wide its claws and, dropping, rests upon its feet.—*Leslie's Weekly*.

Creeds

Friend, you are grieved that I should go
Unhoused, unsheltered, gaunt, and free,
My cloak for shelter—for my tent
The roadside tree;

And I—I know not how you bear
A roof betwixt you and the blue.
Brother, the creed would stifle me
That shelters you.

Yet that same light that floods at dawn
Your cloistered room, your cryptic stair,
Wakes me, too—sleeping by the hedge—
To morning prayer!

CHARLOTTE WILSON—*Outlook*.

* Sprung or bent downward at each end: said of a vessel that has grounded upon her center or met with like accident. (*Standard Dictionary*.)

◀ Preachers Exchanging Views ▶

Bible Teaching and the Sabbath

Editor of THE HOMILETIC REVIEW:

I have read with much interest the letter of W. P. Lamcar and your response in the February issue, discussing "Bible Teaching and the Sabbath." Some very excellent thoughts are brought out by this interchange of views. The evident zeal to know and do God's will is most pleasing. It has occurred to me to add two or three considerations not taken into account by either of the writers.

1. The question is one of dispensation: "The law is become our tutor to bring us unto Christ (Gal. 3: 24). "The law of the spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8: 2). "Let no man judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day; which are a shadow of the things to come; but the body is Christ's" (Col. 2: 16, 17). Thus it would seem that something called the "law" had served its purpose and passed away when Paul wrote.

2. The line that separates the old from the new falls, not at Christ's birth, nor at his baptism, not at his ascension, but on the day of Pentecost for which his apostles were instructed to wait. This was the anniversary of the giving of the law of Sinai and the new "law of the Spirit of life" could appropriately begin then.

3. Our Lord lived under the old law and therefore kept the Sabbath, in spirit and in letter. He kept the Passover also as did other Jews. But after Pentecost, when the new law went forth, no apostle is found keeping the Sabbath or teaching that it should be kept. On the contrary, they approved of the practise of meeting on the "first day of the week" (Acts 20: 7, 1 Cor. 16: 2).

4. The provisions of an "old" law must be brought over into the "new" if they are to be continued in effect. All of the ten commandments are brought over and may be found in the Christian Scriptures in word and spirit save one, "Remember the Sabbath day and keep it holy." It was a

shadow leading to the substance Christ and when we get to the substance the shadow ends.

S. S. LAPPIN,

Editor *Christian Standard*.

CINCINNATI, O.

Editor of THE HOMILETIC REVIEW:

In the February number of the REVIEW there is a letter from H. P. Lamcar on the Sabbath question. In it he says, "I find, that 325 years after Christianity was born, a council of human beings, called the Council of Nice, convened by a human being, named Constantine the Great, instituted the first-day Sabbath to displace the seventh-day Sabbath." This statement of Mr. Lamcar's implies, if I understand him aright, that there was no observance of the first day of the week as the Christian Sabbath, until Constantine issued his edict in reference to it. To a better understanding of this matter, I herewith give a copy of Eusebius' account of the course pursued by Constantine in his change from paganism to Christianity. It is given at page 189 of his life of that great emperor; and is as follows:

"He ordained, too, that one day should be regarded as a special occasion for prayer; I mean, that which is truly the first and chief of all, the day of our Lord and Savior. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue; while his trusty bodyguard, strong in affection and fidelity to his person, found in their emperor an instructor in the practise of piety, and, like him, held the Lord's salutary day in honor, and performed on that day the devotions he loved. The same observance was recommended by this blessed prince to all classes of his subjects; his earnest desire being gradually to lead all mankind to the worship of God. Accordingly, he enjoined on all the subjects of the Roman empire to observe the Lord's Day as a day of rest, and, also, to honor the day which precedes the Sabbath; in memory, I suppose, of what the Savior of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honor the Savior's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the

church of God, in order that they might be able, without impediment, to perform their religious worship."

In a footnote to the above, it is said that "The decree of Constantine for the general observance of Sunday appears to have been issued A.D. 321, before which time both 'the old and new Sabbath' were observed by Christians."

"Constantine (says Gibbon, Chap. XX., note 8) styles the Lord's Day 'Dies solis,' a name which could not offend the ears of his pagan subjects."

From the above account of Eusebius, we do not find a word of instituting the first day of the week as the Christian Sabbath. It seems to be clearly evident that, when Constantine embraced Christianity, he found the Christian Sabbath as we now have it, and which had been observed by the early Church from the resurrection of our Lord and Savior, and therefore he adopted it for himself and for his army, and recommended it to his subjects.

On the other points in the letter, the remarks of the Editor are so admirably fitted that nothing more remains to be said.

JOHN FERNIE.

PRINCE ALBERT, SASK.

Must "Home Rule" Go?

Editor of THE HOMILETIC REVIEW:

The press report of my saying which you quoted anonymously, "This idea of home rule is a thing we have to kill," omitted three important words. It is "the idea of home rule for big cities" that I would "kill," on the ground that the vicious and criminal elements of a State colonize the great cities and should not be allowed to put the good citizens of those cities at a disadvantage by their unscrupulous criminal vote, and the whole State at a disadvantage by allowing the big cities to become cancerous centers of corruption that will affect the whole State by the coming in and going out of citizens. My remark had no reference to local option of liquor selling, which is always to give the smaller towns of a State the opportunity to take a higher stand than the whole State is ready to take because of the influence of its big cities in the State vote. The cry of "home rule" is usually raised for the opposite purpose, namely, to persuade the State to give such home rule

to big cities in making ordinances and the selection of enforcement officers as will enable them to select officers who will nullify the State laws on gambling, Sunday observance, and purity. It is this sort of "home rule" that I would kill.

In the case of New York, in those days, now past, when the same boss controlled both the city and the State, there were, no doubt, laws passed at Albany to create offices that were needless save as Tammany heelers "needed the money," but the cry of home rule in other big cities of the nation usually means that the big city should be left free to elect, largely by votes of the vicious, the police commissioners now appointed by State authority, as in St. Louis, for example, where at this writing a "clean up" is imminent by order of the State-appointed police commissioners that would be inconceivable under such men as the city vote would have put in that place of executive responsibility.

Iowa is one of the best examples of "home rule" tempered by a State referendum—so to speak. Iowa not only makes the State laws, but provides, as most States do not in any practicable way, for the enforcement of those laws. In Oregon a city that trampled on the laws of the State was put under martial law by the Governor's authority, and such a proceeding would, no doubt, be legal in every State, but is not a suitable method to use except in rare emergencies, and then only temporarily. Iowa's removal law is the normal method of preventing or punishing contempt of the State by any city which attempts or perpetrates such contempt by electing its officials upon a "wide-open policy," that is, by electing officials tacitly or explicitly pledged to nullify in the city the laws of the State. Iowa makes it the duty of the Attorney General, and the privilege of the Governor and of any citizen, to hale any officer to a court, outside of his political constituency if preferred, for refusing or neglecting to keep his oath to enforce the laws. That is like the Senate's refusal to confirm a presidential nomination. The city has to elect some officer that will do his duty or suffer a State veto, with the result that after a dozen heads of sheriffs and mayors have fallen into the decapitation basket, the survivors are very responsive to suggestions as to law enforcement. This is wholesome "home rule," with a reversed

referendum in the hands of the State and the sovereign citizen.

WILBUR F. CRAFTS.

WASHINGTON, D. C.

A Correction

Editor of THE HOMILETIC REVIEW:

I do not wish to be sensitive, and I certainly would not add to your editorial burdens. A small matter in the preparation of my sermon, "Human Nature and Social Service," for the February REVIEW, has or may have unpleasant consequences to any reader and to me. On page 153, near the bottom of the second column, I am speaking of the gains of social service:

"It may mistake at times numbers and organizations and resolutions for the genuine good, but it is alive. Its excesses and crudities are like those of youth. Better a thousand times such defects than the old ignorant and indolent behavior of our fathers and mothers."

The punctuation of the last of these sentences makes a great deal of difference:

"Better a thousand times such defects than the old ignorant and indolent behavior of—our fathers and mothers."

This dash of itself would not be impressive, perhaps, but the paragraph which immediately follows, which was cut out in your office, makes me innocent of what otherwise would be harshness, irreverence, and error. The following paragraph marks the division of the sermon, and declares:

"There I have said something which makes us halt. Is it a truth or a libel? (i. e., the behavior of our fathers and mothers). Frankly, we come to the parting of the ways. Holding fast to every word that has gone before as to social service and its reason for being, and the gain of it, I speak of the loss. There was good as well as evil in other days, perhaps."

The foregoing paragraph would have kept the thing right.

ALBERT C. DIEFFENBACH.

HARTFORD, CONN.

Must We Be Born Again?

Editor of THE HOMILETIC REVIEW:

I have been much interested in the discussion which has been evoked by the letter of W. C. S. in the September (1913) number of the REVIEW, and especially in J. H. Moore's

criticism of a critic of the original paper. Evidently brother Moore draws his conclusions not so much from the Bible as from "general reasoning." To those of us to whom "the Word" is conclusive, it would seem incorrect to pass over the large group of passages teaching vicarious sacrifice and emphasize isolated verses. Surely the "old theology" which speaks of a "fall" and of a "savior" is more nearly in accord with the Bible than the "new theology," which makes sin but a phase in the process of development. Of course there is ignorance that leads to wrong acts—that may have been "winked at"; but the first chapter of Romans shows the actual condition of humanity that need a savior—see Heb. 9:28; 1 Peter 2:24.

Now in John 1:11-12 it is significant that it says, "He came unto his own and his own received him not, but as many as received him to them gave he power (authority, rights) to become the children of God." What were they before? Then there is Paul's idea of "adoption," which is evidently a method of "getting back" of those who had lost their filial relations. The biblical idea seems to be that sin destroys, forfeits sonship, and that the offender is represented as needing the atonement which God has provided in the person of his Son.

H. M. PURINGTON.

The Use of Texts

Editor of THE HOMILETIC REVIEW:

I have sometimes wondered how some preachers could get along without a text or texts. It seems to me that they would feel somewhat lonely and awkward.

I would like to raise the question whether this dependence on texts is on the whole a good one. We will concede at once that they serve as a basis for thought, they suggest thought, and they give a lead which can be followed according to one's resources and ability; but does the use of texts not tend to get the preacher away from what is vital to human life? And is it not true that a man's own knowledge and experience should form the basis for his thought and message? The point that I have in mind is not that texts should not be used, but rather that the best use is made when they illustrate and confirm what one has discovered to be vital to human life.

PEW HOLDER.

◀ Notes on Recent Books ▶

THE FOUNDER OF MODERN NURSING*

THE early life of Miss Nightingale (born at Florence, May 12, 1820) was mainly spent in the country, and as a child she became fond of flowers, birds, and beasts. She was a sensitive and somewhat morbid child, self-absorbed and quite shy. This shyness was in part removed as she came into touch with many of the intellectuals of her time, as well as by the many and varied interests which she took up. A well-to-do and well-informed family gave her many opportunities of which she took advantage for gaining a broad education.

Her vocation "was not the result of childish fancy or the accomplishment of early incident. It was the fruit of hard and earnest study." It is worth while mentioning that "Flo," as she was so often called, was well provided with uncles, aunts, cousins, and congenial friends. These very attractions, that count so much as a rule to most people, were to her of little value compared with the desire to serve others. "Only in a life of nursing or other service to the afflicted could her being find its end and scope." To do "all for the love of God" was the ideal which she sought to attain. The biographer, who has done his work with consummate skill, says of this queenly woman, who, by the way, was graceful, rich, and popular, that "when her capacity had found full scope in congenial work nothing was more fit and noteworthy in her life and work than regularity, precision, method, persistence."

In consonance with her ideas and ideals she dedicated herself to the ministrations of the sick and wounded, to better sanitation and hygiene among the soldiers at home and abroad. With this dedication came the period of preparation at Kaiserswerth and Paris. In this she availed herself of all the training that was possible. When Miss Nightingale arrived at Scutari she had this to say—concerning the barrack hospital there

—to a Royal Commission that was investigating the conditions of the sick and wounded during the Crimean War: "I have been well acquainted with the dwellings of the worst possible of most of the great cities of Europe, but have never been in any atmosphere which I could compare with it." The soldier's friend was not only a nurse of nurses, and administrator, but a prodigious worker. "I work in the wards all day," she said, "and write all night."

Denominationalism did not figure largely in the life of this heroine. She was "by descent a Unitarian, by practise a communicant of the Church of England, but she was addicted to neither high church nor low." An Irishman describes her sect-attitude aptly: "She belongs to a sect which unfortunately is a very rare one—the sect of the Good Samaritan."

As a war nurse she held undisputed priority. As a hospital performer she was sane and aggressive. She felt, however, that hospitals are at best only a necessary evil, and that "the secret of national health is to be found in the homes of the people." After her return from the Crimean War it was to this wider field that her efforts were directed. In the chapter on "The Founder of Modern Nursing," her biographer says:

"The nineteenth century produced three famous persons in this country who contributed more than any of their contemporaries to the relief of human suffering in disease: Simpson, the introducer of chloroform; Lister, the inventor of antiseptic surgery; and Florence Nightingale, the founder of modern nursing. The second of the great discoveries completed the beneficent work of the first. The third development—the creation of nursing as a trained profession—has co-operated powerfully with the other two, and would have been beneficent even if the use of anesthetics and antiseptics had not been discovered. The contribution of Florence Nightingale to the healing art was less original than that of either Simpson or Lister; but perhaps, from its wider range, it has

* *The Life of Florence Nightingale*, by Sir Edward Cook. Macmillan & Co., New York. 2 vols., illustrated, 9 x 5½ inches, xxxi-507 pp., xiv-510 pp., \$7.50 net.

saved as many lives, and relieved as much, if not so acute, suffering, as either of the other two."

This gifted woman, who won the title of the foremost sanitarian of her age, and who had such a long and remarkable practical experience with the sick, distrest, and wounded, we are told was "a dreamer, a devotee, a religious enthusiast." Reams of her paper are "covered with confessions, self-examinations, communings with God." Her religion was not only practical, but mystical. It was the recognition of duties as divine commands. It was close communion with God, a striving after perfection, seeing "God in all things and all things in God."

Appendices to the volume consist of a list of writings by Miss Nightingale, a record of writings about her, and a list of portraits. This is followed by a copious index.

Kommentar zum Alten Testament. Die Genesis. Uebersetzt und erklärt von D. ORTO PROCKSCH. A. Deichert'sche Verlagshandlung, Leipzig. 530 pp., 10.50 Mk.

This is the first volume of a new series of commentaries designed, in a sense, as a counterblast to those which already hold the field. They will aim at incorporating the new material for the interpretation of the Old Testament which has in recent years been accumulating so rapidly, and above all, they will throw into greater prominence the religious value and meaning of the books. In spite of the excellent commentaries on Genesis which already exist, in both English and German, this ample volume of Procksch makes a real contribution and has a real place of its own, even beside the brilliant work of Gunkel. Procksch's method is to print the sources separately, J E and P. While this method has the advantage of showing at a glance that each of the sources constitutes a real and continuous unity, it has the disadvantage of obliterating the unity of Genesis as a whole, and, what is more serious, of creating the impression that J and E are fixt and easily separable entities. But with this caveat, one can not but extend a cordial welcome to the work of one so well qualified for his complicated task alike by philological attainments and religious insight. Relatively speaking, the book is conservative: it carries the sources farther back than is commonly done; but in its recognition of modern methods and conclu-

sions, such as the necessity for documentary analysis, it stands where practically all Old Testament scholars stand to-day. We are particularly glad that a series has been planned and so successfully inaugurated which honestly and deliberately aims to do justice to the religion of the Old Testament, which, after all, is the supreme fact of it; many would heartily wish to see a similar series launched in English.

The Cambridge Medieval History. Planned by J. B. BURY, M.A. Edited by H. M. GWATKIN, M.A., and J. P. WHITNEY, B.D. Vol. II.—Foundation of the Western Empire. The Cambridge University Press. G. P. Putnam's Sons. 8vo, \$5—21s.

In April, 1912, we reviewed the opening volume of this encyclopedic work, and the appearance of a second serves to confirm the generally favorable opinion there expressed. It advances the story of the Middle Ages from Justinian to the death of Charlemagne (or Charles the Great, as he is here consistently called). As was the case in the first volume, there are chapters which supply information scarcely to be found elsewhere in English. Indeed, the editors note the fact that, with the exception of Dr. Hodgkin, English students have dealt so little with this confused period as to compel them to go abroad for a disproportionate number of their contributors. In some of these they are, however, very fortunate. Dr. Peisker's chapter on "The Expansion of the Slavs" is as notable as was his treatment of "The Asiatic Background" in Vol. I; and in spite of his tendency rather to overwork the argument from language, it remains one of the most illuminating studies in the origins of a race that we know. Dr. Altamira, late of the University of Orviedo, in his "Spain under the Visigoths," plows a field that for most readers of English will seem virgin soil; while Dr. Bevan in his rather brief chapter on "Mahomet and Islam" deals with the genesis of the mighty Saracen movement and the character of Mahomet as these appear to the most modern scholars.

The great historical events are the wars and laws of Justinian; the parts played by the Franks in Gaul, the Visigoths in Spain, and the Lombards in Italy; the growth of the Papacy; the miracle of Saracen expansion; the conversion of Kelt and Teuton to Christianity; and the growth of the Carlo-

vingian dynasty and empire. Side by side with narration and characterization, there is generous treatment of such subjects as Roman Law, the Administration of Imperial Italy and Africa, the character of Keltic and Germanic Heathenism, and the origins of the Feudal order.

If the multitude of cooks threaten at times to produce its proverbial effect, this is, after all, manifest rather in the incidentals than the essentials of the feast. It is upon the whole a richly furnished table to which the editors invite us and the service is both abundant and skilful.

The Ancient History of the Near East.

From the Earliest Times to the Battle of Salamis. By H. R. HALL, M.A., F.S.A. Methuen & Co., London, 1913. 8 $\frac{3}{4}$ x 5 $\frac{1}{2}$ in., xxiii-602 pp., 15s. net.

The author of this volume is assistant in the department of Egyptian and Assyrian antiquities in the British Museum. He is therefore in possession of unusual "laboratory facilities" for the task which he set himself, large tho this was. The area covered is from the Eastern Mediterranean basin to the Tigris and beyond, including Greece, Egypt, Babylonia, the Hittites, Syria and Palestine, Assyria and Medo-Persia. The account begins with the archeological discoveries that reveal the "archaic" or "prehistoric" periods in Greece, Babylonia, and Egypt. The field is therefore vast and the erudition required enormous. This is the greater because the purpose is not to make a text-book, which is usually a mere digest of the findings of experts in particular lines. Mr. Hall has attempted critical reconstructive work, and has often formulated views which are not in accord with the conclusions of specialists. The result is a freshness and vigor that one does not usually discover in works of this sort. The plan followed out, moreover, was not to give the history land by land, the total effect of which is disconnectedness. Rather the entire history is brought down by stages. Thus prehistoric Greece, prehistoric and early Egypt, and early Babylonia are distinct in successive chapters. Then Egypt of the middle period, the Hittites, Syria and Palestine, and Assyria are treated, and so on. This permits a more vivid view of interrelationships and a juster view of the

whole region during any given period than is afforded by the usual method. The illustrations (77 on 33 plates) are good, some of them excellent, others perhaps rather too familiar.

While the volume is good as a whole, some caution in accepting its statements is necessary. Are modern Italians and Greeks closer in genetic relationship to Semites and Egyptians than to Indo-Europeans (p. 5)? Is it certain that the Kassites were Indo-Europeans (p. 20)? Is not Manetho's explanation of *Hyksos* as "prince of shepherds" passé since Breasted's clearing up of its meaning as "ruler of countries" (p. 213)? Is it not too late to regard Menes as a composite personage "representing the early conquering monarchs" of the first dynasty (pp. 105-106)? The illustration on plate XIV. is wrongly labeled "Sumerian Deities."

Mr. Hall, by these and similar statements, which show indeed independent thinking, challenges close reading and comparison with other authorities, in itself a good thing.

The International Critical Commentary.

The Books of Ezra and Nehemiah, by Professor L. W. BATTEN Ph.D., S.T.D. Charles Scribner's Sons, New York. 384 pp., \$3.

The books of Ezra and Nehemiah swarm with literary and historical problems. It requires both courage and sanity to attack with any hope of success. Professor Batten's contribution to their solution in his recently published commentary shows that he possesses both these qualities. He has learned from his predecessors, but he has gone his own way, and, especially in his reconstruction of Ezra 1-6, has done a piece of valuable original work which must demand and will receive the careful attention of scholars. In particular he has made it highly probable that the third chapter of Ezra describes events in the reign of Darius, not of Cyrus.

His conclusions, which we could well believe even without his assurance are the result of years of study, will be very welcome to those who still believe that some sort of deference is due to what the Hebrews, whether of preexilic or postexilic times, had to say of themselves, and that any professionally historical criticism which coolly sweeps

most of this aside may be justly viewed with suspicion. With the extreme skepticism of Kosters in one direction and of Torrey in another Dr. Batten has no sympathy. His conclusions are built upon a very thorough study of the text which enables him to reduce the area customarily assigned to the Chronicler's activity and to extend the area of the original sources. He puts Ezra, as many scholars are coming to do, later than Nehemiah—somewhere in the first quarter of the fourth century, but he still finds it possible to take Ezra and his memoirs seriously. The main point on which he challenges current conceptions is in the story of the early and fruitless attempt to rebuild the temple, immediately after the return: the original text of Ezra has, Dr. Batten maintains, been liberally revised by the Chronicler "to make it square with his theory of the deferred building of the temple." The basis of his conviction, however, is no arbitrary assumption, but the discovery, based partly upon extra-biblical evidence, of what he believes to have been the true text. But Dr. Batten can rightly claim that, on the whole, his results are conservative. This able, independent, and scholarly addition to the International Series will be cordially welcomed by those—and many more beside—whom some years ago he put in his debt by his very interesting study of *The Hebrew Prophet*.

Luther's Correspondence and Other Contemporary Letters. Translated and Edited by PRESERVED SMITH, Ph.D. Lutheran Publication Society, Philadelphia. 1913. Vol. I, 1507-1521. 8¾ x 5¾ inches. 583 pp.

"History is now read more than ever before from the original sources." Thus Dr. Smith begins his preface and so he justifies the series of sources for the history of the Reformation of which this volume is a part. The letters of Zwingli, the contemporary of Luther and founder of the Reformation in Switzerland, are also in process of publication in English by another house. When these two series are completed, students of the history of that period will no longer need to be versed in the New High German or the often barbarous medieval Latin or worse Greek in which these documents were written, so far, at least, as those particular fundamental sources are concerned.

Dr. Smith's work is notable, however, for its inclusion of important letters written neither to nor by the reformer. Other documents than Luther's own, which state or illustrate the attitude of others to the movement inaugurated by him, and throw light on the many attempts to subdue him and the many agencies that were used to that end, are given in abundance. Good judgment is shown in reproducing from these documents only those parts which are pertinent to the subject, thus keeping the volume of matter within reasonable limits. Short biographical sketches and other notes preface the letters from or to the less familiar characters, and thus the reader is able to estimate in each case the weight and significance of the communication. The warmest commendation and most earnest encouragement are merited by this contribution to sources for the writing and understanding of history.

Die Inspiration der Neutestamentlichen Evangelien untersucht von P. Lic. TH. G. STOSCH, Oberpfarrer in Neuweddel. C. Bertelsmann, Gütersloh. 1913. v-251 pp. 4.80 Marks.

The author of this book has made himself favorably known as the champion of the theory that Scriptural inspiration inheres in the facts of Scripture history rather than in the Scriptures as literary productions. Inspiration is essentially a process of the divine inbreathing and inworking in the affairs of living men as agents of redemption. The books which record the facts of this inspired history are, of course, also inspired. But they are inspired as parts of the history and as means toward the conservation of it. This thesis Pastor Stosch had endeavored in earlier productions to support by an examination of the Old Testament. In the volume before us he explores the field of the gospels for the facts which he thinks bear it out. There can be no question whatever that he has laid hold of a phase of the subject of inspiration which is ordinarily neglected in its discussion. Naturally, however, with the zeal of one who has made a discovery, or who at least thinks he has made a discovery, he overestimates the significance of his thesis for theology. On the other side, he is tempted to bring to its support certain facts in the gospels scarcely contributory to his theory.

The Religious Ideas of the Old Testament. By H. WHEELER ROBINSON, M.A. Scribners, New York. 1913. $7\frac{1}{4} \times 4\frac{3}{4}$ inches. viii-245 pp. 75 cents net.

In theological seminaries it has become almost a tradition that no study is so uninteresting as biblical theology. How unnecessary such a condition is, provided only that the subject take the broader scope of biblical religion, is found in this volume. The author belongs to the critical school, and incidentally demonstrates both the constructive value and the broad results flowing from critical methods. He aims—and succeeds in his aim—at presenting leading ideas of the Old Testament “in their historical setting with some indication of their theological and philosophical value, and of their significance for Christianity.” The “fundamental conception” of Scripture, as he sees it, is “the personal fellowship of God and man.” The scope and orderliness of the discussion are exhibited in the chapter headings: The History as the Source of the Ideas; The Idea of Religion; The Idea of God; The Idea of Man; The Approach of God to Man; The Approach of Man to God; The Problems of Sin and Suffering; The Hope of the Nation, and The Permanent Value of the Old Testament. The result is a volume that for interest, clarity, and (considering the comparative brevity of the discussion) importance has not been surpassed since the issue in 1900 of Dr. G. B. Gray’s *Divine Discipline of Israel*.

The series of little volumes in which this appears, “Studies in Theology,” already contains some notable volumes, thoroughly helpful in the departments of biblical introduction, philosophy of religion, and systematic and practical theology. The new volume adds distinction to the series.

W. T. Stead: Personal and Spiritual Reminiscences. By ESTELLE W. STEAD. George H. Doran Company, New York. 1913. $8\frac{1}{2} \times 5\frac{1}{4}$ inches. xii-351 pp. Illustrated. \$2.50 net.

It is recorded that with philosophic calm this strenuous worker met his death on the ill-fated *Titanic*. As the public well know, he was on his way to New York to deliver an address at the Men and Religion Congress.

This book by his daughter is simply bringing to light the beginnings of some of the activities of this noted journalist, ardent

peacemaker, and spiritualist. It was his privilege and delight to come into touch with many of the most illustrious men of his time—Carlyle was one of them—and this is what he says of him: “Of all men who have trodden the English ground since first I saw the light, this man was to me the noblest. Nor was that all. In the storm and strife, and still more in the routine and absorbing duties of editorial life, it was Carlyle more than any other man who kept my soul alive, who braced me anew to my work, and whose profound sayings stirred my heart like the blast of a trumpet, in those crises of our life when alone you realize the full significance of time, not so much as a preparation for, but as a part of, eternity.”

The Continuation Committee Conferences in Asia, 1912-1913. Published by the Chairman of the Continuation Committee, New York. 1913. Student Volunteer Movement, 600 Lexington Avenue, New York. $9 \times 5\frac{1}{4}$ inches. 488 pp. \$2.

As most of our readers are aware, the Continuation Committee, appointed at the Edinburgh World Missionary Conference, was to carry forward the investigations begun by the eight Commissions “and to preserve and extend the atmosphere and spirit of the Conference. The Committee is composed of some forty or more leaders of the missionary force, and exists to serve the missionary societies at the home base and the missions and churches on the mission field.”

Cooperation, so essential as a principle in all forms of Christian work, was recognized by the committee as imperative, and to that end Mr. John R. Mott, the Chairman of the Committee, visited the principal mission fields of Asia and conducted a conference of leaders—twenty-one in all. The various committees belonging to these conferences brought in findings or recommendations, and this volume is composed of these as finally approved by the different conferences.

The Salvage of Men. By AGNES L. PALMER. Fleming H. Revell Company, New York. 1913. $7\frac{1}{2} \times 5$ inches. 214 pp. \$1 net.

Stories of humanity touched by divinity well describes the sketches in this book of men and women won from dissolute to respectable living, through the sympathetic, Christlike efforts of the Salvation army.

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- AMERICAN Peace Society, 313 Colorado Building, Washington, D. C. Publishes *Advocate of Peace*. Monthly. \$1 per year.
- AMERICAN School Peace League, 405 Marlborough St., Boston, Mass. Mrs. Fannie Fern Andrews, Sec'y. Prepares material for teachers and circulates literature.
- AMERICAN Society for the Judicial Settlement of International Disputes, Baltimore, Md. Tunstall Smith, Secretary. Publishes quarterly bulletins and reports of annual meetings.
- CARNEGIE Endowment for International Peace, 2 Jackson Place, Washington, D. C. James Brown Scott, Secretary. Publishes year-book. New York Peace Society, 507 Fifth Avenue, New York. William H. Short, Secretary. Maintains lecture bureau.
- WORLD Peace Foundation, 40 Mt. Vernon Street, Boston, Mass. Edwin D. Mead, Secretary. Publishes pamphlet series gratis.

†See Peace Organizations.

POOL IN THE OASIS OF KADESH-BARNEA

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KADESH-BARNEA—THE LOST OASIS OF THE SINAITIC PENINSULA*

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WHEN we started for Kadesh-barnea we knew that many scientific parties since Trumbull's day had attempted to reach this oasis hidden in the "waste howling wilderness" (Deut. 32:10) and had failed (*e.g.*, E. L. Wilson, *Century*, July, 1888). So far as we now know only five parties in more than six centuries had ever reached the place and lived to report the fact.

We found that the ordinary methods of making up a caravan did not work easily. Every Bedouin was afraid to offend the savage Azâzimeh, and it was well understood that no Arab guides could be procured. Finally through the agency of the Hamburg-American line at Jerusalem, I made up a party consisting of my former student, Rev. James Lane, an experienced Syrian dragoman, Joseph Nazzal, a cook or table waiter, and a dozen native town Arabs. Our camp equipage was of the simplest: a tent, blankets, canned goods, oranges—and insect powder! A few gaudy presents were added for the Bedouin and some chocolates for the Turkish officials on the border. As we intended to make

a quick dash for the oasis, "like Peary did for the Pole," as one of our party humorously expressed it, we rode on Arab horses instead of camels, and al-

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ANOTHER LIVING SPRING AT KADESH-BARNEA

tho we often criticized their speed, this was doubtless one reason of our final success. We knew it would be impossible without such government assistance as we could not command

* See April number of THE HOMILETIC REVIEW, p. 261.

to get permission even to look from a distance at this holy place of the Moslems, so that our only hope lay in swiftness of march; for according to Bedouin law it is not robbery or murder but merely justice to tax or kill any one who enters this sovereign Moslem territory without a permit.

'Ain Kadis lies only five days' journey south of Jerusalem, but by the time we had finished one day and reached Hebron—near which are the wonderful vineyards of Eshcol still bearing their huge clusters of grapes—we had already entered a section of country where the population was so fanatical that when we politely saluted a traveler with the customary "Peace!" he would reply with the suggestive and biting phrase: "Peace to believers!" Our next night's halt brought us to Bir es-Saba (Beersheba) on the edge of the Sinaitic desert, a village whose chief trade is in the trinkets and charms against the evil eye which appeal to the wild Bedouin. The most interesting sights here were the seven old wells, one of which Abraham certainly digged (Gen. 21:28-32), the ancient watering troughs near them, and the ruins of ancient Beersheba which have never yet been more than superficially excavated.

The two and a half days' journey south from this point lay most of it through the trackless desert. We found at several points extensive pre-Roman ruins. At Er-Ruhebe we had a mutiny in which our servants and the two soldiers whom we had as escort were all involved and which it took severe measures to check. One day we traveled until late at night without discovering any water by which to camp and when finally we reached a well we found its only opening plugged by an enormous rock, evidently to guard against its use by just such men as ourselves.

(cf. Gen. 29:10; Ex. 2:17.) It took hours to break a hole so that we could get a drink after the longest day of travel our Arabs had ever endured. After passing the frontier forts of Turkey and of Egypt, where a governor and some ten soldiers in each case guard the mountain barrier which separates these two powers, just as doubtless frontier forts guarded the edge of the Edomite country in the days of the Exodus, we plunged into the final and most dangerous part of the adventure.

The soldiers could not accompany us, the native Arabs would not. We were forced to depend upon our general knowledge of direction and such chance scraps of information as we could get concerning the now seemingly mythical 'Ain Kadis. The heat became the most intense I have ever felt. There was not even a shrub or mound under which one could put his head in the middle of the day. The waterskins grew so hot as to be uncomfortable to touch. The steaming water that always smelt and tasted of goat failed to satisfy. Of any desert water it may be said, "You can swallow it if you chew it well," but it is hard even to chew water full of goat hairs and other live things, smaller and worse. Our heads became dizzy and our conversation ceased. I for one could think of nothing but ice cream and cold lemonade.

The worst came when Mr. Lane, the dragoman, and myself, who were on swifter animals than the rest in order to make side excursions, got separated from the main caravan, having completely lost our bearings with no idea of the direction in which we might find our men and provisions. The desert is a big place to be lost in. One recent traveler, through this same Sinaitic desert, has just reported that in one short journey he came upon two entire caravans lying dead upon the sands. The tongues protruding

from tortured mouths proved that they had died of thirst, tho as he found later they were within a few miles of water. The monotony of the desert is such that once lost it is almost impossible for the traveler to recover his route, and if he misses it by a hair's breadth he misses the well, which to miss is certain death. In our case there was another danger, which for the time being was even more pressing, for we were in an enemies' country. I never saw a man more

receive the visiting cards of the other members of the family before morning. This was almost the only wild creature that we saw excepting several gazels, many scorpions, and some vipers, one of the latter coming altogether too close in its attempt to perform a surgical operation on my horse's ankle.

Crossing the great plain of Kadesh, which is some three hours long by two wide, adjoining the sacred oasis, we saw many indications of what seemed

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FIG-TREES AT 'AIN KADIS

thoroughly frightened than the dragoman. He could only repeat over and over "The Azâzimeh! the Azâzimeh! we shall be robbed and murdered!" After nearly killing our horses with furious riding, we at last came upon a member of the caravan who had been sent out to see what had become of "*Howadji*."

I think it was that same night that a little leopard no larger than a kitten strayed into the camp. Our Arab servants looked at it curiously, but presently carried it off in the direction from which it had come, fearing if we kept it as a guest we might also

ancient boundary walls suggesting that at some period this plain must have been used for agricultural purposes. Even the Bedouin do a little farming, raising small crops of barley occasionally, but all travelers crossing the Sinaitic desert have been struck by the many signs of a skill and patience in the construction of now ruined walls and buildings and of dams across the wadis to confine and utilize the water supply and of grain magazines and artificial terraces on the hills fitting them for agricultural purposes which can hardly be referred to the present population. It

is, of course, possible that the boundary walls may be modern; yet it is hardly reasonable to suppose that the Azāzimeh, the most barbarous of all the tribes, who do not even possess decent tents, should make such difficult provision for the division and permanent ownership of this plain of Kadesh for agricultural purposes. The modern Bedouin destroy but seldom construct. They would not and could not make or use some of the more complicated constructions which have been found in their country. Any contrivances to utilize the springs for agricultural purposes would necessarily be ancient, since no Bedouin anywhere would think of farming by artificial irrigation.

About two hours from our goal we passed a very large Bedouin camp, but fortunately the men were absent, probably on a marauding expedition, as they have no other business, and so we went on unquestioned. About an hour later we came upon some camels and goats grazing upon the dry shrubs in charge of an old Bedouin and a young boy.

Suddenly, without any warning of its proximity whatever, as we came near the range of mountains that for some hours had fronted us, we swept around a foot hill and there before us lay the object of our search. It was concealed behind the protecting hills and seemed to me to be somewhat sunken in the earth; at any rate, a traveler can come within five minutes of this hidden miracle without even suspecting its presence. The valley is no larger than an ordinary country garden in New England or the Middle West, yet it is such a garden as no Arab of the Sinaitic Peninsula ever saw elsewhere.

The first thing that draws the eye on entering the valley is the prominent rock or bare cliff called in the Bible "Meribah," from the base of which the famous stream still flows

which according to Hebrew tradition first began its course over three thousand years ago at the command of Moses. There are really three springs with ten other places from which water bubbles out of the earth, though the latter probably all center in the head springs. What separates this from almost every other water supply in the Sinaitic Peninsula and makes it seem to the Arabs a magical or divine creation is that these are living fountains, not wells. They are near the surface and are of perpetual strength. If properly cared for the stream was sufficient to supply a small army with drink; our horses could wade in the stream up to their knees. In the ancient times when the Egyptians, among whom the Hebrew captain was trained, were accustomed to the mightiest engineering feats, it would have been an easy matter to utilize these springs with 'Ain el-Kûdeirat and other near-by wells so that quite a satisfactory supply from a nomad's point of view would have been available for the commissariat department, providing the modern computation of the number of the Israelites be accepted. The present output is far more copious than that at the Wady Gharandal (Elim) and tho the supply at Wadi Feiran is much larger, the quality is not comparable to this. Indeed I doubt if anywhere on the earth better water can be found. It is as good as that from any country spring in Pennsylvania or Ohio.

The two most prominent springs were six feet deep and stoned up from the bottom with time-worn rocks, but the one nearest the cliff was dry. The suggestion was forced upon me on the spot that this upper dry spring, which even yet sometimes contains water as was proved by Professor Robinson, was the original fountain the drying up of which caused the assembled hosts to become crazed with

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THE WELL AT EL BOUG WHERE DR. COBURN'S PARTY WAS SURROUNDED BY 300 ARABS

thirst and cry out against Moses and Jehovah. In that case these other two springs would have been brought to light when Moses struck the rock "twice" (Ex. 17:1-7; Num. 20:7-13). At any rate there can be no doubt, this being Kadesh-barnea, as Bible scholars generally concede (e.g., Hastings, *Bible Dictionary*, and *Encyclopaedia Biblica*, article "Kadesh"; Maspero, *History*, V. 279; *Biblical World*, xvii, and Apr., 1913), that one of these is the "En-Mishpat," "spring of judgment" (Gen. 14:7), by the side of which Moses administered justice.

I sat alone at noon under the shade of the two fig-trees which my Arab said no man had ever planted, and while the Syrian dragoman slept I looked about me and dreamed of the great events which had transpired here in the mystic, mighty past. And as I sat there I may have fallen asleep, for it seemed that the ghosts of the centuries rose up about me. I smelt oriental incense and saw blood sacrifices and heard weird chants and beheld passing over the sands a strange procession of priests in white robes and brave warriors with sharp weapons, and Arab sheiks riding on prancing chargers and lazy camels,

and the ark of God was in the midst and Moses and Aaron doing great acts and speaking great words, for which the people may have cared little then, but which the world has never been able to forget. I heard the sound of Miriam's timbrel, and later the wailings of the congregation as they carried this first sweet singer of Israel to her tomb. I saw the new ritual of worship established and the daily drill by the "captains of hundreds and of fifties," and I heard the groaning of camels and the shrill whistle of goat-herds and the confusion and babel of the camp, when at last after long hard years of waiting the order was given to once more take up the march toward the longed-for "land of milk and honey" (Num. 20:14-24). And just then I awoke and the tumult was a dream and all about me was the silence of peace; yet what I saw was even more wonderful than what I had dreamed.

The oasis is like a fairy-land. The sight of waving grass and gurgling water and the odor of flowers and hum of bees and flutter of birds seem impossible in this desolation. Yonder is a jagged chasm torn in the earth which may have been rift when Korah and his band were swallowed up as by

the explosion of some subterranean mine (Num. 16). Probably within sight of this spot an Israelite was once sentenced to death for secretly gathering up a few sticks on the Sabbath day (Num. 15:32). That savage sentence takes on a new meaning here. Little wood can be seen now and little could be found then. A single stick must often have been worth more than a wedge of gold. The act was not only Sabbath desecration but was opposed to the general principles of democracy and fair play which lay at the very root of the new Hebrew legislation.

Somewhere yonder among those mountains that border the plain Miriam was buried; it may have been yonder to the north in the "mountain of the Amorites" on that peak of limestone now shining almost like pure marble, or it may have been on that other more majestic mountain, half a day's travel to the southwest, which from here looks almost startlingly like the funeral monuments (*mastabas*) erected by the primitive Egyptians above the sarcophagi of their most honored princesses.

It is no dream but a certainty that under the shadow of these hills mighty acts were performed and mighty words spoken that the world can never forget. This was the first place on the earth where the law of Moses was practically carried into effect. Here the new moral code including the Ten Commandments—which code now lies at the basis of the common law of all civilized lands—was for the first time administered, while on the plain surrounding these sacred springs even the agricultural laws could at least in part have been put into operation.

It filled me with awe to sit in this garden of God in the midst of the blistering desert and remember that this was the very spot mentioned in the Bible as the final rendezvous of all

the tribes when the order came at last to advance and attack the country which some forty years before had beaten them back. When one considers the hubbub connected with the starting of an ordinary caravan, what calls and shouts must have echoed among these hills as this most famous migration in all history began!

Leaving Kadesh-barnea we found the Bedouin gathering at the mouth of the valley, probably having been warned of our intrusion by the Arabs who had come to the oasis for water; but they had not as yet arrived in sufficient numbers to prevent our departure. That no Arabs were living in the oasis is not surprising. They never camp even by the side of a well; they prefer privacy, and their camels would not eat green grass, having always been accustomed to the yellow desert shrubs.

We hurried back to Palestine going as we had come through the only pass in the mountain barrier near Kadesh. It was through this pass that the spies necessarily went on their way to Hebron, and it seems reasonable—since there is no evidence that modern Idumea extended farther west than its ancient predecessor (Trumbull, *Kadesh-barnea*, p. 104; *Bible Dictionary*, article "Edom")—that it was through this break in the mountains that the Israelites hoped to reach the Holy Land when they sent the embassy to the king of Edom asking for the privilege of passing through this territory. He refused and they did not attempt to storm the entrance; for, as we found, this pass is so narrow that it would have taken but a handful of Edomites to defend it against the whole Hebrew army, though each Israelite had been as redoubtable as Caleb himself.

The only adventure on our return journey worthy of record took place between two and three o'clock one

morning after we had left the wild Azâzimeh country and were a day's journey northwest from Beersheba. We were camped close to a well near to the place from which Colonel Conder was once forced to fly because of a fight between the Arabs of two different districts in which seven hundred men were killed and wounded. We were sleeping the sleep of exhaustion, when thus early in the morning we were awakened by rifle shots and the whiz of bullets over our heads. As we fell hurriedly out of the tent we saw bonfires on the hills and large bodies of Arabs coming toward us from several directions. It turned out that they were not wasting all this martial preparation upon our little party but were gathering at this point in order to make an early attack the next morning on a neighboring village. The songs and war dances of that night will live in our memories forever. Fortunately they were so engrossed with the larger booty that they left raiding our tents until they should return in triumph the next day. Whether they were successful in their battle we never learned. Without waiting for breakfast we fled in the opposite direction as soon as the war party started at dawn toward their expected prey.

As a result of our expedition we obtained a number of inscriptions at Bir es-Saba, found an ancient Phœnician tomb at Beit Jibrin, and proved that even after four years of drouth the two springs at 'Ain Kadis still threw out an abundance of water. Perhaps, however, the most important

result was the connection which we were able to trace between the oasis of Kadesh-barnea and the celebrated hieroglyphic text given below in which the Israelites are mentioned for the first time in literature.

This famous inscription is on a stele of black granite over ten feet high and five feet wide which Merenptah, the traditional Pharaoh of the exodus, stole from Amenhotep III. and on the back of which this royal thief inscribed a long poem celebrat-

THE GRAND PASS LEADING FROM KADESH BARNEA INTO PALESTINE

ing his victory over the Libyans and adding supplementally an account of his later campaign in Palestine.

The brief passage which speaks of Palestine reads as follows:

"Devastated is Tehanu (Libya); Kheta (Hittite land) is quieted; the Kanaan is seized with every evil, led away is Askelon, taken is Gezer, Ynuamam is brought to naught, the people of Israel is laid waste—their crops are not, Kharu (Palestine) has become as a widow by Egypt" (Petrie, *History of Egypt*, iii. 114).

This inscription must be dated somewhere between the fifth and nineteenth year of the reign of Merenptah (1229–1214 B.C.). The puzzle of the

text has been great; for if Merenptah were the Pharaoh of the exodus—as was the very general decision of scholars up to the time when this text was found—then all the original documents of the exodus narrative agree in affirming that, at any date at which this text could have been written, Israel had not yet reached Palestine but was sojourning in the desert of Sinai. Almost without exception scholars have taken it for granted that the newly found inscription locates Israel in Palestine. Because of this misapprehension Professor Petrie and others believe that it refers to some section of this people which had reached the Holy Land earlier than those whose fortunes are narrated in the Bible. Many Egyptologists, largely because of this text, seem now inclined to revise their earlier judgment and place the exodus in some reign before Merenptah (cf., *e.g.*, *Journal of Biblical Literature*, xxxii. 35–37).

The writer believes that this puzzle may now be solved. It is perfectly evident that the short description of the Palestine campaign is really a postscript to the more important Libyan campaigns which had previously been cut into several monuments (*e.g.*, the Cairo column and the Athribis stele) without this later addition (see Breasted, *Ancient Records*, iii. 592–601). It seems equally plain that the mention of Israel may be regarded as a postscript to the Palestine campaign (Paton, in *Journal of Biblical Literature*, 1913, pp. 39–43). It is the final word of the entire inscription excepting one line of general reference and another line or two of eulogy to the king. The order of the campaign is also significant, Askelon being the first town definitely mentioned as captured by Merenptah, after which comes Gezer farther to the east and north, then Ynuamam, a town probably in North

Palestine, and finally as the last detailed item of the campaign before the army returned to Egypt Israel is named, tho not as a captive whose city had been stormed, nor as a nation possessing a settled territory, but merely as a people possessing crops. The omission of the sign for country, which is joined both to the Libyans and Hittites, has long been recognized as significant (Sayce, *Academy*).

Finally it ought to be remembered that the ancient roads leading from Palestine to Egypt were, because of the mountains and wells, inevitably similar to those followed now. The war party of Merenptah in going back to Egypt would necessarily have followed either the coast road past Askelon or the more central road through the grand pass, some five hours north of Kadesh-barnea, through which our own party returned to Palestine. If the Egyptian soldiers came down the latter road they would have been compelled to pass through the "crops" of the Israelites, since, as we found, that road runs through the Plain of Kadesh, which as we have seen above still shows signs of ancient cultivation and is only two and a half hours distant from the fountains of Kadesh-barnea.

To those who have seen the hiding places in the hills adjoining 'Ain Kadis there is a peculiar significance in the fact that the royal poet laureate does not declare that Israel was captured, as were the inhabitants of Askelon and Gezer, but that they were merely devastated or ravaged by the destruction of their crops.*

Thus may we see an exact and striking correspondence between the Bible history and the contemporary Egyptian text—a text written before any part of the Hebrew Bible was in existence in its present form.

* Naville and a few other Egyptologists interpret "seed" in the sense of "posterity," but the consensus of opinion follows Maspero, Krall, Spiegelberg, etc., in understanding this term as translated above.

CLASSICS OF CHRISTIAN MYSTICAL LITERATURE*

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It is a saying of Maeterlinck that "a work can never grow old except in proportion to its anti-mysticism." Whatever qualification such a statement may need, certain it is that the books of deep and genuine mystical spirit, full of "old essential candors," possess a vitality greater than that of oaks and sequoias.

To attempt to bring together the classics of Christian mysticism—the books that have made the deepest and most lasting appeal to the hidden life of the soul—is a difficult task and calls for heroic exclusion as well as wide inclusion. The undertaking is not only inviting, but worth while, even tho it end in getting together only some of the great texts of Christian mysticism.

What constitutes a religious classic? A certain inherent originality and sincerity of experience molding its material with conscious or unconscious art, and a glowing warmth of human sympathy. Our selection is based not only upon wideness of appeal and inherent worth of content, but upon literary excellence as well.

I. Commencing with the New Testament, we will endeavor to pass in swift review the most noteworthy expression of the mystical devotional spirit in Christian literature, reserving for the next article a more detailed study of two or three of the number. It may seem a heterogeneous company of books that we thus bring together, from different ages and races and mental environments, and comprising all forms of literature, yet there will be found, I think, a common link uniting them.

The light of a new and surpassing era of the Spirit pervades the New

Testament. The mystic note finds anticipatory utterance in the *Magnificat* and the *Benedictus*, with their sense of imminent and immeasurable good. The Sermon on the Mount, tho a setting forth of the ethics of the kingdom, is pervaded and vitalized by mystical teaching, without which it would be quite robbed of its warmth and motive power. The Beatitudes (Matt. 5:3-12), the Appeal to Perfection (5:48), the teaching of the True Nature of Prayer and Fasting (6:5-17), of the Inner Light (6:22, 23), the beautiful nature lesson of Freedom from Anxiety and Inner Calm (6:25-34), and the opening of the Way of Access to Infinite Bounty (7:7-11) are but especial illuminations of the mystic radiance that envelops the whole. The parables, too, especially the kingdom parables—the Pearl of Great Price, the Mustard Seed, the Hid Measure, the Net—are mystical words of a suggestive and subtle beauty that lets one far into the secret of the reality which nature symbolizes, and shows Jesus as poet as well as teacher.

Much as there is of the mystic in Paul, none of his writings is a singly woven and consistent piece of mysticism. Yet there are passages in his letters in which there ensue, upon the dash and fervor of argument, exhortation, and admonition, a harmony, a depth, a spirit of universality, which make them masterpieces in the literature of mysticism. Such are the spiritual poems of Paul, as they may well be called; the Song of the Spirit-filled Life (Rom. 8), the Parable of Christian Union (1 Cor. 12), the Hymn of Love (1 Cor. 13), the Pean of Exalted Humility (Phil. 2), and

* "Mysticism" is here used as in the main equivalent to "religious experience" or "piety."

the Unfolding of the Great Mystery (Col. 1:13-18).

Peerless and incomparable among the texts of Christian mysticism is the Fourth Gospel. Here is mysticism at its noblest—emotion as rich as it is restrained, thought that moves in the cadence and measure of eternity, symbolism to which nature yields as if she had no other end, faith that has passed within the portals of reality and become knowledge, spiritual maturity that has found moral obligation identical with the will of God, love as boundless as the sky. Like the experience out of which it grew, this gospel is a well of water springing up into everlasting life.

II. Passing from the New Testament into the later Christian literature, we note at once the little volume which has touched the heart of Christendom as few have done, Augustine's *Confessions*, with its intimate self-disclosures, its insights into truth, its prayers in the language of an archangel and in the spirit of the chief of sinners, its passionate penitences and exultations. Out of the night of the middle ages there blazes upon us that bright, consummate star of mystical poetry—the *Divine Comedy*, "of him who from the lowest depths of hell, through every paradise and through all glory, Love led serene." So true and vivid an interpretation of the life of the soul is Dante's great poem that its medievalism is lost in its universality. Very inconspicuous and lowly as compared with the *Divine Comedy*, and yet not to be overlooked, is the tender song out of the heart of Saint Francis of Assisi, so full of joyous nature mysticism, the *Canticle of the Sun*.

In the fair and fruitful garden of German mysticism as it sprang up in the fourteenth century, there bloomed many fragrant flowers of faith, one of which has become widely known and loved—the *Theologia Germanica*,

a fragrant lily of piety growing upon a strong stem of right reason. From the Brethren of the Common Life came a little book of such exquisite purity and piety, such utter unselfishness and devotion, such penetrating spiritual insight and freshness of feeling, that humanity has taken it very close to its heart, "a lasting record of human needs and human consolations," unfailing in its spiritual ministrations—the *Imitation of Christ* of Thomas à Kempis.

III. Turning to the literature of English mysticism, one is struck by the mystical note in *Piers Plowman*, tho it is somewhat faint and strained.* Passing reluctantly by Spenser's *Faery Queen* and *Hymne to Heavenly Beauty*, and Shakespeare's *Tempest* and *Sonnets*—since with all their idealism and mystical atmosphere they are not avowedly religious—we mention first the quaintly devout poems of George Herbert, *The Temple*, with its "lays upon thine altar burnt," redolent with the incense of true piety. One is strongly tempted to add that devout and reposeful nature book of Herbert's biographer, Isaak Walton, *The Compleat Angler* or *Contemplative Man's Recreation*, with its benediction upon "all that are lovers of virtue and dare trust in Providence and be quiet and go a-angling," but for the sake of those to whom fishing is inconsistent with piety we pass it by.

John Bunyan's *Grace Abounding* and *Pilgrim's Progress* assuredly belong among the great mystical texts, the one recounting the experience through which the author "changed his drossy dust for gold," the other the incomparable allegory, translated into more than seventy languages, wherein we "lose ourselves and catch

*Richard Hilton's *Ladder of Perfection* and Juliana of Norwich's *Revelations*, of which Inge writes at some length, are hardly widely known enough to be included.

no harm," and "read ourselves and read we know not what, and yet know whether we are blest or not."

George Fox's *Journal*, rising like a flame from the cold and dismal piety of a formal and faithless age, has enough of mystic warmth in it still to kindle the dullest heart. Beside it should be placed that other Quaker *Journal*, equally noble and serious but gentler and more winsome, John Woolman's *Journal*, and in company with both William Penn's *Some Fruits of Solitude*. Jeremy Taylor's *Holy Living* and *Holy Dying* have so much of the flavor of mysticism as well as of sagacity in them, seasoned with the salt of humor—and upon what subject is godly humor more needed than upon that of holy dying?—as to assure them a permanent place in mystical literature.* Not so, it is to be feared, with *The Saints' Everlasting Rest*, whose occasional declamatory piety and rigid Calvinism overshadow its really beautiful mystical portions. Doddridge's *Rise and Progress*, searching and earnest as is its piety, is foreign to the mystical mind. Nor can Law's *Serious Call* be included among mystical books, tho his *Spirit of Love* and *Spirit of Prayer*, written after he had felt the touch of Jacob Boehme, rank among the choicest products of English mysticism.

It seems unfitting not to include Milton's *Paradise Lost* and *Paradise Regained* among the classics of mystical literature, but in spite of their noble reverence and lofty imagination they fail, largely because of the prevailing deism of the period in which they were written, to take us within the inner temple of experiential re-

ligion. Not so, however, the *Sonnet on His Blindness*.

The virile apostles of idealism who roused Great Britain from her materialism and spiritual lethargy in the nineteenth century were filled with the mystical as well as with the ethical spirit. Coleridge's *Aids to Reflection*, tho formal and intellectual, may nevertheless claim a place among the classics of mysticism, for its influence in molding spiritual thought and life. Wordsworth, greatest of all religious nature mystics, has done much to impregnate our age with true mysticism, and in his *Ode on Immortality*, *Lines Above Tintern Abbey* and in many of the *Sonnets* and other poems has made priceless contributions to the undying literature of the spiritual life. Carlyle, too, in spite of his growing pessimism, is often found among the prophets, with messages not only of righteousness but of profound trust. That piece of stormy earnestness, *Sartor Resartus*, almost deserves a place in mystical literature. Far more certainly does Ruskin's sparkling gem, glowing with mystical feeling and beauty, *Sesame and Lilies*.

Here and there in Keble's *Christian Year*, especially in the *Morning Hymn* and *Evening Hymn*, one comes upon a fine strain of the mysticism that marked its gifted author, but much of this prized book of devotion is too conventional and churchly to be truly mystical. It is not until we come to the Victorian poets that we reach a full current of mystic thought flowing deep and strong between banks of richest verdure. In such poems as Tennyson's *The Higher Pantheism*, *In Memoriam*, and *The Ancient Seer*, and Browning's *Paracelsus*, *Easter Eve*, and *Abt Vogler*, we have a mysticism whose wealth of thought and of imagination attest the age in which they were written, as well as the spiritual culture of two poets of extraordinary religious in-

*W. K. Fleming makes much of Sir Thomas Brown's *Religio Medici* as a mystical writing, and there are quaint and mystical touches in it; but it is also the quintessence and classic of a strong common-sense view of religion and belongs, it seems to me, rather in that category. There is as much, if not more, of mysticism in that equally cheerful little book, written in deep adversity, Sir Thomas More's *Dialogue of Comforte Agaynste Tribulacion*.

sight. Mrs. Browning, too, deftly unclasps the book of life and lets us read therein such tender secrets as are found in *A Child's Thought of God*, *The Rhyme of the Duchess May*, and *Sonnets from the Portuguese*. Nor can we say that the canon of mysticism is closed when out of the heart of the London waif, Francis Thompson, who has been called "the greatest mystical poet of our time,"* in our own prosaic day come poems of such thrilling spiritual power as *The Hound of Heaven* and *The Kingdom of Heaven Is Within You*.

IV. Turning again from England to the Continent, we should not fail to take account in French devotional literature of a volume that gleams with peculiar luster — Pascal's *Thoughts*. It is a book of star flashes rather than of sunbeams, scintillating with wisdom that has issued from a great mystical experience, tho charged with a subtle skepticism that by no means belongs to mysticism as such. Less brilliant, but nearer to the heart of mysticism, are Fenelon's writings. His *Spiritual Letters* are like an autumn harvest field bathed in the light of Christian love. Madame Guyon's *Method of Prayer*, which she calls "the application of the heart to God and the internal exercise of love," is one of the few satisfying books on prayer. Very different in its atmosphere, yet imbued with the same spirit, is the *Journal* of Frederick Amiel, an enkindling record of victory over modern skepticism, with its calm and heroic joyousness and its revelations of the strength of a suffering and loving soul that has found the secret of true peace.†

*Evelyn Underhill, *Mysticism*, p. 161.

†German literature is altogether too ample a field for me to invade. Its richly mystical character, from the *Nibelungen-Lied* onward, is manifest upon even the slightest acquaintance. The mysticism of Schiller and Goethe is evident. That of Goethe, tho often pagan in character, is always illuminated by Christianity. German philosophy, too, has produced many a volume deeply mystical in spirit, notably Fichte's *Vocation of Man*.

Coming to "visions and revelations," the reader of mystical literature halts impress before the writings of Emmanuel Swedenborg, whose message, especially in *Heaven and Hell*, has found so many groping hearts in their hour of darkness and brought a clearness of vision and a comfort which mere vagaries could not permanently produce.

It would be an exaggeration to claim all the writings of Tolstoi as mystical, and yet there is a deepening strain of mysticism in them. His moving autobiography of a serious soul, *My Confessions*, is a thoroughly mystical solution of the ancient quest after the living God. That acknowledged and grateful, tho not always consistent, debtor to the mystics, Maurice Maeterlinck, has given us in some of his writings, especially *The Treasure of the Humble*, a beautiful expression of the mystical spirit, as also in that bit of Ariel literature which has captured so many hearts—*The Blue Bird*.

Not many American books have become world texts of mysticism. Not that there are not many volumes of spiritual insight and beauty in American literature; but few have been enshrined among the world's masterpieces. The conspicuous and ever vital contribution of America to the literature of mysticism is, of course, the *Essays* of Emerson, lofty, serene, bathed in the light of the Over-soul, a reverent contemplation of the universe by a beholding soul. Whittier's poems rank next, quiet and sacred, like woodland paths in the "feverish ways" of modern life, full of the hush and serenity of the spirit world. Very different in tone and structure, yet stirring in their own impetuous mysticism, are some of the poems of the hobo mystic, Walt Whitman, in that strange compendium of vanity and reverence, worthlessness and inspiration, *Leaves of Grass*. Cherished

poems of other American poets, such as Bryant's *Waterfowl*, Lowell's *Commemoration Ode*, Lanier's *Marshes of Glynn*, many of the poems of Henry W. Longfellow, William Vaughn Moody, E. R. Sill, Emily Dickinson, Henry Van Dyke and others, while they could not all be called classics, touch a chord that at once makes the spiritual world real and magnetic.

If we were to enter the field of fiction in this survey, we would find so much of the mystical element as to make many a work of fiction almost a book of devotion. Deeply hallowing and mystical are some of the stories of the writers who touch the heart most tenderly, like Scott, Dickens, Hawthorne, Victor Hugo, Charles Kingsley, and George MacDonald. Here, too, are such nature parables as Saintaine's *Picciola*, and such character portraits as *John Halifax*, the *Vicar of Wakefield*, *Colonel Newcomb*, *David Elginbrod*, *Doctor Maclure* and hosts of others. In how many of us has some noble tale of fiction stirred the chords of sympathy and admiration, till the mystic music of idealism and aspiration has rapt us away into another world!

V. Of all the springs and streams from which the heart of Christendom drinks, none is so perpetual a source of refreshment as the Christian hymnbook. There are hymns and hymns—militant, doctrinal, patriotic, didactic, hortatory—but the hymns that upon the whole are the dearest to the heart of the Christian are the mystical ones. Such modern hymns, not to speak of the medieval, such as *Nearer, My God, to Thee*; *In the Cross of Christ I Glory*; *Jesus, Lover of My Soul*; *Abide With Me*; *O Love Divine, That Stooped to Share*; *Dear Lord and Father of Mankind*; *O Love That Will Not Let Me Go*—so simple, yet so profound and universal in their

appeal—nourish the heart with almost miraculous power.

The books of prayer, too, furnish mystical manna, to be gathered daily. The *Book of Common Prayer*, tho marred by externalism, institutionalism, and occasional abjectness, is imbued with the spirit of mystical communion, and in this lies its real strength and grace. The prayers of the ages, as they have been gathered in various collections, retain their spiritual fragrance, like attar of roses. Nor have all the prayers been uttered that spring from the confidence in God that grows out of fresh-felt needs. Witness Stevenson's *Prayers*, Matheson's, Rossetti's, Dawson's, R. J. Campbell's *Pulpit Prayers*, and Rauschenbusch's *Prayers for the Social Awakening*, with their revelation of what may still result when the spirit of man rises to meet with the Spirit of God.

VI. Deep and true, pure and exhilarating, is the literature of mysticism, "the sweet food of sweetly uttered knowledge," and far richer in extent than we have even indicated. The best outcome of our undertaking is, perhaps, to show its impossibility. Nor is there any reason why this literature may not be richer in the future than in the past. As the spirit of mysticism embodied in Christianity comes into closer touch with the mystic mind of the race at large, with its varied and inexhaustible possibilities of worship and joy, there will be ever new impartations of truth, new outpourings of prayer, new libations of song. For nothing, save human refusal, can quench the flow of the divine Spirit as it imparts itself to men. It was but yesterday that there came from the heart of Bengal *Song Offerings*, whose freshness and purity have made every reader newly aware of the power of the Eternal to waken a response in the listening soul.

"When thou commandest me to

sing it seems that my heart would break with pride, and I look to thy face, and tears come to my eyes.

"All that is harsh and dissonant in my life melts into one sweet harmony—and my adoration spreads wings like a glad bird on its flight across the sea.

"I know thou takest pleasure in my

singing. I know that only as a singer I come before thy presence.

"I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach.

"Drunk with the joy of singing I forget myself, and call thee friend who art my Lord."*

THE ATTITUDE OF JESUS TOWARD THE ORGANIZED CHURCH

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ONE of the important problems which thinking men face to-day is their attitude toward the Church. There is nothing clearer in the attitude of Jesus than his solution of this problem. The reason why this is a problem just now is because we are in a transition stage between the Church as an end, which means the thing to be worked for, and the Church as an agent, which means something to be worked with. According to the former view, the Church may be regarded as the end product of Christianity; while according to the latter view it may be regarded as the by-product of Christianity. This situation develops more or less friction between the two groups of people that stand for these two views. They are usually referred to as conservatives and liberals. Those who believe in the Church as the end of Christian effort have the traditions in their favor; those who believe in the other view are in the attitude of setting aside certain traditions which many regard as sacred. It is a troublesome situation and calls for careful handling.

Jesus found himself in this very situation, much more intensified than we have it, for the conservatives were of the most bigoted type, and the lib-

erals were only a handful of obscure people.

The Christian Church has become distinct from the Church of Judaism, but Jesus did not make the separation. The divergence arose gradually, through force of circumstances, but chiefly on account of the inflexibility and provincialism of organized Judaism. Inflexibility in a church means inability to grow into new conditions and new knowledge. As some one has said, this attitude makes the Church a cold-storage warehouse rather than a power house. Provincialism in a church means inability to represent a world religion; it belongs to a race rather than to humanity. This is a thing our foreign missionaries have discovered, and it has revolutionized their methods. Each race has its own peculiar genius, to which the details of religion must be adapted. Any religion which fails to recognize this of necessity becomes a racial religion rather than a world religion.

The attitude of Jesus toward Judaism was to distinguish sharply between the Church and the people who represented it. He believed in the Church, but he did not believe in its representatives, but he never confused the two, and his allegiance to the Church remained unclouded. He believed in the Church because he was in harmony with its fundamental doctrines as he interpreted them from the

*From *Song Offerings*, by Rabindra Nath Tagore. The recent bestowal of the Nobel prize for literature upon Mr. Tagore will deepen the understanding and appreciation of oriental mysticism as it comes under the influence of Christianity.

Old Testament records. He did not believe in the representatives of the Church because he was not in harmony with their interpretations of these doctrines. He believed that they had perverted them, and reduced them to senseless observances; to forms without any substance. In a very real sense the Christian Church is intended to be Judaism as Jesus interpreted it.

Jesus believed in the temple, for he called it his Father's house, but he did not believe in a single temple. His Father's house could be wherever the presence of the Father was realized, just as home can exist wherever there is a family group. To him, therefore, the material building was not sacred. The idea that it stood for was sacred. This was a very advanced position for a Jew, but it was the only position that could transform Judaism into a world religion.

In a real sense Jesus "joined the Church," in spite of his opinion of its representatives. To him the Church was just what he made it, and he could not afford to be detached from it. In other words, he was glad to be a citizen even if he did not believe in the government. He did not ostracize himself. He wanted to change the administration, but his patriotic feeling as a citizen never wavered. This figure should make clear to us his attitude to the Church, and how a man can belong to the Church and love it, and still have little sympathy with its administration.

This analysis will probably explain his attitude toward various church observances. He observed faithfully the so-called church "ordinances" so long as they did not contradict the very idea for which they stood. For example, he paid his tithe as a temple tax. He joined in the temple and synagog services. He performed all of the ritual that stood for the worship of his Father. In short, he con-

formed to everything that did not seem to be harmful. Some illustrations will help to an understanding of where he drew the line.

In the matter of Sabbath observance he was probably more severely criticized than for any other feature of his behavior. For example, when he healed the sick on the Sabbath day, or permitted his disciples to pluck heads of wheat, these performances were regarded as putting him beyond the pale of church membership. There can be little doubt that there were numerous other unrecorded infractions of the Sabbath law. He stated in explanation that he felt that the Sabbath had been misinterpreted to such an extent that the Sabbath law contradicted the real intention of the Sabbath. In other words, that it injured men rather than helped them. It was just at that point he always drew the line. No church requirement should injure a man. In other words, it should not contradict itself. His notable declaration clearing up the Sabbath observance was that the Sabbath was made for man, and not man for the Sabbath, meaning, of course, that the day was for man's benefit, and should be adjusted to his needs. It was not intended that men should be adjusted to some rigid conception of Sabbath observance. An explanation of this same doctrine would be that the Church was made for man, and not man for the Church. That is, it must be adjusted to the varying needs of man.

The Sabbath problem to Jesus, therefore, was How can the day benefit man? Clearly not by making it an unnatural burden; by making it cruel in the neglect of sickness and saving from danger; by introducing artificial limitations to all natural activities. The answer to Jesus' problem was very natural. Whatever benefits a man is lawful on the Sabbath day. Of course, his thought was large

enough to mean man's highest benefit, the best thing for him.

There can be no question, as the work of life is ordinarily organized, that the Sabbath is a great opportunity for exercising and developing the spiritual side of life, and the Church should be organized to serve this purpose. In the nature of things, this side of life is not so definitely looked after at other times, when it is incidental rather than a main purpose. In many cases the Sabbath should include educational opportunities which broaden and enrich life and make more efficient men and women. We also know cases in which the Sabbath should include the reorganization of the body; this is not the highest need of all who use the Sabbath for this purpose. The principle running through it all is evident.

Perhaps the perversion of the Sabbath by the Jews can not be wondered at, for the same tendency to perversion is to be recognized in the history of all Protestant churches. For the Jews the Sabbath started as a day of rest, the most obvious need for a race of whip-driven slaves. Rest came to mean inaction, and presently endless details were developed for limiting activity, even when activity would mean religious duty. This is where Jesus drew the line.

And still, it would not be wise to commit Sabbath day observance to indiscriminate judgment, for the majority of people do not realize their highest needs. This is the reason for the Church to establish its services and to expect attendance. In other words, the Church simply helps men in their judgment as to what is most helpful, and its mission is to make men see that such things represent their highest interest. And still, this laudable endeavor of the Church is in constant danger of developing the routine which is deadly because it has lost its vitality.

We are apt to say that Sabbath observance is a matter of individual judgment. It is, and it is not. It is a matter of individual judgment when the judgment is competent. It is a matter in which the judgment must be advised if it is incompetent. The best plan for any one is to check up his own judgment by the general attitude of the most efficient people.

The attitude of Jesus toward prayer follows naturally from what has been said. The crying evil expression in his day was the display made. To him this contradicted its purpose, and therefore its usefulness. Evidently to him it was purely a spiritual exercise which any consciousness of a human audience might thwart. I am not sure about his attitude toward public prayer, but we know that he criticized the public prayer that he saw going on around him. We also know that when he taught his disciples a formula for prayer, he gave as its first condition that one should go into a closet and shut the door. In other words, a condition for its effectiveness is privacy, where a man can be honest and natural. One hears many public prayers which are not prayers at all, but merely another way of addressing the audience. Public prayer is bound to become ritualistic, that is, it is in constant danger of losing its significance, and that again is where Jesus always drew the line.

I want to use two illustrations that belong to Jesus' time and that do not continue as problems for us, but they serve to enforce this conception of his attitude.

Fasting was a conspicuous part of the Jewish ritual. It continued in the ritual of John the Baptist, and when Jesus was asked why John the Baptist's disciples fasted and his did not, he announced in effect that it had no significance, which means in effect that it was securing nothing helpful to men. If we do not have the fasting

problem before us, we have others of the same order.

The duty of service to parents had reached a monstrous stage in the Jewish ritual. The cabalistic word *corban* excused a man from helping his parents. It implied a vow to God, and logically an obligation to God is more sacred than an obligation to care for parents. This monstrous logic of the theologians Jesus punctured just as

we would. There can be no efficient obligation to God which cancels our most obvious obligation to parents. In other words, a religious obligation which cancels religion is no obligation at all. This illustrates how Jesus in testing religion and any requirement of the Church had his eye on the result, and not on the formula. If the result is bad, then the formula must go.

THE HISTORY OF RELIGION*

INDICATIVE of the interest in the history of religion, as well as of its significance, is the fact that four volumes so important as those here named can appear within as many months. Those by Professors Geden and Moore challenge comparison, since they cover very nearly the same subjects and will appeal to quite the same class of readers. M. Cirilli's work is of a different order.

Professor Geden's volume consists of a thorough rewriting of two excellent little volumes issued for him by the same publisher in the late nineties. Since that time much water has run under the bridge. Clearer knowledge from more abundant data and a juster standard of judgment have become available. It is hardly possible now, as it was twenty years ago, to speak of "the true and the false religions," since it is seen that there is vital truth in all.

Professor Geden treats the following subjects: Origins, Egypt, Babylonia, and Assyria, Brahmanism and Hinduism, Buddhism, Jainism, Confucianism, Taoism, Shintoism, Zoroastrianism, and Mohammedanism. The arrangement does not seem to follow any settled principle. It is, indeed, well to begin with Egypt and to follow with Babylonia—Egypt furnishes the transition from "primitive religion" to the more highly organized faiths, and Babylonia is a step further along the same road. Why not have discussed Mohammedanism next—its genius is Semitic and in line of logical (not genetic) development from the Assyrian? Again, why

interpose Japanese and Chinese faiths between the religions of India and Persia? These two systems were closely related, in spite of the antagonism shown in Zoroastrianism to things Hindu. Considerable gain would have been made by correlating these genetically related systems. Once more, it is clear that in India most of Dr. Geden's interest lies—the Hindu, Buddhist, and Jain faiths take up half the volume. This is disproportionate. The comfort is that this part is exceedingly well done—a vast amount of excellent detail not otherwise easily accessible is here lucidly given. Other parts of the book are also well done. The estimate of basal Taoism, for instance (pp. 671-2), might well be pondered by religious fanatics or the partly educated, who can see nothing but ill in the faiths of others.

The Professor Geden makes some mistakes (the Egyptian "pyramid texts" are not the "first recension of *The Book of the Dead*," p. 93; and Confucianism is a religion, in spite of the author's emphatic denial of it on p. 619), he has put so much heart into his work, so much real appreciation of all religion, as to give his book great value.

Professor Moore covers the same ground (only his chapter headings are all the names of countries, with subheads), except that he omits Mohammedanism and adds Greece and Rome. His perspective is better than Dr. Geden's in that his space is more evenly divided—he plays no favorite. His arrangement, also, is susceptible of a more logical

* *Studies in the Religions of the East*, by Alfred S. Geden, M.A., D.D., O. H. Kelly, London, 1918, 8½ x 5¼, xv-904 pp., 12s. net. *History of Religions*, by George Foot Moore, D.D., LL.D., Scribners, New York, 1918, 8 x 5¼ in., xiv-687 pp., \$2.50 net. *Introduction to the History of Religions*, by Crawford Howell Toy, Ginn & Company, Boston, 1918, 9¼ x 5½ in., xix-689 pp., \$3. *Les Prêtres d'anciens de Rome, Étude sur la corporation sacerdotale des Saliens*, par René Cirilli, docteur-ès-lettres, Gauthner, Paris, 1918, 10 x 6¼ in., xi-187 pp., paper, 7.50 francs.

order—he deals first with China and Japan, and has to treat Buddhism in those countries before he discusses the parent religion in India. He has either to anticipate a description of the religion, to assume knowledge in the reader, to repeat, or to combine the three methods. He has done the last. He would have gained by placing China and Japan last (for which there are many good reasons), with references to the treatment of original Buddhism under India. A second volume is to discuss Judaism, Christianity, and Mohammedanism.

With two exceptions (to be noted later) the work of Professor Moore is admirable. It is, of course, not the same pioneer work as he has done in connection with his Old Testament studies. But he has investigated and weighed his authorities, and has produced a good constructive digest of the best that is known. For instance, he properly sees no "primitive monotheism" in the countries where it has (so mistakenly) been claimed—in Egypt or in China. The rise of organized (polytheistic or pantheistic) religions out of preexisting popular animism and the like is clear to the experienced observer. The novice will submit wisely to Professor Moore's guidance.

In attempting to give the history of religion in Greece and Rome, our author is premature. We are not yet ready for that. But much more could have been said of pre-Homeric religion and of its renaissance in developed form in the immediate pre-Christian and early Christian centuries. The three paragraphs (pp. 408-410) on this subject are not only meager, but somewhat misleading. And for Rome we have to wait for many monographs (like that of M. Cirilli) before we can begin to write. Professor Moore has here not gone far beyond what has long been common property.

Rarely do two volumes from the same institution so complement each other as Professor Toy's and Professor Moore's, both of Harvard University. The apparent indifference with which Professor Moore waved aside the mass of beliefs and practices which lay in time behind the organized faiths is now justified in view of the masterly work by his colleague. By combining the works of these two eminent American scholars, the student is furnished with a competent working guide to practically the whole realm of comparative religion.

To a study of primitive religion no better assistance is to be had in any language than is furnished by this handbook by Professor Toy. Beginning with a chapter on the Nature of Religion, it takes up animism in a treatment of The Soul, giving in form that is severely but admirably condensed the beliefs of primitive peoples concerning soul life here and hereafter. Next Early Cults are discussed, showing the manner in which animals, plants, inanimate things, living men, and the generative powers were regarded and worshiped. Chapters follow on Totemism and Taboo, Gods, Myths, Magic and Divination, Theistic Development, Social Development of Religion, and Scientific and Ethical Elements in Religious Systems. There is thus furnished a view of the background out of which the historic religions of the world have unfolded which enables the student to grasp the entire development and to appreciate both the excellences and the defects which mark the later faiths, as well as to express otherwise inexplicable phenomena. The effects of many years of teaching is shown not merely in the clarity of the exposition, but also in the survey afforded by the extended table of contents, admirably related to the paragraphs by suitable summaries, and no less in the classified "Selected List of Books of Reference." We miss, however, from the "Encyclopedias and Dictionaries" named in this bibliography reference to the *New Schaff-Herszog Encyclopedia*, which contains far more material on the subject than the *Herzog-Hauck Realencyklopädie*, which is mentioned.

Naturally, there are points in which other scholars will differ from Professor Toy. For example, *Mana* and such conceptions are the marks of a considerable advance in thinking, and go with a higher stage of civilization than Professor Toy's reference to them might lead one to suppose. The basis of the whole treatment is deductive, however, and marks a noteworthy advance in command of the material and reduction to rational form. The very numerous footnotes direct the student to a wide variety of sources, all necessary to his completer knowledge, and furnishing thus a complete apparatus for mastering this branch of the science.

The work of M. Cirilli is one of original research, of the kind that will lead to a reconstruction of the history of Roman religion. The *Salii* were colleges of priests,

two in Rome and others in other cities of Italy, whose ritual was marked by a sort of dance or leaping or beating of the earth with their feet, and by a noisy clamor wrought by beating the shields which they carried. The author has collected (and printed) all the inscriptions and the references in classic authors which mention or describe these colleges, their rites and their significance. He has also surveyed the more modern discussions and balanced them against the collected first-hand evidence. Particularly he discusses the Salian hymn

or chant, elucidating it with much patience, ingenuity, and acuteness. He traces the effect of the development of ritual and religion on the area which these priests covered in their official performances. He thus once more reveals how necessary it is in the history of religion to take into account what Professor Moore says is "miscalled 'primitive' religion." This excellent accomplishment of Dr. Cirilli is a fine example of the painstaking work being done by the French school in the history of religion. We heartily commend it to scholars.

THE GOSPEL STORY IN ART*

BOLD critic, sympathetic interpreter, delightful cicerone, himself an honest workman and an eminent artist, John Lafarge! We knew him also in his studio, and tho seeing his infinite taking of pains, great as he was, might not consider him to be our satisfying guide in the world of Christian art. Yet when we add that he was a scholar, knowing the languages by which Christianity has come to us, a student of church history, and thoroughly conversant with what was in old times wickedly called "profane" history, we can trust him, while rejoicing in so excellent a companion and bestower of delight. When, further, we add that John Lafarge was a devout Christian, to whom the representation of the story of all stories was a reality that searched the soul and recreated man in the divine image, then we have, human limitations considered, an ideal friend and guide.

The author's method is to describe the best of what has been done, to represent the story of redemption, by men who believed in other methods than by voice or pen. He begins, indeed, with the catacombs, mosaics, and bas-reliefs of days that were lived in by those who had the disciples, and possibly even the Lord himself. He follows still further the great minds and hands of the Renaissance, and tells us about those sibyls which Michelangelo has set, with eternal winsomeness, in the Sistine Chapel. The artist fused into one the messages of the prophets and the sibyls, for he evidently believed that all inspiration was not confined to one nation. Mr. Lafarge will not tell us whether Michelangelo was heretic or

pagan; and perhaps, in art, such questions are impertinent. But he interprets for us, in his grand manner, yet in his familiar style, as if he were holding us by the hand and directing our eyes to see hidden beauties and thoughts grandly manifested. He realizes what a tremendous shock and metamorphosis it was, to the new-born Christianity, to break suddenly with the traditions of Israel and to clothe men, born Hebrews as they were, in Roman garments and in Greek apparel. This paradox and antinomy of clothing an Oriental soul in Occidental dogma and drapery troubled Mr. Lafarge, as a student, when he read the Greek Testament, just as it had before troubled honest Israelites in primitive days. The tremendous rationalism of Greek and Italian metaphysics transformed the teachings of the guileless Israelite into a system of dogma, that made painting a vehicle to express doctrines and orthodoxy, as fixt by councils, rather than historical reality. So John Lafarge, all through this book, points out to us the vast difference between the representation of a fact, or an event, and the expression, in concrete form, of a theory or the teachings of the Church. He does not do this in a way that is offensive to those multitudinous folk comprehended under the name of "the average believer," but it is there, and the honesty of the process is very satisfying to the true student, so that one has a double delight in reading this book. If he is seeking only enjoyment in art and literature, he gets both richly, while delighting not only to peruse the text and to study the pictures themselves, but to look through the lenses

* By John Lafarge. Illus. The Macmillan Co., New York. 8vo. \$5 net.

which the master-interpreter has furnished. If he loves both truth and fact, and wishes, while enjoying the art, to put difference between historic reality and subjective interpretation, he has, in this also, rich treasures of enjoyment.

It might be inferred from these remarks that John Lafarge, as his eye ranges down the gallery of the great artists, would call that one supreme who painted the gospel story without breaking the Hebrew tradition as to outward garb and environment, and who, also, penetrated farther into the spiritual realities. Such a master was Rembrandt, and from cover to cover, one sees that John Lafarge is under the spell of the great Dutch master, who, both as interpreter and craftsman, holds him in thrall. In the selection of the pictures here reproduced, the author treats the reader with generous fairness; for of the eighty pictures, we have a wide selection from many lands and easels—tho of course southern Europe is the favorite area of selection—while only eight pictures, in addition to the wonderful frontispiece, are here reproduced from Rembrandt. An almost inexcusable omission is that of an index, which, if made, would show scores of literary references to Rembrandt, as the author analyzes, compares, describes, and expatiates.

While critical, Lafarge rarely condemns, or passes severe judgment; which is quite appropriate, since he selects only the work of great masters. But all the way through, while he is profoundly appreciative of the mighty men of the palet he, in his heart, crowns Rembrandt as king.

One real value and charm of the book lies in the fact that, besides presenting all

phases of the subject, from Heliodorus, the prophets, and the sibyls to the ascension and the day of Pentecost, we are shown what were the favorite subjects of the artists and what were neglected—largely as mother Church smiled or frowned, and chiefly she encouraged the representation of dogma, rather than historic reality. In fact, this book makes us long for a volume as its mate—provided we could get it from a master hand—on the gospel story in modern art. A fair criticism on this work is that it means, by "The Gospel Story in Art," only the gospel story as painters, in those thousand years when Augustine dominated the intellect of Europe, when theology overshadowed history, told it on wall and canvas. Yet Lafarge, so thorough an artist himself, while so searching a scholar, is able to give us what few men could. He shows how differently people of the Middle Ages looked upon and made use of pictures. There was almost nothing of the modern idea of competition in a gallery, a jury voting on pictures to be hung or to be rejected. On the contrary, art was the servant of the home, of the people, of the brethren in the monastery, and in the church edifice ministered to the everyday needs of soul and mind. Without too many anecdotes, or utilizing too many apocryphal legends, we are given the story of the genealogy and genesis and the biography of many famous pictures—for in Lafarge's presence we look upon pictures as living things, even as upon children who are dear to us, and whom we prize and value; not expecting perfection, but enjoying what is sweet and winsome; while comparison enables us to see the diversity of gifts and graces in each. W. E. G.

Questions Answered*

CAN RELIGION BE DEFINED

Professor ANDREW C. ZENOS, D.D., LL.D., McCormick Theological Seminary, Chicago, Ill.

"THERE have been many attempts at framing a definition of religion, and probably no single formula will ever command universal assent." These are the words of a rising young writer on religious subjects.† The essential truth of the observation will

be recognized by every one who has endeavored to come into close quarters with the definition of religion. In fact, the essence of the remark is only a repetition of what has been said by scientific students of religion over and over again. The late Pro-

*Biblical questions of a disputed and difficult nature proposed by our readers are answered in this department. † *The Religious Ideas of the Old Testament*, by Wheeler Robinson.

fessor William James opens his second lecture on *The Varieties of Religious Experience* with some deprecatory comments on the habit of beginning books on the philosophy of religion with a precise definition of what its essence consists of. Similarly Professor James H. Leuba* scornfully speaks "of a favorite custom among the more philosophically inclined students of religion to condense the results of their labor into little formulæ called definitions of religion." So also the brilliant Paul Sabatier:† "Why should we not admit the impossibility of finding any single definition of religion?" The reader's mind will perhaps also naturally revert to Benjamin Kidd's *Social Evolution*, a work in which, among other startling features, was a treatment of the place of religion in development with an array of a score or more of divergent definitions of the subject, all unsatisfactory.

While, as said above, there is an element of truth in this attitude on the subject, the general impression produced by the pronouncements of these scientific writers is apt to be misleading and calls for qualification along some lines. And such safeguard and qualification are all the more necessary because the alleged impossibility of defining religion affords a rare opportunity to the disbeliever in its essential reality to disparage it and to dissuade the devotion of further time and energy to the subject.

Let us begin, therefore, by pointing out the fact that all these writers, tho they despair of reaching a definition of religion, have an idea of what they are speaking. Professor William James, for instance, is very far from dealing with an unreality or even with an ungraspable or vague distraction, when upon every page of his classical work he makes mention of religion. Even Professor Leuba, the most adverse of the writers above cited, is thinking of something definite, whether he attribute any value to it or not, whether he regard it as a benign or a malign element in life—he is thinking of something more or less definite and concrete, which calls for his analysis as a psychologist. What is thus thinkable must be definable in some form or other.

Perhaps a nearer approach to our question may be made by asking the previous

question, What is a definition? May it not be that the despair of reaching a goal in this search is at least partly due to the presupposition that the goal must be a very clearly circumscribed and limited one? If a definition is a formula of words, admitting of no flexibility or variation, then it may be at once agreed upon that a definition of religion would not be desirable even if it could be attained. But if a definition is a generalization based upon characteristic details of a subject possessing a central unity, or if it be a description, elastic, free, and adaptable, of the constant elements and underlying principle which may manifest their presence in a wide variety of outward facts, then not only need we not be hopeless of defining religion, but also these very scholars in the subject who have discouraged the effort tend to contribute something toward definition.

Now, religion is a subject kindred to life. No definition of life commands universal assent, and yet there is a general conception of life which serves as the basis of all those investigations that lead to the philosophy of life, to the science of life, or to the conduct of life. The analogy goes even further. Life and religion are both among the broadest subjects of thought, and the broader the subject the larger the range of outward details into which its essence flows and the greater the variety of facts it presents for mastery and generalization. The difficulty with definitions of religion has been, is, and is always likely to be the tendency on the part of those who undertake to make them to place themselves in some special region of the broad field and to endeavor to reduce the remoter aspects into conformity with those nearer to themselves.

Take, for instance, the definition of Salomon Reinach: "A body of scruples that thwart the free exercise of our faculties";* or, in a word, "a body of taboos." It is evidently deduced from a study of religion as it develops among the Polynesians. But is Polynesia either the only or the best region of the world as a field producing the materials usable in a definition of religion? M. Guyau is just as extreme in another direction. "Religion," he says, "is a physical, metaphysical, and ethical explanation of everything by analogy with human society

* *A Psychological Study of Religion*, p. 23.

† *France To-day: Its Religious Orientation*, p. 17.

* *Orpheus*, Paris, 1909, p. 4.

under an imaginative and symbolical form. It is, in a word, a universal sociological explanation under a mythical form." This is the point of view of the speculative thinker, but is speculative thinking the only or the best medium for reaching the facts of the religious life? The failure of these definitions and of all others, so far as they have not aimed to be strict and narrow formulae of words, but generalizations and descriptions of fact, can not legitimately be construed as indicating the impossibility of the task.

Nevertheless, Sabatier is quite correct in asserting that the idea and descriptive defi-

nition of religion must admit of great plasticity and variability. Only by patient observation of the succession of religious facts, as well as the vast and apparently irreconcilable divergencies and varieties of their manifestation, can we attain to even an approximately adequate conception of the subject. But the effort is worth while, and the answer to our question must be: Not only can religion be defined, but, with the qualifications above mentioned, it is necessary that a general and tentative definition of it should be attempted from time to time conforming to the increased knowledge that broader investigations bring.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

An Islamic Association

The latest forward movement in Islam is the forming of an Islamic Association by the Mohammedans of Java. The object is the commercial and moral welfare of the Javanese on a religious, i.e., Mohammedan, basis. The Association is said to number already 380,000 members, and in dealing with non-Mohammedans its appeal is mainly to the national consciousness. Should the movement make for freedom and independence, the ultimate result would be to facilitate missionary work. But so far, our missionaries regard it with some anxiety, as it has already given rise here and there to fierce religious excitement, culminating in raids and violence.

Should We Speak of "The Heathen"

The gifted author and missionary, Rev. W. Arthur Cornaby, of the English Wesleyan Missionary Society, raises a needed protest against our continued use of the term "heathen" in speaking of non-Christian orientals, who strongly object to this disparaging word. Mr. Cornaby has laid his finger on a real grievance. While we have largely unlearned the condescending manner with which our forefathers used to speak of peoples whose civilizations were older and, in some respects, finer than our own, and while progressive theological thought, and especially the study of comparative religion, has taught us to approach the great ethnic faiths with reverence, there still remains a

spirit of thinly-veiled disparagement which injures our missionary influence. This does not mean, however, that we can afford to gloss over the dark side of "heathenism." A courteous, reverent spirit is one thing; equivocation another. Mr. Cornaby insists upon unswerving truth in estimating oriental religions, and prophesies that before many years have passed no treatise on the comparative study of religions will be thought complete without two added sections—one on the heartless cruelty and the other on the abject depravity of modern idolatry.

Among Caucasian Baptists

Mr. Stephen Graham, the versatile journalist whose studies of Russian life and religion have attracted much attention, describes, in the course of an article in *The Times*, his recent visit to the Russian Baptist Church at Vladikavkas in the Caucasus. Five years ago, the Baptists there worshipped in fear and trembling in a mysterious upper room. To-day they troop to "a high, imposing-looking, well-lit chapel, accommodating 1,000 worshipers and costing 20,000 roubles, of which 3,000 came from sympathizers in America." Mr. Graham describes the congregation of rough men in sheep skins, and patient women in shawls—"a fine-looking, simple congregation." The service he attended was a simple prayer meeting, and Sankey's hymns were used. Commenting on the prayer of a peasant that all people might be of one faith, Mr. Gra-

**Irreligion de l'avenir*, first ed., p. 3.

ham, who interprets this as meaning "All Baptists," says:

"The people who in their infancy can pray in these terms have the faith which will give them something resembling the realization of that prayer. Russia will have as many Nonconformists proportionately as Britain has in a few decades, a very powerful simple community. It must be remembered that the power and character of a church is not dependent on its dogmas and rituals so much as on the character and spirit of the members."

M. Rodin on the Decline of Religion

M. Rodin—the most religious of living sculptors, in spite of the fact that he has hardly touched specifically religious subjects—is about to publish a book on the Cathedrals of France, from which the *Temps* gives some interesting extracts. With almost rhapsodical fervor, M. Rodin describes the great cathedrals, built to gather cities under their wing and to afford rallying points for pilgrims; their double charm of exquisite detail and vast swelling outline; the creative passion of the ardent souls who worked on them, and many other things. But it is when speaking of the France of to-day that the great sculptor throws a shrewd and penetrating light into the dim cavern of the modern soul. "We have lost at once the sense of our race and of our religion," he says; and adds, with swift discernment, "People nowadays are not unbelieving; they are only unfaithful." This comes very close to a final diagnosis of our common disorder. It is not the skepticism, but the infidelity of the modern soul that creates a tragic situation—an infidelity partly accounted for by our myriad-faced life with its tangle of competing interests. We are everything by turns, burn incense upon many altars, and know not how to worship any god with undivided heart.

A Harnack Scholarship

Professor Harnack has handed over to the Berlin Academy of the Sciences the sum of 21,600 marks which was presented to him on his sixtieth birthday. The generous gift is to form a fund for the promotion of the study of the history of religion during the first six centuries of the Christian era.

A "Church Rally" in Berlin

To counteract the movement of secession from the Church, the ecclesiastical authori-

ties of Berlin recently organized a Sunday of special services with the object of strengthening the loyalty of church members, and we are informed that 65,000 people attended these services which were held in 78 different churches. They were followed two Sundays later by a largely attended mass meeting which was held in a circus. The chief speaker was Pastor D. Phillips who took an uncompromisingly conservative attitude. He held that the secessionist movement was by no means the gravest peril that menaced the Church. A greater danger must rather be looked for in the fact that there were within the Church a great number of people who, having broken with her dogmas, were trying to introduce modernist views from within and actually calling upon those without to help them. The speech betrayed such unmitigated hostility to progressive religious thought and scholarship that one hardly wonders at the failure of the Church in Germany to retain an intelligent public. A recent census, taken in the 78 churches of Berlin and Charlottenburg with seating accommodation for 120,000, revealed the melancholy fact that only 35,000, i.e., 2 per cent., of the population attended church, and that more than three-fourths of the congregations were composed of women and children.

The Czar's Campaign Against Drunkenness

The prestige of monarchism in Russia has been considerably increased by the czar's prompt and drastic action in relation to the alarming spread of intemperance. During his recent tour through the Russian provinces, the czar had ample opportunity to witness the drunkenness and the consequent material and moral degradation of his subjects; and the statistics submitted by Count Witte to the Council of the Empire have gone to deepen the impression and to precipitate royal action. Count Witte points out that the government revenue from the consumption of vodka has increased from 50 to 100 millions in a few years. He contends that no Christian State should be dependent for its existence upon the drunkenness of its subjects, and this view is heartily adopted by the czar, who publicly announced his resolve not to tolerate this condition any longer, dismissed the prime minister who

was responsible for this state of affairs, and enjoined the new minister to adopt every means in his power to stem the tide of intemperance.

The Opportunity of Albania

Six years ago, at the urgent request of a young Albanian bey (a Mohammedan), the American Board with much misgiving opened a mission among the Albanians. Two missionaries went out and have worked under great disadvantages, largely due to the obstacles placed in their way and the animosities aroused by the Turkish government and its sympathizers. They are now reaping their reward in the urgent demands made upon them under the new regime by the people themselves for enlarged activities in the way of schools, hospitals, churches, and other Protestant institutions. The people are turning in this direction because of the political conditions under which they live. Mohammedanism represents the misrule of Turkey; Roman Catholicism suggests to them the intrigues of Austria and Italy; and the Greek faith stands for the antagonistic political ambitions of Greece, Bulgaria, and Servia. On the other hand, the great services of the United States and its disinterestedness are exemplified not very far away in the outstanding work of Robert College. Another bond of sympathy is that while the Turkish government attempted to eliminate use of the Albanian language and to establish Turkish in common life, the missionaries favor national sentiment and the retention of the people's vernacular.

The missionaries themselves believe that a proper extension of missionary equipment and workers will result in the evangelization of the nation "almost in a day."

An African Communion Service

While we hear much of the obstacles to the evangelization of Africa, arising in part from the Mohammedan propaganda, occasionally there comes a bit of heartening news that infuses fresh courage and urges to new endeavor. Such an item is that concerning a recent communion service at Elat (in South-West Kamerun, about 100 miles from the coast) at the end of 1913. One account is as follows:

"At this service there was an attendance of 8,100. There were four thousand of these

in the main building, and there were three thousand gathered on the outside. In addition there were two overflow meetings held at a short distance from the church in which there were more than a thousand. In connection with this service there were one hundred and eighty-five baptisms. On the same day there was a similar service at Fulasi, an out-station, which was attended by 5,100. At this meeting there were twenty-two baptisms, two hundred were received into the catechetical classes, and eighty-one others expressed for the first time a desire to follow Jesus Christ."

The New Waldensian Church in Rome

An event of more than ordinary significance was the recent dedication of the Cornelius Baker Memorial Church in Rome given to the Waldensians by Mrs. J. S. Kennedy of New York, in memory of her father. The structure includes the church proper, seating 1,400, lecture halls, classrooms, and other accommodations for institutional work. Already there are in operation, beside the usual church work, a sewing school, a school of languages, a soldiers' institute, and other agencies for social betterment. A substantial endowment will exclude excessive strain upon the native resources of the people.

The religious significance of this event is realizable only in view of the history of the Waldensians. Their story is one of the most thrilling, romantic, and heroic in the annals of the Church, and offers an attractive subject for lectures and a source of telling illustrations of Christian fortitude. Founded by a Lyons merchant named Valdes (John Waldo) in 1179, the movement soon spread through all Southern and Central Europe, except Greece, and later into the Americas. The Poor Men of Lyons, as the Waldenses were at first called, were the objects of cruel and persistent persecution at the hands of the Roman Church and its princely, royal, and inquisitorial adherents in various lands. The new church is close to the spot where the Waldensian martyr, Paschale, was burned at the stake in 1560 in the presence of Pope Pius IV. The site is also a corner of the Piazza named after Cavour, whose motto, "A free church in a free state," is now fully realized. The establishment of this church in the city which for seven centuries has been the source of virulent persecution is an event of no ordinary meaning.

◀ Editorial Comment ▶

Jesus likened the spread of the kingdom of heaven to the spread of leaven through a mass of meal. The national census reports our church membership as one-third of our population. Yet this enormous proportion of **Religious** leaven has not been proportionately operative. The churches are **Narcotics** widely taxed with inefficiency, symptomatic of a sedative element in a common type of religion that produces the effects of a narcotic in dulling sensitive nerves and lulling motor nerves. Such effects proceed from what is widely mistaken for religion, which, as seen in its prophets, leaders, and reformers, has ever been the motor nerve of moral and spiritual progress. Morphin pills have sometimes been mistaken for quinin, with deadly effect. The like happens when religionism is mistaken for religion, so disguised are their essential differences by their superficial resemblances. These may be specified as follows: (1) They are each emotional, a feeling of relationship to an unseen world of being and of dependence on a superhuman power. Religionism feels and quickly forgets the thrill; religion enshrines its emotion in a habitual attitude of loyalty to the majesty on high. (2) They each give utterance to their feeling of dependence in formal acts of worship. Religionism says the prayer, "Thy will be done," leaves God to do as he will, and, having made this bow to him, goes off to do its own will. Religion prays in the same words, but puts into them its purpose to further the will of God as best it can, and then makes this the business of its life. (3) They often believe and profess the same propositions about God as Sovereign, Father, and Judge. Religionism miscalls this formal statement of doctrine "faith," and even fights for it as "orthodoxy." The faith of religion is no such formal thing; it is the life-transforming spirit of self-committal to God to serve him in caring for what he cares for in personal righteousness. The orthodoxy that religion cares most for is defined by Christ and Paul: "Be children of your Father in heaven." "Be ye imitators of God as beloved children." (4) Religion consequently is unity in the fellowship of the spirit with all who are like-minded. These Jesus expressly declared his nearest relations (Mark 3 : 35). Religionism is disunity, substituting exclusive terms of fellowship for the inclusive terms of the Head of the Church, and dividing the one body into antagonistic sects. (5) Religion, aspiring toward its infinite ideal in God, never rests from his work of overcoming evil with good. Religionism, quieting conscience with the old doctrine, "No mere man since the fall is able perfectly to keep the commandments of God," and weakly repeating the petition, "Have mercy upon us, miserable offenders," is found every Christmas where the new year found it, weakly content with not falling below the customary requirements for good standing in the Church.

Such are the various religious narcotics distinctive of the religionism so widely mistaken for religion. Because of this Christendom remains but partly Christianized. Organized religion has been cheapened in the estimation of many thoughtful people, who miss in it the note of reality and entire sincerity. In many moral and religious movements this note has now begun to be heard more often and more distinctly.

MENTAL habit is an activity or state of mind that, through repetition, has come to reproduce itself unconsciously and mechanically. It is an expression of a law of life that holds no less in the organic world than it does in the psychical world. Everywhere, life expressing itself in reactions to its environment, and realizing itself through such reactions, becomes fixt, and reduced to routine modes of expression. Habit is thus a way of accumulating the capital derived from experience. In fact, it is biologically but an aspect of heredity. Herein is disclosed its economy, which is somewhat like the economy of the property of inertia in the physical world. A body at rest, or in motion, remains at rest, or in motion, forever, unless operated upon by some force outside of itself. Habits of body and of mind, like inertia in the material world, impel the life forward in the line of their momentum forever, unless affected by some outside force.

The mental habits one forms, therefore, are of vital significance. If they are good habits, they impel the life forward in the line of their momentum as surely and definitely as does the force of heredity in the biological world, or the force of inertia in the world of mechanics. If they are bad habits, the direction of their momentum is reversed, but is equally sure and definite in its results. Varying the metaphor, good mental habits are the thoughts, feelings, and activities of mind that promote life, capitalized and automatically yielding an income of vital energy, happiness, and usefulness, with no less certainty, and with no more effort, than exists in the investment of financial capital in government bonds. The duty of every intelligent man and woman consciously to control the mind in the direction of right habits is paramount. The goal of all rational living, indeed, is not to form right habits; but the formation of such habits is a certain means of attaining the goal toward which all rational living faces. The men and women who cultivate mental attitudes and activities of alertness, originality, candor, receptivity, purity of thought, good-will, courage, hopefulness, generosity, and similar qualities, are daily forming habits that represent a capital incalculably more important for the life of themselves and humanity at large than the capital stored up in the coffers of the greatest financiers of earth. The mind that has formed the habit of thinking sanely and righteously, of feeling buoyant and optimistic, and of doing each day conscientiously and thoroughly its tasks—has done much to solve the vexed problem of his earthly existence.

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It seems to be necessary to have conventions, conferences, and confabulations to keep the churches up to the point of highest efficiency. Agreeable to

Conventions: the old custom of eating together and talking about the common interests, the churches have their periodic gatherings of good cheer and good talk. All kinds of bodies
History Makers or erings of good cheer and good talk. All kinds of bodies
History Markers with a bewildering array of officers of high and low degree, and no degree at all, with many business sessions and banquets, busy themselves administering the affairs of the religious world. Do they? One report of a recent notable gathering has it that "there was much talk about. . . ." The subject-matter is of no great importance. But there was much talk, that is certain. The business man dislikes gadabouts and talkabouts, tho we know that even he, the champion of efficiency, must have his banquets and conventions. Still, the affairs of any great emprise are not disposed of by delivering and hearing several hundred set speeches. The speeches, in fact, often come after the event, like some prophecies, when the hard

work is over. At the critical point the resolutions and recommendations and amendments and it-is-the-sense-of-this-meeting enthusiasms can be launched without disturbing the good feeling all around. We are apt to forget, however, that the heavy, pile-driving operations of the Church are not engineered by some committee that holds conferences like a board of directors. The man who captures the meeting is, most likely, some son of Anak, some hard-headed returned missionary who comes from a hard field of labor and feels ill at ease on the platform. While the mountains labor to produce some ridiculous mouse, while, in fact, they sometimes labor not to produce that much (for it is no secret that reactionaries are fond of conventions, too), he anticipates the speeches and makes history somewhere in the wilderness without consulting with flesh and blood. So it happens that the best thing about the gatherings we so glibly describe as epoch-making is not the history they make, but the fellowship they foster. This feeling may react upon the local fields where men are face to face with their troublous problems. When the lights are turned out and the delegates have scattered, then, and not till then, the real business of the Church begins. All the rest was skirmish, parade, foraging. Blessed is the man who can then translate the enthusiasm—the steam—into work!

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THE modern man and woman and the modern world at large are now receiving considerable attention at the hands of speakers and writers. No one questions that the modern world is vastly different from the world of Old and New Testament times. The forces that are at work, especially in the industrial world, are revolutionizing much that enters into the life of to-day. The world's material resources are being developed as never before. A recent example of this extraordinary development in the world of sense happened but a short time ago when the first wireless telephone message was sent to and from a moving train going at the rate of sixty-four miles an hour. This achievement illustrates anew the possibilities in the world of science. Every man, especially the modern man, takes pride in such inventiveness and enterprise. Coincident with such triumphs in the world of sense there is too often developed an attitude of imperiousness, a feeling of supremacy, a disposition to cut loose from the past, and a forsaking of soul values. With this kind of attitude the real scientist has no sympathy, for he believes that the revelations of science are manifestations of the divine Spirit. But to that large number who measure progress by the things that are demonstrable, it can not be too often repeated that man's world is infinitely greater than what he sees and can demonstrate. Self-realization is an impossibility under the most advantageous material conditions. Inwardness and not outwardness is the point of departure and the philosophy for every soul who is seeking the realization of his best self, and it is just here where the modern man, fascinated with the world of sense, needs a counter-attraction. He needs to come into touch with the religious heart-to-heart experiences found in the Bible. There he will touch men like unto himself who have passed through much affliction, keenly felt the sting of sin, experienced dark and agonizing days, and in and through them all found what all can find—Israel's God to be a God of comfort and strength. It is this intensely real and inward side of life that many modern men need to cultivate, so as to offset what will otherwise be a sort of mechanical and one-sided form of life. Life must get its equipoise in Christ, and the intelligent use of the world's supreme classic, with its rich treasure, will do much to foster that end.

◀ The Work of the Preacher ▶

THE RESIGNATION OF REV. DR. SAMUEL

WILLIAM E. BARTON, D.D., Oak Park, Ill.

ONCE upon a time there was a minister whose name was Rev. Dr. Samuel. He was a man of ability, learning, and high character. He became pastor of the church at Shiloh when he was quite a young man, succeeding the Rev. Dr. Eli. There was some criticism at the time, and there were those who felt that Samuel had been a supplanter. Eli died of a broken neck and a broken heart, and his followers, after the usual period of grumbling and lamentation, accepted the succession of Samuel, and the church prospered. Samuel was a successful pastor and a man of great energy. He was a public-spirited citizen, much interested in education and sanitation and good citizenship, and he had a considerable degree of evangelistic fervor, and now and then participated in revival services outside his parish; nor can I discover that he was ever seriously criticized for his frequent absences from his home church.

Samuel had been pastor at Shiloh for a good many years. He had a fondness for managing things, and was the *de facto* chairman of every committee of which he was a member, and there were some suggestions now and then that he did not distribute responsibilities as much as he ought; but, on the whole, there was general acceptance of the minister and his methods.

But in time word crept round the parish that the minister was not quite so young as he had once been. He was vigorous, to be sure, but not up to date. There was a strong and influential minority in the church that felt there ought to be a change. Moreover, it was suspected that Rev. Dr. Samuel had plans of his own to stay in the pastorate as long as he lived, and maybe choose his successor. Against this there was a determined protest. There was a good deal of gossip about it, and some complaint to the deacons and trustees. Finally, the officers of the church held several private conferences, and decided to tell Dr. Samuel, kindly but firmly, that, in the judgment of these his brethren, it was time for him to resign.

There have been many such occasions in history, and this one presents certain features in no essential particular different from the other. The officers of the church had no liking for their task. They all knew and honored Dr. Samuel and felt that he had done a great work, but there was undeniable restlessness in the congregation and a strong demand for a change. They were the ones to tell him so, and they did it.

"Then all the elders of Israel gathered themselves together and came to Samuel, and they said unto him, Behold, thou art old."

It was not a very tactful introduction, but it had the merit of bringing the issue squarely before the meeting. The elders had to pull themselves together to say it, but they got it said. After that the rest was not so hard to say.

They pulled themselves together, then, and said, "Behold, thou art old." Samuel did not believe he was old. No man of his years does. "Gray hairs are here and there upon him, yet he knoweth it not." Was he not wiser, richer in experience and in learning than he ever had been? Was he not preaching better sermons than ever before? Yet the message was not completely a surprise. He had dreaded the time when he should hear that word. He saw the elders of Israel pulling themselves together, and hemming and hawing, and finally blurting it out, "Behold, thou art old." They went on to say that his pastorate had been a conspicuous success; that they knew they could never find his equal. Nevertheless, there were many who felt that a younger man, and a man with different methods, would be able, at this particular time in the life of the church, to do a more effective work than Dr. Samuel.

It was an uncomfortable interview. Just what Samuel said I do not know. "The thing displeased Samuel." That is not surprising. The same thing has happened often. I wish it were on record that Rev. Dr. Samuel received the news in a Christian

spirit, and said, "Very well, gentlemen; if this is your judgment, I will present my resignation without fail and in a reasonable time." It does not say so. I am afraid, Samuel's reply was couched in terms of some asperity. The thing displeased him.

After the committee had returned home, Samuel prayed. I am sure he did. What could ministers do in hours of trial such as this if they could not pray? And his prayer had its answer. "Jehovah said unto Samuel, Harken unto the voice of the people in all that they say unto thee." The solemn conviction was borne in upon him that the time had come for him to resign.

There is a little bit of psychology in the story which, so far as I know, no one has ever noticed except myself. I am afraid I can not tell it delicately enough to make it seem worthy, but it is very interesting. The more Dr. Samuel thought about it, the more sure he felt that the people's rejection of him was a rejection of God, and that God had more reason to feel grieved about it than he had. It was a sad thought, but this is the point I have discovered (you will discover it if you read the story in the church record of 1 Samuel 8: 7-9), and that is, that Samuel got a strange, undefinable comfort out of the assurance that the people had not rejected him but God. It made it less personal, I presume; and Samuel was very human. I have seen other aged ministers in this same situation, and they were godly men; but I have noticed precisely the same psychological phenomenon, and I call attention to it here, because the record of it is undeniable, and it shows in a pathetic way how human good ministers are. And I have often smiled to myself and felt sure that

God did not grudge Samuel what little comfort he got out of that reflection. The form in which it is recorded is that of an assurance which seemed a revelation for Samuel's comfort: "And Jehovah said, They have not rejected thee, but they have rejected me. Now therefore, harken unto their voice." Perhaps it ought not to have been any comfort to Samuel, but it was. Samuel was very human.

He preached a farewell sermon in which he told them pretty plainly what he thought of them, and warned them against too many innovations, and they passed a fine set of resolutions, and made him pastor emeritus.

They called as his successor a fine, tall young fellow, a certain Mr. Saul. He was a man of prepossessing appearance, and the story of how they found him and what he did is very interesting. But we must not tell it now.

We must leave also to another time the story of the pastorate of Mr. Saul. It began well, and Dr. Samuel at first was very fond of him. But like many young pastors who follow a noble and brilliant predecessor, Saul had a hard time, and I am one of those who think he never has had full credit in the popular mind for some really good things he did and the difficulties that beset him. I do not go the length, however, of some critics who at the time ascribed his failure to the meddling of the pastor emeritus. But this, too, is another story. What I now am telling merely shows that it has not always been easy to get rid of an elderly pastor; that the demand for a change has its perils; and that even a brilliant young minister may disappoint the committee who insisted upon having him.

FRESHNESS IN THE MINISTRY

The Rev. GEORGE AHORN

ONE of the difficulties which the modern minister is called upon to face in connection with his duties concerns the matter of freshness in himself and his message. There are seasons in which he becomes conscious of lassitude of body and want of snap and verve in his work. He is then subject to the danger of mechanical methods and of the professional spirit, a state which will destroy the best that is in him, and prevent him

from doing the best of which he is capable. The minister early realizes the approach of this form of sleeping-sickness, and should it not be successfully combated, it may be taken for granted that his congregation will not be long in feeling its effects. Jenny Lind is said to have remarked that if she neglected practising for a day, she noticed the difference in her singing; if for two days, her friends became aware of it; if

for three days, her audiences recognized it. The complaint sometimes made that the church service is not interesting enough means really that the minister has been lacking in freshness, and attention to this point will in most cases make all the difference between a sleepy and a live church, if not between a small and large congregation. On the other hand, a careful observation of some of our prominent missionaries leads to the conclusion that their success is due not so much to extraordinary gifts as to the fact that they appear, and are, intensely interested in their work. The conditions of their labors and their frequent change of surroundings no doubt help them to retain that freshness which is none the less necessary, and is just as effective, in the ordinary ministry.

With the increasing work and worry of the modern pastorate, the average minister finds the difficulty of keeping fresh an urgent problem. The witty Charles Hadden Spurgeon dealt with this matter by saying, "If men wish to get water out of a pump which has not been lately used, they first pour water down, and then the pump works. Reach down one of the Puritans, and thoroughly study the work, and speedily you will find yourself like a bird on the wing, mentally active and full of motion." But the true problem is not to recover, but to retain freshness, and that not only in one's work, but first of all in one's own heart and life.

In conversation with a professor of one of our theological colleges upon this point, the suggestion was made that variation in the method of reading the Scriptures is one way of avoiding spiritual lassitude. A gospel or epistle should be read through at a sitting, bearing in mind the circumstances of its writing, and probably the familiar words would be realized with new meaning and force. Another helpful means of cultivating the grip and reality of sacred things on ourselves was suggested in the careful study of some such classic as Edersheim's *Life and Times of Jesus*, whose portrayal of the atmosphere and circumstances of the time tends to give vividness to what is liable to become commonplace. There is doubtless much to be said for these ideas, but their weakness lies in the fact that they deal only with the things with which the minister is continually engaged. If the phrase may be pardoned in this connection, they are

"shop," and what the minister most needs, if he would keep fresh, is to get away from that which presseth upon him daily, without getting too far away.

One thing every minister should learn not to undervalue is recreation. When the writer entered on his first pastorate, he received a long and kindly letter of advice from his own minister, and among other matters he was impressed with what he has found to be the wise encouragement to avail himself of opportunities of recreation as much as possible. Every pastorate has its monotony as well as its romance, and there is no little danger for the minister in the drudgery of his work. In the old tradition, the Apostle John, when he was rebuked for playing with a tame partridge, pointed out that the bow was kept unstrung in order that its spring might be preserved, and said, "Even so, be not offended at my brief relaxation, which prevents my spirit from waxing faint." The wise minister will not flaunt his recreations before his people, who may not always understand their value, but he will not forget to use them with good purpose. Let him remember that to leave his work for a time is to come back to it refreshed and reinvigorated for its better performance. Short holidays, open-air athletics, and social occasions, while they help the minister to be more vital, should not make him less spiritual.

Then it is a good thing for the minister to have his pet subject of study. Some years ago Sir William Robertson Nicoll made the suggestion that it is well for the minister to take up a definite course of reading during each winter. Some particular author, his writings and biography, should be made a special study. The writer tried this for two winters, taking up Tennyson and Dickens, but he found that it cramped his other reading too much. What appears to be a preferable method of mental culture and relaxation is for the minister to choose a subject for himself that he will try to master, while at the same time he continues his other necessary reading. There are many branches of knowledge, valuable in themselves and helpful in connection with pastoral work, which may be made the objects of a life study with ever-increasing interest. The history of one's own country, the history of the Christian Church, some particular science, art (only art books are so frightfully ex-

pensive), social science, and comparative religion, all offer great scope in this plan, and a little time spent regularly every day will at length make the minister something of an authority in his department. It will do even more than this, for such a course of study will be a helpful form of mental discipline, will give the confidence of knowledge, and, whatever be the subject, will provide matter for use in the pulpit.

The writer found enormous benefit in learning a foreign language. He took up German, without a teacher and without any previous knowledge of the language, worked through two grammars in about six months and then began reading. The effort demanded, the application entailed, the change from directly ministerial work, all bore their fruit in increased mental keenness. And in addition, a new literature was opened, quite apart from theological books, of the utmost importance, with great stores of useful and fresh illustrative matter, both for sermons and for addresses to the children. Most of us can appreciate for ourselves the expression of the then Lord Dufferin, who told Tennyson that in his poems "a new world seemed open to me," and one sure way to the discovery of a new world for all of us is through a new language which has a great literature.

Every minister would be well advised to take up a hobby work. Let him go outside his church and find some useful sphere of honorary service, it may be in a "Gild of Help," Y. M. C. A., or what it will. Here let him serve hard to make the cause he has at heart go, and he will both do a good work and will find that it provides the occasion for that elasticity which keeps him fresh for his own particular service. But at the same time let him restrict himself to one such sphere of hobby work. He will not be strong enough to help well a dozen objects outside his own church, and, if he tries, will only find his reward in greater weariness of body, brain, and soul.

The writer once had the privilege of seeing a letter from a minister, well known in both hemispheres, to a correspondent who wanted to move to another church. The suggestion of this letter has an important bearing on the subject of ministerial freshness. It was that in his present pastorate the minister should make a new beginning. He should act and work as if he were in a fresh sphere of labor, putting the past behind him and facing the future with the hope and enthusiasm of a new pastorate. A spirit such as this would possibly, in many a church, cause the desert to rejoice and blossom as the rose.

HOMILETIC GUIDE TO MATERIAL IN THIS NUMBER

WILLIAM ELLIOT GRIFFIS, D.D., L.H.D., Ithaca, N. Y.

THERE are primitive rocks in human history and changeless principles of thought. These, rightly made clear and set forth in public discourse, are to the educated as unshakable as the pyramids of Egypt, and to the unlearned fully as impressive. Then let the preacher see, as Geden, Moore, and Toy prove (p. 363), that man is "incorrigibly religious," that faith has a history, that thought and devotion follow a law of being, and that piety and religion—God being ever the same—are limited only by human light and knowledge.

Outside of human personal experience and in erudition "he who knows one religion knows none." Micah, Jesus, Paul, and James unite in teaching what is our duty to God and man. Knowing several or many religions, one does not easily fall into big-

otry. A study of other creeds reinforces one's own faith, even as traveling beyond sea broadens, while making one a better American. Jesus loved his own disciples, yet he yearned for "other sheep" that were also his own. What a wonderful change in the "Revised" from the "Accepted" version of John 10 : 16, as between "fold" and "flock." Jesus recognized other "folds" but his flock was one.

"Earth with her thousand voices praises God," as Coleridge sang before Mont Blanc, and, in statelier measures, over twenty centuries before, chanted the singer of Psalms 148 and 150. Odd may be the instruments and in many keys the voices! Art is older than words, as eyes can see before the lips utter speech or the tongue frames language. How pictures affect us! Probably the bulk

of our personal interpretations of Scripture are made in early life from engravings and paintings. So true is this that for a thousand years pictorial art was the chief vehicle to express doctrines and orthodoxy fixt by councils rather than historic reality: Natural and human history have spoken. Now let art, which is the praise of life, utter her testimony. Behind every great canvas is an interpreting soul. Often with travail and agony, as well as the calling forth of genius and power, is the work achieved. How our own painter, John Lafarge, lover also of the inspired Word, looked into the soul of those artists, as well as appraised their works (p. 365)! With all our sincerity and seeking of truth, are not our sermons very subjective? We body forth, in preaching, our own mental images. A study of the gospel on wall and easel—supreme theme for the painters in the days when the multitudes could not read—must enrich the preacher's message. To-day even penny copies of the great masters are easily obtainable. He who can turn his auditors' ears into eyes will not empty pews or fail of a hearing.

A fine commentary on Col. 1: 26 may be read in the paper on the "Classics of Christian Mystical Literature" (p. 355). Christ is the sum of truth, but human writings may be as the moon and planets—reflections only, but often very lovely, and as helpful as lamps to the lone night traveler. With exquisite literary grace, Dr. Buckham opens a mine of profitable study that will richly repay the preacher. Flowing out from the throne of God are these hidden fountains—Kadesh-barneas to those who drink and lift up their heads. Priests, altars, temples, canons of orthodoxy, have their honored place. So does divine inspiration, but lives hid with Christ in God are inspirational also. Do we risk the charge of exaggeration, in affirming that, outside of direct biblical study, no single line of literature can so equip the preacher as the classics of the mystics? Not found in the Bible, or until late in English, this verbal coinage "mystic" represents a banner of victory over the secrets of Eleusis and paganism. Only Jesus, the author of revelation, and Paul use the term "mysteries" (Eph. 5: 32, &c., a score of times in all), but oh, how felicitously and suggestively! Despite the modern mummery of secret orders, and the monopolies and abuses of priestcraft, there are deep

scriptural "truths known only to the initiated" (Matt. 13: 11; Eph. 3: 9; 1 Cor. 4: 1).

Blest be the explorer who puts a reflector behind even a tiny Bible wick of truth. In a large sense, the cradle of Israel was at Kadesh-barnea. A horde, "A mixed multitude," went out of Egypt. A united nation, with a code of law and common experiences, began, from this oasis, their march to the promised land. Dr. Coburn (p. 347) not only tells a thrilling story of courage, dash, and adventure—picturing vividly the contemporaneous desert reality—but confirms and brightens the deathless story. Is to "miss the well certain death," as he in substance declares? Then what a picture-commentary on the New Testament word for sin, *hamartiano*, meaning to "miss the mark!" The experience of danger, from the viper's biting the horse's ankle, recalls Gen. 49: 17, while the potency of a "living fountain of water" to increase life is illustrated in verses 22-26 of the same chapter. Our ancestors saw in the "man in the moon" the story of Num. 15: 32-36, here so startlingly reinterpreted; which, in turn, suggests General Greely's order for the military execution of men in the Arctic regions, who had stolen rations from their starving companions. The woodman broke two commandments, one against God and one against man. Dr. Coburn's scholarly narration vindicates the ancient records, over which witty infidels make merry, destroying weak faith when appealing both to ignorance and to lack of imagination. Courageous Christian scholarship always kills literary infidelity.

What of the Church as a divine institution? No matter what our theoretical opinions may be or whether they lead us, three facts remain—we set an example daily, thus influencing others for weal or woe; we must have a norm for teaching the young; and we must have piety in some form. Dr. Coulter (p. 360) touches a question of imminence and chronic importance in showing the attitude of Jesus both to the organized Church of his day and to the Sabbath, that divine institution for rest and worship which is so vital to the life of the soul. Like so many movements of the human spirit once touched of God, the Jewish Church had fallen into the wake, not into the path, of spiritual progress. Yet Jesus, beside being a circumcized child of the covenant, volun-

tarily accepted Jewish baptism and explained his motives, which was "to fulfil all righteousness" (Matt. 3:15). He kept the Sabbath, preached true gospel to the Israelites and Gentiles, even to the Greeks (John 12:20), and the woman of Samaria, but remained in the Church. Yet he was not of the same spirit as those who controlled or mammonized it. He protested against misinterpretations and modified traditions in regard to fasting and service to parents, not weakening but strengthening the true spirit, while attacking the corrupted form. From the example of Jesus, there can be no appeal.

Dr. Denney (p. 395) has so set, in the ring of his comment, the diamond of parables—that of the Prodigal Son—as to make of all its facets one matchless brilliant. I should call the trio—of the son, the coin, and the sheep—examples of the fine art of human friendship in various phases. The four discusst by Dr. Denney treat of man's humanity to man or the lack of it, and should be studied along with the article on "Dividends versus Home" (p. 387) and that on "Principles Four and Five" (p. 388). Then we should have ancient truth in the modern instances. In this, the most dramatic and personally representative of human character of all Jesus' picture-stories, emphasis is rightly laid on the father, as the chief figure. The fault-finding older brother is the foil, not to the son, but to the parent. In the Unjust Steward, Dr. Denney rightly divides the word of truth, discerning betwixt story and comment. True interpretation is to be made in the light of Dan. 12:3. The kernel of Jesus' teaching is the duty, as well as the joy, of having stars in our crown of rejoicing. Yet are we not all stewards, wasting or increasing God's bounty? How much poor, weak, sinful stewardship in the churches and in average life! We can not spare this parable. What we have is not ours, even as is stated in the Christian's inventory (1 Cor. 3:22-23). The rich man, Dives, equally with Cain, broke the first law of nature as ordained of God. In the tiny parables of the trigger (scandal, or offense) and the millstone, Jesus calls on his disciples to be as Caleb and Joshua, and not as the unfaithful ten. He enforces the doctrine of the divine possession of body, soul, and spirit, which is illustrated in this number by G. W. G., in the article on "The Marks of Possession" (p. 400). How rap-
tulously Isaiah (49:16) and Paul (Gal.

6:7) boast of being owned by One higher than they! Incidentally, the preacher might show from the Grateful Samaritan the power of a minority when joined to the divine.

Can religion be defined (see p. 366)? "Description would but make it less." Yet when definitions are made in actual lives that are "cribbed, cabined, and confined," or, in schemes of life as incarnated in average sinners, the parasitic unbeliever, like the disease-bearing blow-fly, has his opportunity. Perhaps, only when religion is full-orbed to minds that are not finite will religion receive a perfect definition. Meanwhile, what Jesus said of the two commandments, on which are pendant all the law and the prophets, will suffice us, or we may be content with James 1:27 or Micah 6:8.

The progressive effect of thinking on character (James 1:13-15; see p. 384), and the Soul Test (God first setting us the example, and giving us a challenge, in Mal. 3:10; see p. 385), and Vision of the Ideal (Heb. 12:27; see p. 386) suggest daily duties for all times; but especially and immediately exigent is the call to us of the World Vision (p. 385); for we live in a country which is the middle term between the orient and the occident (Mal. 1:11; Isa. 49:12).

The home seems now to be the center of attack by the forces of evil (p. 387). The vital question is not the inerrancy or inspiration of the Scriptures, or doctrines Calvinistic or Armenian or Catholic or Protestant, but what is vital to all the family. The attacks are frontal, in flank, and at the rear, by sapping, mining, bombardment, and even aerial, the bombs dropping from unexpected quarters. New sorts of Herods and methods of murdering the innocents increase. Level-headed champions of humanity are demanded to protect child labor and to war against blood-suckers more than Jerusalem needed crusaders. Is our emphasis rightly laid on curing the evils when found out? Should we not rather give thought, heart, and money to prevention?

What can ministers do to cool the raging lust for big armaments and to create a public sentiment that will spend millions instead of fractions upon home defense, even while two-thirds of our Federal income is devoted to paying war-pensions and in stimulating what will require more in the wars which the covetous and ambitious are trying to get up? Better devote a few thousands to the maintenance of "life more abundantly."

◀ The Work of the Pastor ▶

THE CHURCH'S UNDEVELOPED RESOURCES*

A CONSIDERABLE number of the churches find some difficulty—many of them much difficulty—in raising the necessary amount of money each year to meet their first charges, not to mention the regular denominational benevolences. As with all problems, the question naturally arises, Is there a way out of the difficulty and what is the way? The approach to a difficult question obviously has much to do with the solution. So our first step takes the form of a note of assurance that the difficulty can be minimized if not entirely removed. The assurance is based on the realization of the worth and dignity that Christ saw in the human soul. There are few (if any) situations that can not be met by the exercise of the qualities which belong to the growing Christian. Few persons have ever come to an appreciation of their unrealized possibilities. Few persons have been able to make the other man see and feel all the latent powers that are lying practically dormant, only awaiting the right stimuli to set them going. And few churches utilize the full dynamic resident in the congregation or arouse and direct the members consciously and unitedly to some specific aim, material or spiritual.

The first step in this direction is the awakening of the individual. Apply this to the spiritual sphere. What a transformation society would undergo did the men and women in the churches believe and live the *summum bonum* of all living, did they love every other human being as Christ loved and loves all mankind! To realize this ideal is the work of the church, and it can be done only by evoking in every individual the potentialities of affection latent in him but unexercised. This in turn is to be effected not alone by preaching love as a duty, but by showing and exemplifying the worthiness of man as the object of love. It is the work of individuals upon individuals, incessant and untiring.

In the material sphere, which is but another aspect of the spiritual and is so designated only to distinguish it, the task is again one of unrealized possibilities. It is the problem of utilizing the entire financial possibilities of the congregation and community as required by the church by and through the active participation of every member. Since it is the church that is in need of the money, we should endeavor rightly to inform the congregation and the community what the church is and what it stands for; and by reason of what it has done and is doing, it has certain claims upon every member of the community. It should be known, for example, that the church is a positive influence for good in the community as well as a positive force against every form of evil, and because it is that and much more it is a most valuable asset to the community. It is the one institution that brings men face to face with the verities and realities of the spiritual life. If this were clearly perceived people would feel some obligation to contribute to the support of the church. It is a curious phenomenon that so many people turn to what is new because they do not rightly evaluate what is old and good and is capable of being made better.

As a preliminary then to the raising of money, it would be advisable for the minister to prepare the way by such thoughts as we have briefly indicated. From that he should go on to a brief recital of the facts bearing on the money needed for the local church extension work or whatever the money is required. The minister's best service, as a rule, will be in preparing the way by council and prayer and allowing the officers of the church, assisted by competent women, to carry out the ways and means of raising the necessary funds. In the raising of money, the idea of detachment is a good rule for the minister to observe. This does not necessarily mean lack of interest or lukewarmness. It only means that he can do

* In the April number we had a brief article on "Our Readers and Their Problems." One of the problems mentioned was that of "Church Finances." The above article deals with this question and is the first of a number on church problems that will appear in the pages of the Review.

much better service for the church and community by a ministry that is inspirational and instructional. His prime business is the immediate and pressing one of nourishing the souls that belong to his congregation, and he can advantageously leave to his officers and the others the work of raising funds to meet current obligations.

So many appeals have to be made from the pulpit for money that it would be advisable to employ at intervals such a method as the house-to-house canvass. Whether such a method be adopted or not, the one thing that must not be left undone is the awakening of every individual concerned to his responsibility. This done by intelligent men and women would accomplish much more than the immediate work of raising the stipulated amount of money. It could be made a means for disseminating information con-

cerning what the church is doing through its varied departments, the Sunday-school, the Young People's Society of Christian Endeavor, Prayer Meeting, and Aid societies, &c.

Where a house-to-house canvass is undertaken there is a decided advantage in going in pairs rather than alone. What is lacking in one may very often be met by the other. In many cases it will be found that the prospective giver will be unable to contribute ready money. In that case pledge cards should be available. Where the labor is divided among twos it will not take a very long time to cover the entire list of names on the church books as well as the members of the congregation. The evenings set aside for soliciting should, of course, be wisely chosen. A good maxim for all those who take part in soliciting money is "According to your faith be it unto you."

THE CALL OF THE VILLAGE

The Rev. JAMES C. RAWLINGS, Bradfordsville, Ky.

OUR growing urban population with congested districts, frequently inhabited by foreigners and hordes of the most shiftless and vicious of American-born men and women, calls upon us for serious thought and intelligent effort. Patriotism, if nothing else, demands that something be done, while the Church realizes that the modern city is throwing her a challenge which is putting her resources to a severe test. It develops also that, with the increasing problem of the city, there is a change of conditions within our rural sections which should elicit proportionate concern. With the rapidly increasing price of farming lands, the tendency of land-owners to move to the city or small town, leaving the farm on the hands of tenants—a more or less transient class—and with the large number of foreigners settling many localities, we face the question whether or not twenty-five years hence our old historic country homes shall be a memory and what shall be the character of our rural population. Shall the country be occupied by a people whose former habits of living, social ideals, and religious training will hold country life to even its former attainments? Much depends upon the ability and patience with which the changing condition is met. If there is an energetic and persistent desire upon the part of rural

inhabitants themselves to develop a higher intellectual, social, and religious conscience, great strides are already made. Country people need a larger appreciation for their work, worth, and ability, and every agency which may stimulate in this direction should be brought into action. There must be some constant and intelligent constructive force developing an influence within and through themselves. There is no more potent factor in this progress than the country church. The highest ideals are exalted by the Christian religion and the presentation of the gospel as a divine force needed in transforming every human life is the essential business of the Church. This, however, supplemented by a sane and practical application of the teaching of Jesus to every phase of country life will be fruitful.

The essential duty of the Church is not to teach the farmer the latest and best methods of farming, but to inspire him with such ideals that he will voluntarily seek the highest efficiency in every interest of life. The Church may not teach the tenant much about plowing, but should lead him to be such a man that he will regard every bit of his work as a sacred trust and will conserve the interests both of himself and employer by painstaking and conscientious devotion to all tasks.

Country people need a better standard of ethics in dealing with each other, a broader and more charitable regard for the interests of others, a wider view of duty to society, a larger confidence and hope and a more intelligent and complete consecration to their welfare.

If municipal and philanthropical agencies are striving to eliminate the city slum, why should not the people of the country be just as seriously interested in a crusade against the illiteracy, indifference, and immorality infesting the village and even remote sections of the country? Aside from the congested conditions and intense poverty, there are cross-roads towns and even isolated cabins which show as deep squalor, ignorance, and sin as in the city, and the influence is proportionately bad upon the community.

To meet these issues we need a more ardent leadership, better equipment. To this task the authorities of the Church are beginning to give serious consideration. A more intimate and sympathetic relationship with the city pastor and congregation may avail something, but a heeding of the call for leadership in the neglected fields, even at a sacrifice of ambition in other directions, is sorely needed. Yet there is a crying need that country people shall strive among themselves to maintain a leadership with constituencies constantly reaching after better things.

Let our rural folk learn how to get together and make a long steady pull, not for faction or clan, but for the uplift of the greatest number. They should protest with ecclesiastical leaders against the useless waste, the folly, and often petty sin of trying to maintain three or four struggling organizations in a community where one well-equipped church with capable pastor, comfortably situated and adequately paid, could serve the community. We should quit wasting money in lofty towers, cupolas, alcoves, and useless fixtures and build our country churches so that some social and literary advantages may be secured and wholesome recreation afforded, both in winter and in summer, thus transforming these buildings from lonely damp structures, opened occasionally, to active and constant forces. Why should not these features which are successfully supplementing preaching and worship in the city church be used with equally good results in helping to pro-

mote an interest and procure development for the sparsely settled places? Every agency producing a spirit of cooperation and deepening personal responsibility is a prime element in this undertaking.

The writer of these suggestions was reared in the country, but has served a number of years as pastor of city churches, four years of the time being in charge of all the preaching and pastoral work of an institutional church in a large Western city. About a year ago, feeling the need of relaxation and rest and having asked to be relieved for a year, the time has been spent in his native Kentucky village, about seventy-five miles south of Louisville. Altho three Sunday-schools were being conducted in the village of about three hundred, yet very few men were in any of them. Last December a teacher with three young men met for the organization of an adult Bible class for men. Only men who were not in any class were eligible for membership. After a few weeks, a complete organization was effected with a good corps of officers and committees. During the year about sixty men have been enrolled. Doctors, farmers, clerks, painters, carpenters, tenants and men of almost every occupation in a village surrounded by an agricultural territory, are included in the list. Since this organization the attendance in this particular school has been from three to four times as large as during the preceding year. The collections are perhaps six times as large, besides which the other schools in the village have been perceptibly stimulated in interest and attendance. While the members are adding to the efficiency of their own school, there have gone out from the class teachers and helpers for the other schools, and a number have identified themselves with the various churches. Monthly social and business meetings have been held and they aid in holding the members together. The work has effected a restraining and helpful influence upon the community as evidenced by frequent reference to the movement. Recently an elaborate and well-appointed banquet was served by the class, there being in attendance about one hundred persons, each member being entitled to bring a guest. A local physician made an efficient toastmaster and the speeches by members of the class surpassed many I have heard on much more pretentious occasions. The expenses were

met by membership contributions and all bills are paid by check through the treasurer. Frequent reports are made to the county papers and the class picture has appeared in local and other publications. During the summer a small amount of literature has been distributed to neglected neighborhoods near-by, and the hope is being cherished that before many months representatives from the Truthseeker's Class will be helping in other classes of men in school-houses or other places, within a radius of a few miles, thus making the village church the center of an influence which shall touch even the remotest inhabitant in the adjacent territory.

Card Suggestions

THE ANCIENT GOSPEL IN MODERN FICTION

EIGHT SERMON-LECTURES ON THE LAST SUNDAY EVENING IN EACH MONTH AT FIRST CHRISTIAN CHURCH BY THE PASTOR, EDGAR DEWITT JONES

October 26, 1913—"THE INSIDE OF THE CUP," by Winston Churchill. Matt. 23: 26. "Cleanse first the inside of the cup and of the platter that the outside may become clean also."

November 30, 1913—"JOHN BARLEY-CORN," by Jack London. Prov. 20: 1. "Wine is a mocker, strong drink is a brawler, and whosoever erreth thereby is not wise."

December 28, 1913—"V. V.'S EYES," by Henry Sydnor Harrison. Ps. 18: 35. "Thy gentleness hath made me great."

January 25, 1914—"MY LITTLE SISTER," by Elizabeth Robbins. Joel 3: 3. "And they have cast lots for my people and given a boy for an harlot and sold a girl for wine, that they might drink."

February 22, 1914—"THE PRICE OF PLACE," by Samuel G. Blythe. 1 Tim. 6: 10. "For the love of money is a root of all kinds of evil."

March 29, 1914—"THE GREAT ADVENTURE," by Louise Pond Jewell. 1 Cor. 15: 55. "O death, where is thy sting?"

April 26, 1914—"THE IRON WOMAN," by Margaret Deland. Prov. 22: 6. "Train up a child in the way he should go and when he is old he will not depart from it."

May 31, 1914—"CEASE FIRING," by Mary Johnston. Isa. 2: 4. "They shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

[This announcement is issued in the form of a card $6\frac{1}{4} \times 3\frac{1}{2}$ inches.—Eds.]

TEN GREAT QUESTIONS

Asked and answered Sunday evenings at THE FIRST PRESBYTERIAN CHURCH ON WALNUT HILLS,

Gilbert Avenue and Locust Streets

The pastor, Frederick Nelson McMillin, will strive to answer these questions on the dates named at 7: 45 P.M.

Sept. 28. Is there life after death?

Suggested by the declaration of Sir Oliver Lodge.

Oct. 5. Is capital punishment justifiable? Repeated by request.

12. Is it ever justifiable to tell a lie?

19. Is the world growing better or worse?

26. Which is the true church?

Nov. 2. Is there a hell?

9. Is the "Inside of the Cup" a true picture?

16. Is there any salvation apart from Jesus Christ?

23. What sort of a place is heaven?

30. Am I my brother's keeper?

Show this card to a friend and keep it for reference. Everybody of all creeds and nationalities welcome. Good music, a comfortable church, and a kindly congregation.

[The size of this announcement card is $5\frac{1}{4} \times 3\frac{1}{2}$ inches.—Eds.]

How I "Bag" My Illustrations

JOHN F. COWAN, D.D., Kohala, Hawaii

I READ all my newspapers, magazines, reviews, books, with a blue pencil at hand. Any incident, paragraph, or entire story or article that will lend itself to illustrating Bible truths, I mark on the margin of the page, underscoring some word indicating the classification in which I shall put it or, if no such word is found, writing the proper heading, as, "Giving," "Forgiveness," "Influence." I carry the number of the page to the cover or a blank page, and when I am through with that periodical or book I pencil a big "C" in a conspicuous place to show that I have gone through it.

Once a week I transfer these "finds" to my card index, making the classification headings on the cards in red ink, and the entries in black; thus:

"GIVING. Epis. women, N. Y., give \$150,000 one offering. Out., Jan. 1/14, 25."

"Out." is my abbreviation for *The Outlook*. When I have entered all the marked passages on my cards, I blue-pencil an X on the paper, to show that it is *pas*, as we say in Hawaiian for "finished." The periodi-

cals are shelved, convenient to my desk, in chronological order. I can reach any one of several hundred without getting out of my chair.

I have now two card-holders with hinged lids to keep out dust, capacity of each 1,000 cards. When necessary, I can use backs of cards and double the capacity. On these 1,000 cards I have more than 10,000 illustrations. My guide cards run: "Aa-Ad," "Ae-AI," &c., to facilitate quick finding. For the same reason I use a pink card for missions, a blue card for temperance, a yellow card for "Bible," &c. These card-trays cost about \$2 each, and the cards, \$2 per thousand.

By and by, when my piles of periodicals become too bulky to make finding easy, I begin to clip from them, filing the clippings in Globe transfer cases, 12x12x3 inches, which are indexed and can be bought for fifty cents each—some makes even less. The index pages are large and may be used to note briefly each addition under "A," "B," &c., so that a glance down the page shows what you have.

When I make use of an illustration, I stamp the date on the line on the card which indexes it, also on the printed item itself,

and the page number on front of periodical, or in blank page of book. As I never use the same illustration twice, when all the lines on a card are so stamped, I take them out.

Poster Advertising

THE working out of a life principle—"the expulsive power of a new affection"—was forcibly illustrated when a speaker at the annual convention of the Poster Advertising Association in Baltimore last June proposed "to utilize the advertising space at the disposal of the Association in slack seasons for conducting, free of charge, a campaign of its own for the uplift of children throughout the country." Last December they carried out their resolution by displaying on over six thousand billboards of cities and towns throughout the country the Nativity pictures. The pictures were nine feet wide and twenty-one feet long, and printed in eleven colors. The inscription on the poster was as follows: "Ask your Sunday-school teacher to tell the story." The committee of fourteen men named by the Association are planning to illustrate other appropriate subjects—patriotism, for example.

MID-WEEK PRAYER AND CONFERENCE MEETING

May 3-9—The Effect of Thinking on Character

(Prov. 23 : 7; Ps. 119 : 59-60; 2 Cor. 3 : 18)

FREQUENTLY the statement is made, "I can not help my thoughts," meaning, "they are automatic and beyond my control." This is a mischievous half-truth. Were it wholly true, character would be the result of chance, of adventitious circumstance. While thoughts are in part the response of the mind to external stimuli and so in some degree involuntary, thinking is under the control of the will. That is to say, irresponsible thoughts may be transmuted into determined thinking. We may either repel and suppress thoughts, whether good or ill, or encourage them by harboring or dwelling willingly upon the subject of them. This is a function of the will; that is to say, their control is a duty. An evil-minded man is such because he has transformed evil

thoughts into evil thinking, has allowed bad thoughts to open doors in his soul and form channels in his mind. He soon becomes alert for that which is polluting, far-sighted in discerning it, and hospitable to its reception. He forms a habit, and habit becomes character. No more fundamental pedagogical principle exists than this, and its enforcement upon all ages in the home, the school, the church, and in society is a never-ending duty. The pure minded habitually entertains pure suggestions and repels impure suggestions.

The first step in character building is then the inhibition of low and unworthy thought by avoidance of its externalization in word and act.

"The moving finger writes, and having writ,
Moves on. Nor all your piety nor wit
Will lure it back to cancel half a line,
Nor all your tears wash out a word of it."

Vergil personified scandal or evil report

(*Fama*) as one who grew by feeding on that which she uttered. He registered a profound psychological fact, which is, however, as true of good as of evil. It is, therefore, equally a duty to encourage healthy sentiments by expression of them in word or deed. A good thought transmuted into worthy utterance or action becomes an unalterable fact registered in the current of life. Such a thought may be, and generally is, the furrow which subsequent thoughts follow, widen, and deepen. The appreciation of others is fostered by giving utterance to it; the pessimist is what he is because he entertains and expresses only gloomy estimates of life and persons. On the other hand repression of good sentiments is a pathmaker for the advance of their opposites.

That man may be described as having "much character" who entertains and lives thoughts that are broad, high, and deep. Subtract these qualities and you get, respectively, the Pharisee, who has a restricted life because he has only narrow conceptions, bounded by formal and external prescriptions and prohibitions; the *roué*, who is base because he thinks low thoughts that enliven the bestial; and the fool, who is what he is because his mind is like a shallow lake which when stirred becomes both muddy and dangerous. Develop character by broad, deep, and high thinking.

May 10-16—A Soul Test

(Rom. 12: 9-18)

The supreme test of a soul brings out the character of that soul. The test which the apostle proposes differs materially from that which results in a deed that men call heroic. Such a deed is usually the response to a sudden emergency, in which there are elements that are uncommon—extremity and immediacy of need, or importance of the issue, perhaps life or death. These call out unusual powers of response and action—powers usually in reserve and unused. Often such response and action are automatic, perhaps partly subconscious, certainly impulsive; tho of course even here essential character will determine the kind of reply to the call.

Paul proposes a very different kind of soul test in these well-known verses. He

calls for the continuous, habitual, every-day exercise of certain qualities of mind, heart, and body. These qualities are of high degree, which we should endeavor to make our common possessions. "Abhor evil," the apostle says, "hold on abidingly to the good (the tenses are present, expressing habitual action); attend spiritedly to business with the conviction that thereby you are doing God's work; be gladly hopeful, charitable, sympathetic, not resentful nor revengeful, but forgiving; preserve an unchanging poise of temper, and be peaceable and humble as well as above board; do this with your whole soul all the time."

The test here proposed is the homely but arduous one of "continuance (or patience) in well doing" (Rom. 2: 7)—far more difficult of accomplishment than the occasional rising to an emergency. It is that which Daniel met (Dan. 6: 16, 20): "Thy God whom thou servest continually." To satisfy it is the aim and ideal of the Psalmist, in whose mouth the word "continually" so often recurs (Ps. 34: 1; 70: 4; 1 Chron. 16: 11, &c.); of personified wisdom (Prov. 6: 21); of prophecy, "wait for thy God continually" (Hos. 12: 6); and of the writer of the epistle to the Hebrews (13: 6). To express the urgency of this idea of continuous, never-failing effort the writers of the Old Testament and the New almost exhausted the synonyms of the Hebrew and the Greek. It is to be the response to the never-sleeping care of the Shepherd of Israel (Ps. 121: 3, 4), the only means by which man can attest his gratitude or attain his highest possibilities.

"So much as in you lieth"—here is a test, a challenge to the highest and best in man, to the patient and continual performance of duties great and small, which brings blessing in an ever-developing best.

May 17-23—The World Vision

(John 3: 16; Matt. 23: 19-20)

The history of the world is a history of expansion. Evidences of this we see almost everywhere. Look at the business world with its steadily increasing trade or the stupendous wealth of the civilized nations amounting to \$444,800,000,000. Or look at the growth of our own population and territory—from the original thirteen states, with

a population of less than 4,000,000, we have grown to forty-eight states, with a population of 97,337,000. Or we may turn our eyes across the seas and look at Great Britain's limited home area of 121,391 square miles, with a population of 45,221,615, to that we have to add what now belongs to her dominions, 13,123,712 square miles, with an estimated population of 434,286,650.

Expansion is not limited, however, to these matters. There has been a wonderful growth in ideas among the nations of the world. Narrowness of vision, for example, is gradually giving place to world vision. As never before we are now thinking in terms of what is good not for our own selves or for our country, but what is good for the entire world. The right kind of patriotism is never inconsistent with cosmopolitanism.

In a recent address before the University of Manchester, Viscount Morley said, "Men in general are but rarely conscious of *Weltanschauung*. (A view of the purpose of the world as a whole, or the course of its events, forming a cosmology or philosophical apprehension: literally, world-view—*Standard Dictionary*.) For them the world, in this wide comprehension of that commonest and most fluid of all our daily words, is no object to their thoughts. Yet all the time in some established creed, consecrated form, or iron chain of silent habit this is what fixes vision, molds judgment, inspires purpose, limits acts, gives its shades, color, and texture to common language."

Surely, the *Weltanschauung* is something we may earnestly covet if we have it not. We now see clearer than ever that the world is an organism, and that, like the individual, it has many members, but all the members of the organism, being many, are, in the words of Paul, "one body." No one of these members (or peoples) can say to the other "I have no need of thee," any more than the eye can say to the hand, or the head can say to the feet, "I have no need of thee."

This we do know, that they are all indispensable to the proper functioning of the organism which we call the race, or the world of persons. And after all, is it not true that the great work of physicians and missionaries sent out by the churches is just to help the world to function properly to keep things so moving that each man and woman may perform his and her part in a Christlike way?

May 24-30—The Vision of the Ideal

(Rev. 21:1-4)

Why do we need a vision of the ideal? Because our nature demands it; because that which is visible, that which we call real and practical, does not meet all the requirements of man's nature. The practical side of life, we must admit, has a strong hold upon us and the reason is not far to seek. Morning and evening, not to speak of midday, the hunger instinct makes itself felt and has to be satisfied. And that is but one of many necessities, yet when all is said concerning the practical side of life we have to acknowledge that the nature of man is not circumscribed by bread, clothing, shelter, and other comforts. We know by experience that there is a hunger that earthly bread can not satisfy. How sad it would be if the terminal of man's needs were his stomach. Then there would be no hope. Far otherwise is it—for man is so made that by the imaginative faculty he can see the reality afar off. "And I saw a new heaven and a new earth."

Out of the gloom, misery, and hardship of this life, can you see London and New York redeemed? Can you see the squalor and corruption, the sorrows and heart-griefs of these great cities made to be no more? To see all that is to see God at work in the world. God has implanted this longing for himself and the better order within us just as he has the hunger instinct, and we be to us if we do not use it.

What a pleasure there is in dreams, not dreaming! What a satisfaction there is in constructing our own utopias! Aspirations and ideals mean much to the individual and they have meant very much to the human race. The vision of the ideal not only lifts us upward to see the coming of the better day, but it nerves and inspires us to labor for that time and therein lies the great joy of life. We must ultimately become what we are in our best moments.

Jesus had his vision of the ideal. He saw a new social order afar off wherein all the members would be actuated by the spirit of unselfish service. That order he called the kingdom of God. Before this kingdom can be realized as a power in the world it must be set up in the life of the individual. Have you a vision of what you are capable of being?

◀ Studies in Social Christianity ▶

Edited by JOSIAH STRONG, D.D., LL.D.

DIVIDENDS VERSUS THE HOME

THIS somewhat startling title is justified by the remark of a manufacturer quoted in the lessons: "Without child labor, no dividends." These frank, even brutal, words express a definite economic fact. Why are women and children in industry? To furnish cheap labor. Cheap labor means larger output, less expensive output; that means dividends, larger dividends. The sooner we acknowledge this perfectly obvious, bald fact the sooner shall we arrive at something like sanity and clarity of thought on this subject. Why, for example, must the fight for even a respectable child labor law in Pennsylvania go on and on for fifty years? Who was blocking the legal machinery? Who maintained a powerful lobby at legislatures? Who paid the best legal talent to devise cunning amendments, plan tedious delays, secure court judgments on every conceivable technicality? Did the poor parents maintain this long, expensive campaign to secure the pitiful wages of their children? Similar contests have been going on, are still going on all over the country for the sole purpose of putting larger dividends in the pockets of employers. This is not a theory. It is not an argument. It is a plain statement of history. He who runs may read.

The old time-worn plea is still doing full duty. "If I do not do this the other man will, and so put me out of business." That other sinner has been the convenient pack horse for carrying the worthless arguments and burdens of conscience of the would-be respectable, from time immemorial. One must respect the open, man-fashion frankness of the statement: "We use the women and children to get bigger dividends."

Is it not time for the churches of the country to say with equal frankness to business men, If your business can not be run

without this destructive exploitation of the mothers and children, we will excuse you and your business from further part in our economic system. Your business is not necessary to the community. Furthermore, the man who is willing to conduct such a business is an undesirable citizen. He is a social enemy. He is doubly a sinner. He knows exactly what he is about, and he is doing it for the basest of reasons. Is it not time to put the finger definitely upon this evil and say pointedly, Thou art the man? Many first citizens and many a first family in the best pew might be made very uncomfortable by this bit of old-time righteous handling, but who shall say that such thorough, even drastic, treatment of the subject would not hasten the day of adequate laws, honestly enforced? This "other-man" argument is worn out. Doing evil that good may come, especially to my pocket, is as contemptible as it is old. We have only to point to upright men and corporations who conduct their business on the principle of a right service to the community, to confute this ancient and worn-out fallacy.

Do we not also here come upon a fine large work for women in behalf of the working woman? Women of wealth should demand a full knowledge of the character of the family dividends. It is quite certain that if the women in many of our old Brahmin mill families knew that the luxury in which they live is bought by the blood and souls of women and children, they would demand a rehearing as to the family income from the foundation up. When Christian women begin to ask in determined seriousness, Have I a clean bill of right to this palatial house, these servants, this lavish display of jewels and dress, this elegant leisure? the husbands might be forced out of their often guilty silence as to how they get the money for their great establishment.

J. H. E.

PRINCIPLES FOUR AND FIVE*

"THE ABOLITION OF CHILD LABOR." "SUCH REGULATION OF THE CONDITIONS OF TOIL FOR WOMEN AS SHALL SAFEGUARD THE PHYSICAL AND MORAL HEALTH OF THE COMMUNITY"

May 3—Measure Number One *Prohibition of Child Labor*

SCRIPTURAL BASIS: Deut. 4 : 9 and 11 : 19 plainly inculcate the moral teaching and instruction of youth. Prov. 22 : 6 shows the effect of this upon the after life. Numerous Bible instances and passages illustrate the same, notably the story of Samuel (1 Sam. 1-3); and the references to Timothy (2 Tim. 1 : 5). We see Christ's preparation in his youth in Luke 2 : 46, 51.

THE PRESENT SITUATION: No one knows how many children in the United States are at work for wages. The child-labor statistics for the census of 1910 are not yet available. We count our people and our possessions rapidly and carefully, but not the little children who help earn our dividends. The national government appropriates \$7,699,000 a year for the Bureau of Plant and Animal Industries; for the Children's Bureau it spends \$31,000 per year! There are some guesses as to the number of children at work for wages, but for counting we still have to go back to the census of 1900.

According to the census of 1900 there were 1,750,178 children at work for wages between the ages of 10 and 15. All students, however, are agreed that this was an understatement. In the States large numbers of children were not counted at all. Nor did the census even attempt to count children at work for wages under the age of 10. How many of these there are no one knows, but there are hundreds of them in New York City, Chicago, and even in smaller cities. Mr. Owen B. Lovejoy, secretary of the National Child Labor Committee, estimated in 1906 that there were nearly two million children employed. He thinks that legislation since has somewhat reduced the number under the age of 15, but has increased it between the ages of 15 and 16.

Taking the ages up to 16, the number of wage-earning children had increased from

1880 to 1900 over half a million. Child labor grew faster than the population in these twenty years. In 1880, 16.8 per cent. of all children were at work for wages! In 1900 the percentage had risen to 18.2. Since then Mr. Lovejoy estimates that the increase in population and in the demand for child labor about offset the decrease of child labor through child-labor laws. That is, with all the laws we have passed and all the anti-child-labor agitation, we have only just held our own. In one line of production, in manufacturing, the new census of 1910 does indeed show a slight decrease in the percentage of child labor, tho an absolute increase.

THE MEANING OF CHILD LABOR: Compare the hours of child labor with children's hours at school. Most schools average 1,000 school hours during the year (which means about five hours per day, five days in the week, for nine months). But many children in factories have to work 2,600 hours, ten hours per day, six days a week, ten months in the year. There are about 2,663 hours of sunlight in ten months, outside of Sundays. Thus these children have in a whole year only fifty-three hours of sunlight, outside of Sundays, in which to play, which amounts to one hour a week.

Child labor increases crime and immorality. Much of the child labor on the streets, especially among the boys, is night work. This turns night into day, boys into older men, and innocence into evil. Much is being done by boys' clubs and other agencies for street gamins, but our civilization is developing evil faster than philanthropy can remedy it. What we need is not philanthropy but justice. Parents should be paid enough so that they will not need to live by the labor of their children. Said Mr. Richard K. Conant, chairman of the Massachusetts Child Labor Commission:

"In fifty years children's hours have been reduced six hours per week—from an eleven-hour day to a ten-hour day. This is the first

* A Study of Legislative Measures suggested for the carrying out of the Principles of the Federal Council of the Churches of Christ in America.

material reduction in hours of labor that the fourteen-year-old children have ever had. Since we began the study of the child-labor problem four years ago in Massachusetts, we have realized that the long hours of these children was the most widespread reform immediately necessary. It had for a longer time been apparent to the National Child Labor Committee which had been comparing Massachusetts with the other States already giving this benefit to their children. Fourteen other States now have this provision. The people who condemn the legislature have been making a mistake in failing to ask the children what they think of the law. These children are to be Americans, and they must not continue dull, listless, unintelligent, old-world slaves."

But note that in Massachusetts in 1914, children of the age of fourteen can still be worked ten hours per day.

Often the work given to children is most dangerous. Statistics show that proportionally twice as many children suffer industrial accidents as adults. A large number of boys are maimed in industry and go through life minus a finger, hand, eye, arm, or leg. You can see them in any coal or factory town, victims to greed.

Child labor robs the child of his right to go to school. Long ago Lord Macaulay said:

"Intense labor, beginning too early in life, continuing too long every day, stunting the growth of the mind, leaving no time for healthful exercise, no time for intellectual culture, must impair all those high qualities that have made our country great. Your overworked boys will become a feeble and ignoble race of men, the parents of a more feeble progeny. If ever we are forced to yield the foremost place among commercial nations, we shall yield it to some people pre-eminently vigorous in body and mind."

WHY WE HAVE CHILD LABOR: No normal parent who can prevent it or thinks he can prevent it willingly puts his little child to work for wages; no manufacturer or merchant for his own pleasure employs a little child or an overworked woman. Child labor is one result of the low wages of the father. The child-labor problem and the woman-in-toil problem are but parts of the wage problem and the social problem.

There must be a federal law not controlling but prohibiting child labor. It is commonly estimated that 25 to 30 per cent. of the employees in Southern cotton mills are children. If such a condition of cheap labor prevail in the South, how long can Connect-

icut and Massachusetts and Rhode Island withstand that competition? In a strike in the silk mills in Paterson, N. J., two of the employers stated that they knew they were paying wages too low, but that they could not pay any more in competition with mills farther south where there was less industrial law. Some of the New Jersey mills are planning to go to Southern States where the child-labor laws are less strict. These two Paterson manufacturers said that what the country needs is a federal minimum-wage law for all States.

Ex-Senator Beveridge has said:

"Only the nation can stop this industrial vice. The States can not stop it. The States never stopped any national wrong. To leave it to the State alone is unjust to business, for if some States stop it and other States do not, business men of the former are at a disadvantage with the business men of the latter, because they must sell in the same market goods made by manhood labor at manhood wages in competition with goods made by childhood labor at childhood wages."

May 10-Measure Number Two

Prohibition of Night Work for Women

SCRIPTURAL BASIS: There are few passages in the Bible which refer to woman's work outside of her own home, because in the Old Testament such work seldom appears, apart from conditions of slavery. Yet the relatively high position accorded to woman among the Jews as compared with other oriental races and the still higher conception of her worth taught in the New Testament give abundant Bible basis for all that can be done for woman's protection and elevation. In the Old Testament we have Huldah as a prophetess, and Deborah as a prophetess and judge, while Naomi and Ruth are still held in honor. The New Testament presents Dorcas as a charity worker (Acts 9:36), and Phoebe as a deaconess (Rom. 16:1), while the gospel story makes constant reference to the women attendant upon Christ's ministry, and the early chapters in the history of the Church mention honorable women not a few who belonged to the Church (Acts 13:50; 17:4, 12; 21:8, 9).

THE EVILS OF NIGHT WORK: From the standpoint of economic production, provided the length of working hours be the same, there may seem little direct difference between labor by day and labor by night. But

as a matter of fact, there is the greatest difference. In the first place night work, for women at least, is usually over-time work, not in place of day labor, but added to day labor. There are some trades requiring furnaces where economic advantages accrue from having the operating hours continuous, night and day, either the year around or at least at certain seasons. Under these conditions, arrangements are of necessity made for the operatives to work in shifts in periods at most of twelve hours each, with a tendency to the three-shift system of eight hours each. But these industries rarely employ women except in offices or in packing-rooms which do not need night work. The night work of women is not usually in occupations of this character, but in the least organized industries and for the most part only during certain rush periods, or on certain days or at certain times. Notable examples of these are the laundry business on certain nights of the week, the sweated garment trades at certain seasons—in dressmaking and similar occupations before Easter, in some States just before Christmas, and in the canning industries at the picking season. Added to these are a limited number of more continuous occupations, depending to some extent upon rush orders, as in some cotton, woolen, silk, glove, and hose industries. Night work of this nature, not being continuous through the year or for long periods, is rarely provided for by shifts, and is usually added to day labor. It is protracted over-time work. The temptation to it is great, both on the side of the employers and the employees. The employers have the work just then and can not do it at any other time. It is difficult, if not impossible, for them to call in extra help, unfamiliar with the work. On the other hand the employed women need the employment because it adds at least a little to wages usually very low. The women know, too, that a little later they can get no work at all. Hence the instances in many laundries where in heated moist air women work, week after week, certain days and nights in the week seventeen or eighteen hours out of the twenty-four. This explains also the feverish protracted work at certain seasons in the garment trades, followed by weeks, if not months, of idleness, a situation which both in its overwork and its idleness produces some of the greatest evils of those in-

dustries. Night work thus sooner or later means idle days for most women. It rarely adds to the woman's income; it simply shifts the time of receiving her small pittance.

Besides this economic evil, night work has great moral dangers. The tales of indignities and gross wrongs to which women in industry have been subjected by employers, floor-walkers, or by fellow employees, have been at times exaggerated. It is not these evils which form the greatest wrongs in working women's lives. Comparatively few women sell themselves to their employers, or to any one else, for direct monetary or industrial considerations. Such cases happen, but the horror they cause when such instances do reach the public mind blinds the eyes of even the thoughtful to the farther reaching and no less serious evils which come indirectly through low wages. For one evil employer or department head who is directly responsible for the downfall of a woman or girl in his employ, there are perhaps a hundred employers and shareholders who by paying low wages cause poverty at home, weakened family life and neglected childhood, which are the real moral problems of industry to-day and do far more to lower character than direct solicitation to evil.

THE NEED FOR THE LAW: These considerations point to the necessity for laws prohibiting night work for women. The matter can not be left to the conscience of the employer nor to the organizations of employees, since the need for the law is the greatest in the least organized trades, where intense the seasonal competition gives the conscienceless employer his greatest opportunity, and becomes even to the employer with a conscience his greatest difficulty, while with the employees the greatest need is in the trades the least organized and therefore the most dependent upon restriction by law. The result is that in almost all the States which control women's labor by law, some effort is made to restrict labor by night. This should be done in all States.

One of the measures most needed is to prevent the exceptions to the law which are too common even in States where the law in general fairly covers the point. Such exceptions are made, *e.g.*, in the canning industries during the picking season or in stores and some trades at Christmas time, usually because of petitions or influence brought to bear from the interested employ-

ers. But these are precisely the times when the law is most needed and present the worst instances of night work. Therefore effort should be made both to obtain such legislation and to prevent exemptions from it.

May 31—Measure Number Three *The Minimum Wage for Women*

SCRIPTURAL BASIS: The Bible both in the Old Testament and the New has much to say as to wages and the principles which should govern them. For the Old Testament see Ex. 21: 1-6; Lev. 19: 13; 25: 39, 43; Deut. 15: 12-18; 24: 14-15; Job 31: 13-14; Mal. 3: 5. For the New Testament see Matt. 20: 1-15; Luke 3: 14; 10: 7; John 4: 36; Eph. 6: 9; Col. 4: 1.

THE NEED: It does not require many words or much thought to see the need of raising the wages ordinarily paid to women. Whether the method of the minimum wage is the wisest way to effect the end may be open to argument, but the necessity of some action looking in this direction few can question. Averages often mislead, and yet properly interpreted show much light. The census for 1910 is as yet silent upon women's wages, as upon the number of wage-earning children. The government has published in nineteen volumes a *Report upon Women and Children in Industry*, but one can get from it little but confused glimpses.

For the census of 1900 Professor D. R. Dewey collected statistics as to women's wages in many occupations. For the New England cotton mills he puts the median wage at \$6; in the boot and shoe industry also at \$6; in cigar-making at \$5.50; in the clothing industry at \$4; a decrease from \$4.50 in 1890; in printing \$5. He found an average through the country of \$5.64 as a median wage for women in 1900 compared with \$10.55 for men. If this be the median wage, it must be remembered that a very large number of women receive less than \$5.64. An investigation of the Pittsburg Survey in 1908 found that of the 22,185 women engaged in manufacture and mercantile pursuits in Pittsburg, three-fifths received less than the bare necessities of life, with no allowance for laundry, recreation, books or magazines, or other sundries. In New York City in 1908, of 543 factory girls seeking employment, 150 had received in their last positions from \$5 to \$6 per week;

111 from \$6 to \$7; 101 from \$4 to \$5; 28 less than \$4; only 21 had received over \$10. Taking into account the high prices in New York City, such averages are appalling.

THE MEANING OF LOW WAGES FOR WOMEN: This needs little amplification. A low wage for women means, for one thing, that it is hard to establish a high wage for men, and that means the break-up of the home, and then the death of civilization. Women are developing economic value and trade skill in some occupations rapidly and widely; but on the whole woman's chief value in the market is that she works for low wages. Child labor and woman labor cheapen production and supplant man labor. The presence of low-paid women in the market, therefore, means the lowering of home standards. The effect of this upon childhood and upon all life it needs no words to show.

WHAT THE MINIMUM WAGE IS: The minimum-wage law for women means a law forbidding the payment to any woman of a wage below a certain fixed sum, or below a certain fixed standard. This fixed sum or standard varies according to different laws, and probably should vary according to needs in different occupations and the cost of living in various localities. A woman can live in a country village for a sum on which she would starve in a great city. Says Mrs. M. D. Robins, president of the National Trade Union League in 1913:

"A living wage must certainly mean sufficient reward for labor to provide health-giving food, good clothing, shelter with sunlight and air and warmth and comfort, education and recreation—books and music—sufficient reward to tide over periods of sickness or other unemployment and to make provision for a happy and serene old age. It must give opportunity and time not only for the development of the powers within us, but also for expression of human fellowship."

Altho this be the ideal, the actual minimum wage fixed by different laws is often far below this. The general practise is to leave the determination of the minimum wage to Minimum Wage Boards, which have power to fix a different minimum in different occupations and localities, and also, of course, to allow exceptions and variations.

EXPERIENCE: The minimum wage has existed in Victoria for some 18 years, and on the whole with complete success. Says Sidney Webb of it:

"The extensions of the law have frequently—indeed it may be said usually—taken place at the request, or with the willing acquiescence, of the employers in a trade, as well as of the wage-earners. What the employers appreciate is that the minimum wage is fixed by law and therefore really forced on all employers: the security that the act accordingly gives them against being under-cut by the dishonest or disloyal competitor. . . . We must notice, too, that the application of the law has been demanded by skilled trades as well as by unskilled, by men as well as by women, by highly paid craftsmen and by sweated workers, by the strongly organized trades as well as by those having no unions at all. . . . And it is difficult to believe that the enforcement of a legal minimum wage in all these hundred different industries, employing 11,000 persons (being with their families more than a quarter of the entire population of the State) has interfered with the profitability of industry, when the number of factories has increased, in the sixteen years, by no less than 60 per cent., and the numbers of workers in them have more than doubled. Certainly, no statesman, no economist, no political party nor any responsible newspaper of Victoria ever dreams now of undoing the minimum-wage law itself."

Other countries have been much slower in adopting the law, but it is now being copied throughout the world, so far as it applies to women, with a rapidity unparalleled by any other form of legislation except the somewhat similar law for mothers' pensions. In the United States twelve States now have some form of minimum-wage laws, tho the first of these, the Massachusetts law, was enacted only in 1912.

May 24—Measure Number Four *Maximum Hours for Women*

SCRIPTURAL BASIS: The scriptural basis for this lesson may be found in the constant teaching of the Bible as to justice in all the relations of life, and especially in its condemnation of industrial oppression. For the Old Testament see Lev. 19:13; Deut. 1:17; 25:13-15; Jer. 22:13-17; Zech. 8:16; Mal. 3:5. In the New Testament the Greek word translated "righteousness" in our English version means "justice."

THE IMPORTANCE OF LIMITING THE HOURS OF WORK IN INDUSTRY: This is by no means generally realized. Yet not a few careful economic students believe that the shortening of hours is, at least in the order of procedure, more important than the raising of wages. They hold this chiefly on the

ground that shortening the hours will permanently raise wages, while without the short day the raising of wages will rarely be permanent. The contention is that wages can not permanently be raised, if unaccompanied by a moral and intellectual advance in the workers themselves. Cheap men, it is said, will in the long run get cheap wages, and efforts to raise wages without raising the character of the worker will not be permanent. Furthermore, while men work long hours merely as beasts of burden or hands in toil, their intellectual and moral development can rarely be reached. If a man's life is spent in eating, sleeping, and performing mechanical labor, it is almost impossible to make him much more than an unreasoning animal. Such men will have creature needs, and be satisfied with a creature living. This is the view of organized labor in the United States as distinguished from the Socialist view, and also from organized labor in any other country, save perhaps in Australia and, in some instances, in Great Britain. Socialists and all reformers desire indeed the short-hour day, but only the American Federation of Labor and its trade allies have made the short-hour day their main demand. They desire high wages, and battle for them, but in most cases they work first for the short-hour day because they accept this as the one way to raise wages.

This view is borne out by the results. In practically every case when hours have been shortened, wages have been raised, while in comparatively few instances have wages permanently risen unless preceded, or at least accompanied, by a reduction in hours. Long hours mean low pay and short hours mean high pay. This is generally true because it rests on life principles. The man who has no time for home except to eat and sleep there has no time to realize his own wants or his family's. He does not miss the carpet on the floor, the good range in the kitchen, the piano in the parlor. Rarely does he go to the public library or to educational amusements. The few pleasures he gets are usually animal pleasures. Leisure implies conscious wants; wants create demand, and demand produces supply. The argument commonly made against this, that increased hours of leisure for many workingmen means simply increased hours in the saloon, is not borne out by the facts in the long run. It is in not a few instances a temporary result of

shortened hours. Low-grade workmen for a time, if given an extra half-hour per day, will spend it in the dram shop. But overwhelming evidence shows that this is but a temporary result. An Englishman, Mr. Rae, started to write a book to prove that workmen would misuse shortened hours, but he ended by writing the classic book, *Eight Hours for Work*. He says:

"All experience indorses the wisdom of reducing the hours of labor. . . . The available evidence is unexpectedly copious, and its teaching is unexpectedly plain and uniform. In the course of the investigation I have found it impossible, personally, not to grow a stronger and stronger believer in the eight-hour day. Shorter work-hours have left every nation that has chosen them at once healthier, wealthier, and wiser; and the shortening to eight seems, if I may say so, to be blest above its predecessors."

APPLIED TO WOMEN: Applied to women the wisdom of demanding short hours and establishing legal maximum hours beyond which they may not be employed is for many reasons even more important than as applied to men. Women physically are less able than men to endure many forms at least of continuous work. Many women can endure pain or stand protracted labor for a time better than men, but they do it at nervous cost. In the long run, rarely can they do so, while when women are hurt physically by protracted labor the results are incalculably more serious, both to them personally and to the race, than to men.

Again, there is the greater need for such laws for women because women are less able to organize in their own defense. The reasons for this lie partly in woman's industrial past and in her lack of training; but also in the economic situation which it will take decades, if not centuries, materially to change. Once more, in the kind of work performed by large bodies of women there is especial need for the limitation of hours. Most women in industry do monotonous work, tending some machine or repeating some mechanical operation. In stores they perform work often continually on their feet and wearing upon the nerves. Miss Marot, quoted elsewhere, says:

"In the unorganized trades women are confronted with conditions which exhaust mind and body. The woman worker is 'speeded up.' She feeds handkerchiefs to her machine at the rate of 120 a minute or 7,200 an hour. She must concentrate every

atom of her attention in watching her needle making its 3,000 stitches a minute or 180,000 an hour. In the busy season she must work from 8 A.M. to 9 or 10 P.M., 16½ or 20½ hours per day, and in the dull season tramp the streets for weeks together looking for work."

Such facts and conditions prove the need for laws determining a maximum number of hours beyond which women may not legally be employed. Some of our States have enacted laws upon the subject, but the laws are apt to be vague or inadequately enforced. Conditions vary, too, in different industries. Oregon, California, Wisconsin, and Ohio have introduced the admirable provision that the commissions which determine the minimum wages for women may also determine the maximum hours.

May 31—Measure Number Five *Provision for Proper Hygienic and Moral* *Conditions in Factories and Workshops*

SCRIPTURAL BASIS: Innumerable Scripture passages inculcate care for woman in need (see Ex. 21; Deut. 24: 17-21; 26: 1-13; 27: 19; Lev. 19: 9-10, 25). The prophet Micah gives a striking passage applicable to industrial conditions to-day: "The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory forever" (Micah 2: 9).

FACTS BEARING ON THE SUBJECT: As the most authoritative recent statement upon this subject we summarize here a few general statements from the *United States Report on Woman and Child Wage Earners in the United States*, published in 1912:

"The *Report* deals with a group of between 50,000 and 60,000 female employees, found in 23 different manufacturing industries, and distributed throughout seventeen States. They were a decidedly youthful group, practically half of those for whom precise data were obtained being under twenty years of age, and not quite a fourth being twenty-five or over. In the main they were single, but one-eighth of the group were married. . . . Occupational risks were found of three kinds: Exposure to harmful dusts or fumes, exposure to risk from machinery, and risk of injury from constrained or harmful positions. The most striking examples of the first kind were found in the pottery industry, where a large proportion of the female workers were exposed to lead dusts, and apparently very few precautions were taken to reduce this risk, or to render

inevitable exposure as little harmful as might be. . . . The dangers from machinery were most marked in the various metal-working trades and in paper-box making. The most frequent risk was in connection with various forms of power or stamping presses and the corner-staying machine in box factories. Some forms of stamping presses are absolutely safe and all may be safeguarded, but in numerous cases this fact was ignored and no guards were used. The risk of harm from injurious positions is much less apparent and much harder to be sure of than the risk of machinery. The commonest risk came from continuous standing. There was hardly an industry in which at least a portion of the female workers were not on their feet all day long, and in some it was the exception to find workers seated. . . . On the whole the strongest impression left by the study of this group of between 50,000 and 60,000 women and girls is the absolutely haphazard and unstandardized character of the industrial world as known to them. In general they enter it without preliminary training, picking up what knowledge or deftness they need as they go along. Whether they work in clean, healthful, and comfortable surroundings or in buildings which are an outrage upon health and decency depends largely upon the particular employer they happen to get; in practically every industry both extremes were found. The length of the working hours; the frequency and amount of over-time; the extent to which machinery was used; the extent to which it was safeguarded when used; the subdivision of work and the consequent degree to which the worker's field was narrowed down; the pace at which the work was carried on; provision for light, ventilation, and comfort—these and many other points depend not upon the worker, not even upon the industry, but very largely upon the attitude of the individual employer. Wide variations were found not only within an industry, but even within establishments in the same industry located within the same State or city. And when it comes to the question of earnings, the lack of standardization seems to reach its height. In the main the women were wholly unorganized and seemed to have no idea in regard to wages beyond taking what they could get. The determining factor seemed not so much what their services were worth or what the industry could afford as the individual employer's attitude."

Such a summary speaks for itself as to the need of laws requiring hygienic conditions in factories. Confusion is the point that stands out in the statement, also the lack of standardization. There are sanitary factories and workshops and good employers; but there are also many of the opposite, and for these law is necessary. This report is limited to manufacturing industries, but

conditions in stores are probably not materially different. Some stores, as some factories, have rest-rooms, lunch-rooms, social secretaries, and the like, but a large number do not. Some are extremely good, but more are extremely bad, and the general average, to say the least, can and should be improved. Miss F. G. Ecob as secretary of the Joint Labor Legislative Conference of Greater New York, has made some terrible statements concerning conditions in that State, which we have no reason to believe is exceptional in this respect. She says:

"Most of the industrial States have laws ordering employers to provide sufficient rests for women workers, and to permit their use. This law also is habitually disregarded. Women who stand during a ten-hour day for any considerable time develop broken arches, varicose veins, and serious pelvic disorders. In some industries the danger is increased by the use of machines which are operated largely by the weight of the workers. In certain processes of the paper-box and laundry trades, the worker throws her whole weight forward onto a treadle as often as eighty times a minute. These specific evils are made harder by the general conditions of light, ventilation, and sanitation. Even in factories where the processes would seem to demand adequate illumination, it is the exception rather than the rule. . . . Ventilation would seem to be an unknown science to judge by the conditions in the average factory. Especially where gas is used, the air is usually very bad, and in some factories investigators have been unable to endure it for more than a few moments at a time. To all this must be added the condition of the toilets. They are not often really clean. Often there is no outside ventilation whatever. In such cases the toilet is partitioned off from the shop only part way to the ceiling, and received both light and air from the work-room. In a recent survey of some industrial establishments in New York City toilets were found so dark that the investigator was obliged to use a small electric lamp to make an inspection. Very often the plumbing is allowed to remain out of order so long that the odors are almost unendurable. A factory in New York was found by an inspector to have no other sanitary convenience than a pail, which gave every evidence of having been uncared-for for days."

We have spoken here of the necessity of hygienic conditions; the need of provision for moral conditions we discuss in the second lesson for this month. But the employment of men and women in the same office or work-room shows the absolute necessity for provisions to safeguard morals and health.

◀ Studies in the Book ▶

LIFE OF CHRIST IN THE SYNOPTIC GOSPELS*

Professor JAMES DENNEY, D.D., United Free Church College, Glasgow

May 3—The Prodigal Son (Temperance Lesson)

(Luke 15: 11-32)

THE prodigal son is the chief of all the parables of grace. Standing where it does, it is the crown of Jesus' defense of his own conduct in receiving sinners. If the recovery of a lost sheep or a lost coin is a natural cause of rejoicing, much more the return of a lost son. In welcoming the publicans and sinners who came to hear him (verse 1), Jesus was acting like the father in this parable, whom every one instinctively understands; whereas, in finding fault with Jesus as the sinner's friend, the scribes and Pharisees were acting like the elder brother, whom no one can approve. The story, it has been said, shines in the heaven of humanity with a splendor like that of Orion in the firmament. It can not be explained, but a word may be said on each of the characters.

(1) The younger son is not to be censured for wishing to start in life on his own account. We are all meant for freedom, and it is not freedom itself, but the abuse of it, which is wrong. But when a man will be free, he must take the consequences; if he abuses his freedom, he must feel the frost of it. The younger son in this parable sets out with brilliant prospects and no doubt with high hopes, but it is not long before he comes to loneliness, starvation, and shame. Nothing lower and more infamous could be conceived by a Jew than to keep swine—to herd with unclean beasts and fill one's belly with their disgusting food. It is a true picture of what men come to when they go to the far country and forget their Father's house. It may not be flattering to human nature, but it seems to be the truth, that men rarely repent of their sins till the misery which follows in their train has become intolerable. It was not pure love, nor pure sorrow, but the pangs of hunger and

the dread of starvation, that turned the prodigal's thoughts homeward. It was through suffering that he came to himself. He had been "beside himself" up till now, not in his right mind. But when he came to himself, he thought of his father's house, of the hired men there who had plenty to eat, and resolved to return. We sometimes speak of this as his repentance. But repentance is not just an emotion—feeling sorry for our sin. Everybody sometimes feels sorry for his sins, but not everybody repents. Neither is it just a resolution—"I will arise and go to my father." Many such resolutions come to nothing. It is an act. The prodigal son repented only when he actually arose and came to his father. We should make no mistake about this.

(2) The father is from one point of view the chief character in the parable, so much so that it has been proposed to call it the parable of the compassionate father rather than the parable of the prodigal son. Jesus does not tell us how the father mourned over the lost son—how he heard through others, tho not from the son himself, of how he was doing in the far country—how he tried to win him back again; the one thing on which he concentrates interest is the father's joy in the son's return. He sees him afar off, he is moved with compassion, he runs to meet him, he kisses him passionately. He will not let him say that a hired man's place in the house is good enough for him. He can not do enough, or do it quickly enough, to express his abounding joy that his lost son has been found. He even seems for the moment to forget that he has another son; and the feast is over, and the house bright with lights, and noisy with music and dancing, while the elder brother is still at his work in the field. To the human heart all this is intelligible. This, Jesus teaches, is how God welcomes his lost children when they return; and this is his own

* These studies follow the lesson topics and passages of the International Sunday-school series.

defense for welcoming the publicans and sinners when they draw near to him.

(3) The elder brother meanwhile is outside of all this, and when he comes to hear of it he is anything but sympathetic. He would not go in and share in the rejoicing. The one thing to remember here is that the elder brother is a foil, not to the younger, but to the father. We are not to compare the sons: we are to compare the ways in which the prodigal son was treated upon his return by his father and his brother respectively. The elder brother is miserably unlike the father. But the father does not repudiate him either. He goes out, just as he went out for the prodigal, and invites him to come in and to behave like a son and a brother. Did he go in? The parable does not tell. It could not tell. The elder brother represents the scribes and Pharisees who murmured against Jesus because he welcomed sinners returning to God, and we do not know how the story appealed to them. But it depended on them to say how it should end. If Jesus won them to share in his joy over repentant prodigals, it would be the elder son going in, and the whole house rejoicing together; but if he failed, then the parable would end with one son sulking outside, and the rest of the family happy within. As it is, it does not end at all: it has to be ended by an act which is as yet uncertain.

May 10—The Unjust Steward (Luke 16: 1-13)

To many readers this is the most perplexing page in the gospels. It seems to them as tho Jesus took a bad man, and took him at the very moment when he was doing his worst action, and proposed him then as an example to his disciples. But this is not exactly the case. Even a bad man may display, in the exercise of his badness, such qualities as promptitude, energy, foresight, skill in adapting means to ends; and in respect to these he may very well be an example to people better than himself. Something like this is what we find in the parable. Possibly the story itself may have been suggested to Jesus by some incident of the time, just as the parable of a rich man going into a far country to receive a kingdom, and being followed by protests from his own people, would naturally be sug-

gested by events in the history of the Herods. At all events, interpreters are fairly agreed on what it teaches.

The steward, or man of business, was a careless fellow, who wasted his master's property. When his mismanagement was discovered and it was clear that he must lose his place, he began to think of his future. He had not done so yet: his inattention to his master's interests had extended also to his own. But now necessity came on him, and he had to think of what lay beyond his dismissal. He was unfit to work for his living—to dig I have no strength; and he was too proud to beg. But if he was to have a roof over his head he must do something, and an idea struck him. He would put his master's debtors under such obligations to him that when he was turned out of the steward's house they would receive him into theirs. He put them under such obligations, but at his master's expense. Calling them to him one by one he gave them back the bonds in which they had acknowledged their debts to his master, and accepted in their stead bonds for smaller amounts. He gave one a rebate of 50 per cent., and another of 20, and so on. This was dishonest, but it showed forethought, and it served the steward's purpose. He had friends now who would take him in when his master turned him out. When we read in verse 8 that his lord commended the unjust steward, the lord is not Jesus, but the steward's master: he commended his former steward, not because he had done honestly, but because he had done prudently: he had looked ahead and provided for the future: he was a rogue, if you like, but an intelligent rogue, and his master is disinterested enough to appreciate his intelligence. The last part of verse 8—the children of this world look further ahead in dealing with their own generation than the children of light—expresses the mind of Jesus. It is as if he said, the steward's master was right to recognize his prudence; it is a quality in which the children of the world often set an example to the children of God. And then in verse 9 he says daringly and directly to his disciples, Take an example from this prudent rascal. Look before you. You are all going to lose your present situations. You are all soon to pass into a world where you will need a welcome and a home. Can you do anything to insure

you will find them on that unknown shore? Can you do anything to provide friends in the unseen world? Yes. Charity is the watchword. It will buy the friends you need. Use your money, dishonest as it is—mammon of unrighteousness—to make friends for yourselves, so that when you die they may welcome you to the eternal tents. That this is the general lesson of the parable is not disputed, but it must not be legally interpreted. Luke is keenly interested in all Jesus' teaching about money, and this is one of the boldest and most paradoxical pieces of it. Every one feels that if money has anything at all to do with our destiny it is not what we spend selfishly but what we spend unselfishly that will insure us a blessed future. Jesus of course does not mean that a swindler can purchase heaven by giving some of his ill-gotten gains to the poor. He is not speaking to swindlers but to his disciples (verse 1); and it is Christians who are here warned to look ahead, to think of the future, and to remember that the man who dies without having spent anything on charity passes into a world where he will not have a friend to welcome him. Verses 10-13 are not really part of the parable. They are a series of sayings connected with one another only by the idea of stewardship which pervades them all. It is required in stewardship, says St. Paul, that a man be found faithful; and in verses 10, 11, and 12 the changes are rung on fidelity. Whatever it be we have to administer—material or spiritual—we are not proprietors but stewards. We have responsibility to God, and it is only as we accept it with an undivided heart (verse 13) that we can properly fulfil our trust.

May 17—The Rich Man and Lazarus

(Luke 16: 14, 15, 19-31)

The two verses 14 and 15, which stand by themselves, are the link between this story and that of the unjust steward. Jesus teaches his disciples to use their money in such a way that it will make friends for them when they die. Among those who heard this lesson were well-to-do Pharisees, rich men who loved money, and they laughed Jesus to scorn. "A fine thing to do with your money," they sneered, "spend it on other people!" They thought they knew

better what money was for. It is to answer them that Jesus tells this story of the rich man and Lazarus. It shows what came of a man who had the chance of making a poor man his friend by charity, and did not take it. There are three pictures in which the lesson is developed.

(1) There is the picture of the two men in this world. It is a picture of their state, not of their character. One has everything he can desire, and far more than he needs; the other destitute, diseased, helpless, unable even to keep the unclean dogs from rasping his sores with their tongues. It is sometimes said that the story teaches the crudely socialistic lesson that the world to come will simply reverse the conditions in this world; the rich will go to hell and the poor to heaven. If this were true, we could only infer that the story was wrongly ascribed to Jesus; for as Paul says, we have the mind of Christ, and we know that according to that mind the destiny of men is not determined by what they have, but by what they are. What the rich man was we are not openly told, but it is plainly suggested by the connection of thought in the whole passage. He was a person who had the chance of making Lazarus his friend by doing something unselfishly kind on his behalf, and who let it slip till it was too late. Perhaps he had excuses such as political economy, or the Charity Organization Society, or downright selfishness can always suggest, but Jesus does not refer to these. He confines himself to the facts, which were that the rich man had an opportunity in Lazarus of providing himself with a friend against the day when he had to enter a new and strange world, and that he did not avail himself of it. Why? The only answer is that he was an inhuman man. He did not care for Lazarus, and he did not think that he needed Lazarus more than Lazarus needed him. He was guilty of persistent inhumanity.

(2) There is the picture of the two men in the unseen world. Lazarus is in Abraham's bosom; in the heavenly feast, he sits next the father of the faithful, as the beloved disciple sat next Jesus at the last supper: it is the highest conceivable honor and happiness for a Jew. The rich man is in torment, and wishes at last to have Lazarus as his friend. "Send Lazarus that he may dip his finger in water and cool my

tongue." But it is too late now. The time to secure the friendship of Lazarus was when Lazarus lay at his gate full of sores. They are now separated by an impassable gulf. Each is in his own place forever—the rich man in the place to which his inhumanity has consigned him.

(3) Finally, there is the picture of the rich man appealing to Abraham to send Lazarus to warn his five brothers that they may not come to torment like him. Abraham is unmoved by the appeal. "They have Moses and the prophets," he says, "let them listen to them." As we might say, "They have their Bibles in their hands, and people like Lazarus at their doors: what more do they want to make them human?" There are always those who think that if the invisible world were clearly displayed they would regulate their conduct accordingly; if they saw heaven and hell as plainly as they see riches and poverty, they would never go astray. Jesus did not think so. What brought the rich man to hell was inhumanity; and it is not motives of terror, but only motives of humanity which will make men humane and so save them from the rich man's fate. A conscience taught by the word of God and sensitive to the needs of others—that, and not revelations of the invisible world—is our real safeguard. The golden text (Prov. 21:13) conveys exactly the lesson of the parable, and it is enforced in Jesus' picture of the last judgment (Matt. 25:31-46): Depart from me, ye cursed . . . for I was an hungered, and ye gave me no meat. To the Son of man inhumanity is the one damning sin.

May 24—Unprofitable Servants

(Luke 17:1-10)

Here again we have a set of detached sayings of Jesus. Those in verses 1-4 have parallels in Matthew, that in verses 5, 6 is found with a slight variation in both Matthew and Mark, but the last—the parable of unprofitable servants—occurs in Luke only. We can only conjecture why the evangelist combines them as he does. The great German scholar Zahn puts them under the common heading of *Grave Glances into the Future*. It is as tho Jesus had the perils of the future for the disciples, and especially for the twelve, in mind, and warned them by anticipation.

(1) He began with a warning about scandals or occasions of stumbling. Those who are liable to stumble are called "these little ones." There is nothing in the context to show who are pointed to by the demonstrative "these," but we know from Matthew that this phrase means Jesus' disciples generally, who were a feeble folk, or more particularly the younger and weaker members of this company. It is a terrible thing, and calls down wo from Jesus, to do anything that can make the feeblest and most inexperienced follower of Jesus prove untrue to the Master. It is the highest degree of guilt to lead into temptation, and especially to estrange from Jesus, even one of his little ones: the "one" is emphatic. The connection of verses 3 and 4 with what precedes seems to suggest two particular causes of stumbling by way of illustration. One is injustice. It scandalizes the weak, it makes them doubt whether there is anything in the name of Jesus, when they see people who bear it wronging their fellow men. It tempts them to turn their backs on Jesus altogether. The other is implacability, an unforgiving temper. That also scandalizes not only weak Christians, but people who are not Christians at all. If disciples of Jesus are bound to anything, they are bound to be forgiving; and when they display a resentful and vindictive mood, it is an occasion of stumbling. Yes, people say, that is Christianity; and since that is what it is we will have nothing to do with it. Offenses like this will be given, but wo to him on whom the responsibility for them falls.

(2) It is very hard to find a connection for verses 5 and 6. The use of both "apostles" and "Lord" in verse 5 is peculiar. The term apostles has not been used by Luke since chap. 9:10, and seems intended to distinguish the twelve from a wider circle called in verse 1 the disciples. The saying about faith as a grain of mustard seed enabling a man to work miracles must have been a favorite with Jesus. Mark applies it to the blighting of the fig-tree; Matthew has it both in that connection and in connection with the failure of the disciples to heal the epileptic child; Luke gives it here in a setting different from both. It is not to be literally or legally interpreted. The idea is that faith puts us in contact with God, and the man who is in contact

with God laughs at impossibilities. Perhaps Luke thought of the apostles contemplating their future responsibilities with dismay, and regarded this word as spoken for their encouragement. The responsibilities, Jesus teaches, are not exactly theirs; they are God's, and is anything too hard for him?

(3) The parable of the Servants deals with the spirit in which God's work is to be done. The fault of the spurious religion of Pharisaism was that it induced men to believe that they could make God their debtor, and could claim by right from him a handsome recognition for their work. Jesus teaches that this is an entire mistake. We belong to God, body and spirit, all we are and all we have, as absolutely as a slave to his master; and when we have fulfilled all his requirements we have only done what we are bound to do. We must not give ourselves airs over it; it must be all the joy and honor we wish simply to serve our Lord. We are servants—that is what we are; the word rendered "unprofitable" is perhaps a false reading; and it is not for servants to be Pharisaical because they have done their duty. That Jesus does not mean us to think of God as a slave-driver or an ungenerous master is shown by chap. 12 : 37, where the Lord of the faithful servants is represented as doing far more than is here denied. "Verily I say unto you, He shall gird himself, and make them sit down to meat, and shall come and serve them."

May 31—The Grateful Samaritan

(Luke 17 : 11-19)

Historically this lesson is very difficult, spiritually it is very easy. It is difficult exactly to reconstruct what happened, but it is impossible to miss the lesson intended by the evangelist. In the first words, he recalls us to the scenery of all this part of his gospel. Jesus is on the way to Jerusalem: this has not been mentioned since chap. 13 : 32, and might be forgotten. The American Standard Version says he was passing along the borders of Samaria and Galilee, sometimes perhaps in the one, sometimes in the other: this would explain how a Samaritan leper came in his way. Luke is the first of the evangelists to show any interest in the Samaritans. The Jews had no dealings with them: they hated them as a heret-

ical, schismatic, yet half-Jewish race. But in Luke they are shown in a favorable light. When James and John wanted to call down fire from heaven on an inhospitable Samaritan village, Jesus rebuked them (9 : 52-56); it is a humane Samaritan who figures in the parable as putting to shame both priest and Levite (10 : 33); here it is a Samaritan leper whose gratitude exposes the ingratitude of the Jewish ones. We see the same interest in the second book of Luke's history (Acts 1 : 8; 8 : 5): the gospel is received in Samaria with joy.

Their common misery drew the wretched lepers together: the law forbade them to associate with healthy people, so they associated with one another. Compare the story of the four lepers in 2 Kings 7 : 4. The ten of whom Luke tells observed the law laid down in Lev. 13 : 45, 46; they kept at a distance from Jesus and cried aloud for help. This narrative wants the touching feature in Mark's account of the healing of a leper: "He was moved with compassion, and put forth his hand and touched him." There is no compassionate contact here, as of one who defied ritual impurity, and made men's sicknesses and sufferings his own: Jesus heals the lepers from a distance and without even saying what he was doing. When he tells them to go and show themselves to the priests, as he does also in Mark 1 : 44, a promise of healing is implied; for it belonged to the priest, if leprosy disappeared, to pronounce that it was so, and that the leper was free to mingle with men, and especially to join them again in the common worship of God. It was a test of their belief in Jesus that at his word the lepers set out, apparently for Jerusalem, the great seat of the priests: it was only here, in the Temple, that they could offer as a sacrifice for their cleansing the thing Moses commanded. In the very act of obeying, their leprosy vanished, and it was then that the ten men showed what was in them. One was filled with gratitude. He could not go on, when he saw what had happened, without turning back to express his thanks to Jesus. No manifestation of it was too strong. He praised God with a loud voice and fell on his face at Jesus' feet. A strong emotion in men awakens a corresponding emotion in Jesus, and he was evidently moved by the Samaritan's gratitude as he was moved by the Gentile centurion's faith (chap. 7 : 9).

But he was painfully impressed also by the thanklessness of the nine. All had got the same blessing, but only one showed any sense of it, and he an alien. There is no vice more odious than ingratitude, and possibly there is none more common. Would it be astonishing if nine-tenths of the kind things done in the world were either taken for granted or little noticed and soon for-

gotten? But gratitude has a reward of its own. It unites two souls as they are not united otherwise. In this case it brought the Samaritan leper closer to Jesus than any of the Jewish ones; and the words with which the Savior dismissed him—Arise, go thy way, thy faith has saved thee—confirmed the gift of bodily health and raised it into a spiritual blessing at the same time.

A CRITICAL NOTE—THE MARKS OF POSSESSION

AMONG the many metaphors employed in the Old Testament to express the relationship of God to his people is that of possession. On various grounds God claims Israel as his own. For instance, he has chosen them (Deut. 7:6); and, having created them, exercises the prerogative of a possessor in giving them a name (Isa. 43:1). The other side of this fact of possession—its acknowledgment by the people of God (a useful and fertile theme for the pulpit)—also appears in the Old Testament, but in several striking passages is obscured by infelicities or obscurities of rendering in both A. V. and R. V. Indeed, in these passages suggestive and stimulating homiletic points are missed because the English fails to convey the significance of the original. The Greek and French translations, curiously enough, give the sense quite exactly, the other versions fail. The difficulty has been caused by omission to note that the letter *lamedh*, prefix to a noun, often indicates possession, and in many cases can not with justice to the meaning be translated as a dative ("to" or "for"). Many instances of this use of the prefix are found in the inscriptions of the psalms. It is interesting to note also that this same usage occurs on pottery and on jar-handles recovered by recent excavations in Palestine (see the illustration in the February number of this review, p. 95).

One of the passages in mind is Isa. 44:5. Here the oversight is the more remarkable in that in the first of the four poetical lines the correct rendering is given, but is missed in the very illuminative third line. The verse may be translated thus:

"This one shall say, 'Yahweh's' am I;
And this one shall call himself by Jacob's
name;

And this one shall write on his hand,* 'Yahweh's,'
And by Israel's name shall denote himself"
(or "shall be denoted").

The context is interesting. In verses 3-4 the promise is given that upon the future Israel blessings are to be poured comparable to abundant rain upon a thirsty, tropical land, producing vegetation immediate and abundant. Like this vegetation will be Israel's posterity. When this promise is realized, one after another men will recognize the source of blessing and will register themselves by word and act as the possession of their God. Some of them will say, I belong to Yahweh, and others will write or engrave or stamp on their hands the name of their Lord—Yahweh—as a chattel or a slave is marked with the name of the possessor, or, as so often, on the cover of a book the owner's name is written. They will bear about with them the clear marks of that which was long afterward expressed by Paul in the words, "Ye are not your own, for ye are bought with a price" (Cor. 6:19-20). This as an Old Testament conception is well worth emphasis. Of course it is not peculiar to the Hebrews. The Arabic word *abd* (the cognate of the Hebrew *ebed*) carries the same significance; and the ethnic practices of furnishing temple slaves, who were substitutes for those who gave them, shows the same idea in both primitive and organized religion.

This thought appears in connection with the same word in other passages. In Isa. 19:19 the evidence is less obvious, the upon examination it is not less conclusive and illustrates the idea from another very beautiful point of view. Let us render the verse thus in progressive parallelism:

*Compare R. V. margin.

"In that day shall there be an altar inscribed 'Yahweh's' in the midst of the land of Egypt;

"And beside the boundary a pillar (inscribed) 'Yahweh's.'"

The prophet in this chapter is predicting a universal sway of Israel's God, which must have astonished his contemporaries. Israel had thought of their God as peculiarly their own, who kept his favors for them—his "peculiar people." Egypt and Assyria had been their age-long enemies, who for that fact were supposed to deserve only God's disfavor; while in this chapter the prophet predicts chastisement upon these foes, the chastisement is to turn into blessing, and Egypt, Assyria, and Israel were to be a *Dreisbund* united in service of Yahweh—"Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance" (verse 25). But in the case of Egypt, certain marks of Yahweh's ownership are to be seen. In the land itself the inscription on the altar is to show Egypt's acknowledgment of Yahweh as its God; while at the very entrance—on the border—the inscription on the boundary-stone indicates to the entering traveler that he is coming to a land of which God is the Lord. The conception of the chapter is one of the most beautiful in the Old Testament, and not less remarkable is the figure in verse 19, according to which the significant emblems of altar and boundary-stone are made to acknowledge Yahweh's lordship over the land whose redemption he graciously brought about.

Zeph. 1: 5b is possibly another case of the same kind. A.V. reads: "and them that worship and that swear by the LORD, and that swear by Malcham"; R.V., "and that worship, which swear to the LORD and swear by Malcham." Professor J. M. Smith, in the *International Critical Commentary*, translates, "And those prostrating themselves before Yahweh, who swear by Malcham." He omits the words "that swear" before "Yahweh," finding, among other troubles, a metrical difficulty which he endeavors to remedy by the omission. We venture as follows a different rendering (a little extended, to make the sense clear in the English, tho the Hebrew does not require it): "And those who worship, swearing '(we are) Yahweh's (people),' yet swear (also) by Malcham." As Professor Smith aptly notes (p.

189), epigraphic evidence exists, besides the abundant testimony in the Old Testament, showing that still later than this "Yahweh was under the humiliation of seeing the devotions of his people shared by other deities." Here, then, is an eclecticism inconsistent with real worship of the God of Israel, in that while the people call themselves Yahweh's, they conjoin with the use of his name that of Milcom. G. W. G.

Studies in the Psalms

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THE GRIEVOUS ESTATE OF THE WICKED, Psalm 36

I. THE wickedness of the wicked fully described (verses 1-4). 1. No fear of God before his eyes (verse 1). 2. Flattereth himself in his own eyes (verse 2). 3. The words of his mouth are iniquity and deceit (verse 3). 4. He hath left off to be wise (verse 3). 5. He deviseth mischief upon his bed (verse 4). 6. He setteth himself in a way that is not good (verse 4). 7. He abhorreth not evil (verse 4).

II. The mercy of Jehovah lovingly extolled (verses 5-9). 1. Thy mercy. 2. Thy faithfulness. 3. Thy righteousness. 4. Thy loving kindness. 5. Thy judgments. 6. Thy wings. 7. Thy house. 8. Thy pleasure. 9. Thy light.

III. A continuance of mercy earnestly besought (verses 10, 11).

IV. The destruction of the wicked clearly foreseen (verse 12).

DO NOT WORRY, Psalm 37

I. David's sevenfold cure for worry (verses 1-8). 1. Trust in the Lord (verse 3). 2. Do good (verse 3). 3. Delight thyself in the Lord (verse 4). 4. Commit thy way unto the Lord (verse 5). 5. Rest in the Lord (verse 7). 6. Wait patiently for him (verse 7). 7. Cease from anger and forsake wrath (verse 8).

II. David's seven reasons for not worrying (verses 1-40). 1. Evil-doers shall be cut off (verse 2). 2. Thou shalt be fed (verse 3). 3. Thou shalt have thy heart's desire (verse 4). 4. He shall bring it to pass (verse 5). 5. Thou shalt inherit the earth (verses 9-29). 6. He shall exalt thee (verse 34). 7. The Lord shall help, deliver, and save (verse 40).

Sermonic Literature

POWER OF THE WILDERNESS

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And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about.—Luke 4: 14.

LITERALNESS has been the bane of our Bible reading. It has well-nigh lost precious parts of the Bible to us. Notably this temptation story has suffered, which is both a painting and a drama. Scholars have hastened to show us the exceeding high mountain. Travelers have threaded every pathway of the wilderness. The curious have multiplied words and have even added experiments of fasting for forty days. Painters, who have really been photographers, have shown us Satan with his horns, hoofs, and tail and there was an unmistakable leer on his face. The whole thing has been made disgustingly crude. It has seemed spectacular, unreal, and superficial. Such a stage play would not tempt any ordinary man, much less the Lord of glory. "It is the letter that killeth." Prose is not the language of faith. Eye hath not seen the landscape of the soul. "The natural man understandeth not the things of God." Away with all this crude literalism that blindfolds us, and let our eyes be opened to see in this picture a portrayal of the spiritual struggle that was well-nigh unto death in its awful intensity. Jesus was really tempted and he himself was not really sure of the result. He came near to the brink of failure.

Another error of this literalism has been the mistaking of its Satan for a personal devil.

Man is so slow to find out the regularity of the universe. I suppose it took early man a long time to know that law and not caprice governed day and night, and seed-time and harvest. It is only in our own time that we have found out how unerringly it is a world of law. Even yet people call adversity or death dispensations of Providence, and torture themselves with cruel questionings about "What have we done to deserve this?" Death is as natural as birth, and as much a necessity for the human soul. Temptation is

a law of moral character. It is not the intrusion upon the scene of some devil. Sometimes people have called the tempter Satan, sometimes a serpent. Sometimes the tempter has been fair to see, like the young woman named Pleasure who enticed Hercules. Sometimes it has been evil to see, like the devil at whom Luther threw the ink bottle. But whatever the name or guise, the author of temptation has been thought of as a malevolent spirit of darkness. Temptation is trial, and by trial babies learn to walk, birds to fly, horses to speed.

Another truth in this temptation story has not been sufficiently dwelt upon. Christ gathered power out of his trial. All three of the evangelists mention this. And our text says, "Jesus returned in the power of the spirit into Galilee." We see at once that geography does not concern us here. We are face to face with the soul's landscape. Wilderness in this sense stands for moral tangle and spiritual jungle. It is where the ways are confused and the paths run out.

In the first place, there is the confusion concerning oneself. All vigorous natures experience it. They feel within themselves great powers for subduing the earth and turning its forces into slaves. The question is one of self-assertion. It was the first temptation of Jesus. "Command that these stones be made bread," his self said. He had the power, and why not use it for himself and others? Are not the people crying for bread, and does not the world give them stones, and for fish do not their lords give them serpents?

That cry which came to Christ is most familiar to us. The industrial puzzle is on all our tongues. Amid the clamor about wages and hours and the rights of the workmen, we must distinguish a party loudly condemning the Church as useless and apostate, because it does not become a labor union. This party tells us that in the beginning the Christian Church was a labor movement. The present problem of bread and

butter is all there is to existence. The earth has no sky; man has no spiritual interest; Jesus was a labor leader.

But Jesus was not a mere labor reformer. His Church is not an industrial movement, nor an economic program. Paul was not a walking delegate among Nero's slaves. Jesus was sorely tempted by the poverty and misery he saw to make his messiahship an industrial revolution. It was his first temptation and he turned away from it because "Man can not live by bread alone." His possessions were the need of manhood when the newly rich would be right in their vulgar and ostentatious display of riches. Then in truth they would be the aristocracy of the earth. But it is just that which the wise man always and everywhere, by act and word, has denied, and has been wise because of his denial. A full stomach and a soft bed is the life of a beast of the field; but it is not the measure of the life of a man whose "life consisteth not in the abundance of the things he possesseth." Riches do not make men happy. The wealthy are not wisest. Gold is not goodness.

Is gold greatness among men? Nay, if Jesus had changed stone to bread and every grass blade to gold, he would never have been the Messiah. Material riches can never bring in the golden age. We are not good because we are rich, and we are not bad or unhappy because we are poor. The salvation of the world will doubtless give a man better wage, but a better wage will never bring the salvation of the world. Ease, luxury, selfhood, may go too far. Self-denial was the curb Jesus put upon his ambition.

It is another aspect of the puzzle about oneself which is described in the thought of casting himself down from the pinnacle of the Temple. If his first temptation was to please the proletariat, his second was to please the priest and man of power of Jerusalem. Could he not be the Messiah after the manner the scribes expected? Along that path Jesus might have become a greater churchman than Caiaphas, but he would never have been the Christ. He might have been a nobler pope than Hildebrand, but he would never have been the Messiah.

The path of duty is not always the way of safety. There came a day when Jesus had to become unpopular in order to be true. He had even to break with the priests of his people in order to follow God.

And the sequel is the saddest story of tongue or pen. You know it by heart—its disappointments and heart-burnings; its slanders, its houseless wanderings, its "not where to lay the head," its poverty and pain and prejudice, its contempt of the high-bred and its revilings of the poor. Following duty he was hounded by the mob and hunted by a soldiery. Walking in duty, he was outlawed and fled, a fugitive with a price upon his head. As he followed duty, his disciples saw him betrayed; Peter denied his face; Judas sold him to his death. Duty-doing led Jesus of Nazareth to the court of the high priest, to the tribunal and taunts of the Roman. Duty led up Golgotha's steeps unto Calvary's cross and into the shades of a garden grave. So it ever is—duty is not a bed of pleasure—oft it is a rack of pain.

That is the glory of it. Duty may sometimes lead to the stake, but it always leads to God. Duty does not always lead to wealth or fame or power or pleasure; not always, it often does not; but it always leads to glory and goodness. Duty crucified the man Jesus, but it also crowned him Christ. There is a limit to man's assertion of himself. He may not gather all the fruits within his reach. He must tread the path of self-denial.

The next confusion of Christ concerned the material world. Shall he play the rôle of a king and upon the throne of his father David exact homage from a world? A vision of universal empire springs up in his soul. The thought of his native land in bondage, and the expectation of her people that the Messiah shall free them gives the thought intensity. The expectation of the nation is a tide which, if now taken at its full, will lead him on to fortune.

A man had better fall than win by a lie. A thousand young men have started out to be messiahs. See those who took the way of the world, of wealth and power. There they are, Alexander, Cæsar, Napoleon. Where are they? All dead; one of disappointment, the other on the dagger of his friend, the other an exile amid the ocean; and men are fast forgetting their names. It appealed to Bonaparte, and said: "I will give thee the kingdom of the world," and Bonaparte fell down and worshiped the world of force, and it gave him St. Helena for a prison and a rock in the midst of the raging seas for a dying-bed. I tell you, sin is a blunder. Worldliness is a bankrupt and can never keep its

promise to pay. Its currency is all debased. Success is but a gay deceiver, and never wins, never can win. God Almighty is against it. Out of the failures, as men measure things, there have arisen sublime victories of life. Out of poverties bitter, out of sorrows dire, out of afflictions sore, out of sacrifice that costs blood and treasure, hath God always led forth his heroes and the men and women who are after his own heart. Men call Jesus a fanatic. He doomed himself to failure, they thought, but God did not think so. He was lost, and Pilate pitied him even as he gave him to death—the angels knew better. "Dead and buried," said the Roman soldier; and that is the end of him and his claim, thought the high priest. But what have the ages said about it? "Dead and buried?" Yes, and listen: "The third day he arose from the dead, and ascended into heaven, and sitteth on the right hand of the Father, and hence shall he come to judge the living and the dead." That is the triumph final and complete of him who believed God and worshiped him and him only did serve.

This last is the temptation of our time. In our age gold is the sorcerer and has bewitched man with its glitter. As a civilization, our god is mammon. As a people, we are drunken with our prosperity. We come to education and propose to test it by its earning power. We estimate cities and citizens by their wealth. We vote for presidents because of their commercial policies. Young men come to us across the sea and lay a coronet at the feet of our maidens, and it goes to the highest bidder. Multitudes of young men and women refuse the high duty of home-making because they can not afford it. Men accounted wise say: "There is no place for the Decalog in a political platform," and pronounce Christianity impracticable for the business world because it will not declare dividends. "Will it pay?" is the question on every lip, and on its answer hinge conduct and character. The men before me, you and us all, have been infected with its madness. We have foresworn books and culture; we have deserted the old homestead and the dim-eyed watchers there—hungry unto death for the sound of our voice; we have neglected our little children in all save food and raiment, giving them over, body and soul, to hirelings and lost for ourselves the more gentle than angel min-

istry intended by him who said: "A little child shall lead them." We have cheated youth of its joy and robbed old age of its rest, and we have well-nigh lost the art of home-making and we have neglected the Church and forgotten God—and the words of our mouth and the sole meditations of our hearts has been, "Will it pay?"

Will it pay? Is the getting riches the sole aim and end of man? Will it pay?—this time Christ asks the question—"Will it profit a man to gain the whole world and lose his own soul?" But men not only risk their own souls for gain, but barter their children's. Luxury hath a velvety hand, but, like the tiger, she hath also a claw. Your boy may not die from hardships, but he is dead just the same if he be smothered with flowers.

In these great temptations Christ wrestled with the same problems with which we are all wrestling—problems of self and how to set a limit upon selfish desire, the problem of materialism, and how to burst through the husk and come to the kernel which is the spirit; how to forget the claims of the body by obeying the call of the soul. In self-denial and in spiritual clinging to God, Christ gained his power of the wilderness.

But there was another confusion, which I will call a confusion of the wilderness itself. The wilderness is unexplored. Its paths are confusing. Men can not see the way. Why should there be any wilderness? Why should men be confused by temptation? Why should the sky be overcast with the rain-clouds of sorrow and pierced by the thunderbolts of adversity? Why should the Lord of glory lose his way and wander forty days in the wilderness of doubt and despair and confusion? What has become of the assurance that we are in the hands of the keeping of God and the hairs of our head are numbered? That he giveth his beloved sleep? Betrayed by fortune, we seem to have been forgotten by God.

And yet out of that confusion Christ gathered power. He found that his hunger and weakness and bodily pain and mental anguish brought to him a strength which he never could have had in the highways of open favor. Strength and poise and will and contentment and security and the tenderness of God stole in upon him like the sap in the spring sunshine, and angels ministered unto him.

I will never forget twelve o'clock one noon, when, with a guide and a friend standing by the sea, I turned my face toward an unbounded forest. On our backs were our packs containing blankets and what seemed to us to be a sufficient food supply for our journey. The trees were some of them a hundred feet up to the first limb, and four to six feet in diameter. Many of them had begun to grow a thousand years before Columbus discovered the new world. All about us were the mountains, towering up some 4,000 to 6,000 feet, some of them snow-capped. The rivers came down from their side in torrents and the waters were icy cold. On we went into the forest, sometimes wading the rivers, always drenched to the skin because of the mist which fell constantly from the sea, which made leaves drip and the mold dank. There were precipices to skirt; there were cliffs to climb; there were gulches to penetrate. Sometimes the tangled underbrush compelled us to go on hands and knees for two or three hundred yards. Sometimes in going the distance of a city block we would be obliged to climb laboriously to the top of a fallen tree which might be six feet in diameter and then fall down on the other side, and then repeat that operation perhaps fifty times in that short space. We thought we knew the way, but sometimes we had to blaze our own trail. We would go astray and come to a cliff and have to return and go the other way. We thought we could make at least ten miles a day, but walking until we were nearly ready to drop from exhaustion we could not make more than four miles a day. Our food gave out, and after a counsel the only way was to send the guide back for a new supply and wait for a night and a day on the banks of a roaring river. Our bed at night was a bare rock covered with boughs and one blanket, while the stars were overhead and the mist always falling made rivers down our faces as we slept. We were first tired, then discouraged, then exhausted. It was only after many days that we again came to the sea in a strange place from which we could hail a boat and find our way back to the highway of civilization. But no matter in what dark glens we wandered, we found there the thimble berries, big and ripe and luscious—the sun had been there. No matter how weary or damp the night we would

rest like little children. Sleep always found us. No matter how we might wander in a circle now and then we caught sight of the sea gulls, reminding us that the ocean was not far off. And after a few days we found out that in the ledger of our own physical strength there were entries on the credit side. Muscles began to harden. Footing became more sure. Our endurance was greatly increased. When we were through at last we found ourselves stronger and physically fit as we had not been since the days of our youth. Sunshine, sleep, the birds of omen, increased strength—what were these but the angels of God ministering unto us? When the thing was done, we realized that we were stronger than before.

It seems to me that that and the story in the New Testament point the same way. We have been wrong when we have found fault with the wilderness of life. We have been wrong when we have set down these difficulties and struggles and misfortune to malevolence. We have been wrong when we have thought that these things were the destroyers of men. Just as we travelers found the sun, and sleep, and the birds of promise, and the tides of strength in our little journey in the wilderness, so in the larger moral wilderness Jesus came across self-denial, and spiritual vision, and the healing tides of consolidation. And are not these the angels of God, angels which perhaps rarely come to us in the open country, but never fail in the wilderness of life?

I think the world was never as in our time so disturbed because so many men have lost their sense of God. You pick up a magazine and you find that men are saying that multitudes have forgotten God. You read the book of fiction and you will find the charge made that the Church has lost its sense of the presence and the power of God. You read the story of political corruption, partizan fury, and civic confusion and you feel that men are trying to steer their ships, but not by the north star of God.

Going back to God? How far do we have to go? Is God far away? Is he not as near as he was in the olden time? Was he not in Christ's wilderness? May not the trouble be that we do not know when we see him? Is it not possible that, trained in scientific thinking, we are looking for some great and eternal energy? Is it not possible that, saturated with old definitions, we have been ex-

pecting to see God in the form of Jehovah or in the guise of the orthodox creeds? What if our eyes were opened as they were opened to us in the Western wilderness and at last we know that the sun never fading was the presence of God; and that sleep always abounded and was the ministry of God; and that the gulls ever circling were the promise of God; and that the increasing health and

strength were the angels of God. May it not be that Jesus was right in the wilderness and that self-denial was God, and that spirituality was God, and the peace and the comfort and the strength and the pain were the visitations of God? And that the power of the wilderness is self-denial and spiritual vision and the Eternal Presence making you strong?

THE IRRATIONALITY OF WAR*

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HUMANITY is a race of workers, and on its output of energy the well-being of the planet now largely depends. The work of the human race is directed at least toward:

(1) Sustenance, (2) Advancement; and on the whole the work is conducted at high pressure and there is little margin to spare. The more energy that has to be expended on mere existence the less is available for progress and development. Consequently it is in moderately fertile countries and peaceful times that the greatest steps in art and science have been made. When existence is threatened there is neither time nor opportunity for advance.

Humanity works in sections, and it is possible for these sections to quarrel and to seek to injure or destroy each other; thereby interfering with each other's bare subsistence, and taking attention off higher things. It is notorious that in such disputes much energy can be unprofitably consumed, or, more accurately, degraded; and also that even if there is no active quarrel between two sections, still the possibility of it entails severe preparation and anxiety and much unprofitable caution and disabling fear. So it used to be at one time between families, then between tribes and now between nations; yet the subdivision of the race into nations, with differing facilities and a variety of customs and traditions, ought to have a beneficent influence as well as add greatly to the interest of life. So long as the sections co-operate and mutually help each other, all is well: each benefits by the discoveries and advances of the rest, and a valuable spirit of emulation is aroused. But when emulation degenerates from wholesome rivalry into a spirit of envy, hatred, malice, and

all uncharitableness, so that the sections wage an internecine conflict, then the warring among the members is a calamitous evil, and humanity as a whole is bound to suffer.

In some departments of civilized life the risk of unwholesome and mutually destructive contest is more rife than in others. Certain fields of labor there are in which the spirit of rivalry never now degenerates into hostility and mistrust. These are the cosmopolitan enterprises and labors to which every nation can contribute, and in the results of which every nation can share. Of all these cosmopolitan efforts those included under the general head science are among the chief. Literature is more of a national product, the literature of one nation necessarily appeals less forcibly to another nation; alien language is a bar to complete enjoyment. But scientific discovery can be made at once interesting, can be assimilated and its fruits reaped by all. Any discovery made by a group or by an individual becomes thereafter the property of humanity, and the world is advanced a step higher. And, short of catastrophe, such a discovery is made forever; it is not liable to decay like a picture or a statue; it is in the spirit, so to speak, it is not incarnate. Many discoveries are not only world-wide but cosmic, and if ever we are able to communicate with another planet they could be appreciated there too. This is especially the case in such subjects as mathematics, physics, and chemistry, and is probably true of a great part of biology also. These great fundamental sciences are cosmic in their scope and significance. These and all other sciences are at least international. Science tends to weld the nations together; and even the petty

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jealousies and personal rivalries exist for a time, they seldom survive a generation; they are felt to be unworthy and unseemly, and the successful worker sooner or later meets with a world-wide appreciation.

But it needs all the energy, all the spirit, all the encouragement that can be given, to pursue this work; the labor of peace-times is indeed strenuous, the problems to be solved demand the keenest intelligence, the most indomitable patience; and they represent a strain on the highest powers of a nation. To produce a Helmholtz or a Kelvin is a demand on national vigor—a feeble nation can not as a rule produce great men. Appreciation also is necessary, and appreciation from other nations is especially welcome and is usually forthcoming; it is a sign and token of civilization when such is the case; and the fact of appreciation reacts with especial benefit and stimulus on the otherwise solitary worker. For such a man must be in advance of his contemporaries, and yet must not be too hopelessly and utterly beyond the appreciation of them all; the career of a great genius becomes well-nigh impossible when the general standard is low. To cultivate science therefore demands high qualities and strong character, it is a task of difficulty; whereas to rush into a quarrel and fight is easy enough. A savage in this art is an adept. No demand is made on self-control, no lofty national spirit is needed in order to fall into a misunderstanding or to feel the pangs of envy and of greed. And yet it is in the encouragement of this facile mood that the greatest national enthusiasm and patriotism are felt, merely because the condition recurs at intervals, like an appetite; whereas the steady strain of work for the common good excites no enthusiasm, calls forth no encouragement, and but little recognition or praise. Smooth indeed is the path to a quarrel, easy is the descent to war, night and day the gates stand open; but to take up again the works of peace, to climb the steep ascent of science, that is the burden, that the toil.

Nevertheless it is often claimed that high qualities are demanded by modern warfare; and the claim is well founded. Qualities of mind and body are indeed evoked by it, and the nobler the nature the more can it respond to the demand, when the special call comes. That is what is asserted, and that is

surely true; but this is only one aspect of the universal struggle for existence, it is a natural result of all corporate effort toward a common end: such qualities should be called out by every kind of emulation between nations; and would be, if only the pressure were occasional and episodic instead of constant and steady. Use and wont seem to blunt the feelings and sap the energy of the average man. But it is not a different set of qualities that are needed in war, it is the same qualities raised to incandescence by the momentary burst of national feeling. For how are high faculties stimulated by war? Not by the mere killing—the killing is an episode, almost an accident: the actual fighting is a small part of a campaign. The rage to kill may have a survival value, but it is rapidly becoming obsolete: there is no real lust of slaughter in modern warfare, it is regarded as a grim inevitable necessity. Modern fighting is mostly done by machinery—especially naval fighting. No personal animosity lies behind it; skill and prowess are evoked, but it is engineering skill and the prowess born of peaceful practice and essays of sport. The effort is akin to those which lead to success in games. One essential element of ancient human warfare is absent from any modern battle; there is no hate, often no vision, of the foe. Triggers are pulled or guns fired, and unseen distant men drop; and this may continue until a battle is won, but the triumph is due to the inventive skill that has devised the instruments and the organization that has brought them to the right place at the right time. Modern warfare is a great organization—a great industrial organization—it involves transport, complex machinery, supplies of food and clothing, and many another peace necessity. All these arrangements and faculties and powers are called for and trained and developed in times of peace. Wars are not now won, as they used to be, by extermination, but by successful management and organization; and ultimate victory is largely dependent on the pertinacious power of the purse. It was not so in old times, when men fought face to face and used their muscles to give blows. Then the feelings cultivated by Christianity were in abeyance, then the wounded were slain, non-combatants were rigorously dealt with; then there might be war to extermination. Those were the logi-

cal and rational times, so far as war is concerned. Killing was a savage business, and was appropriately conducted in a savage manner. Now the whole outlook has changed, and the rationality of war has departed; we fight by machinery and industrial organization. Scientific ingenuity devises constantly new apparatus and skilled manufacturers execute it. A battle-ship is a scientific laboratory. Thus science is applied to an alien use—a use which would have to be stigmatized as unholy were it not that in the present unhappy state of European civilization these things are essential to defense.

The power to produce ingenious things and use them is excellent; the gratuitous bringing about of catastrophes by their means is diabolic. That is what war does: it brings about, on purpose, disasters which in peace we regard with special abhorrence—destruction of crops, railway accidents, shipwrecks, explosions, wounds, and violent deaths. The nations are naturally horrified at what they are doing, even while they are still at war; and they send surgeons and nurses to repair the damage done, even to the enemy, as quickly and as painlessly as possible.

Then why should we continue our rivalry into this illogical and brutal extremity? The only excuse that can be made is that our ancestors did it. But our ancestors had no other way of competing; practically they only came into contact with foreign nations for the sake of bloodshed and plunder. But engineering progress has made travel and international intercourse easy, and we can go abroad now with more facility than they could then travel across England. Language is still a barrier, and is responsible for many misunderstandings, but in all essentials it is easy now to be on friendly terms with every civilized nation. We trade together, we study the same problems, and encounter the same natural difficulties. In thousands of ways we can help each other, in one way and one way alone can we do each other serious damage. Exertion is good, and fighting is strenuous exertion, but why not fight now solely by means of organization and enterprise and scientific skill and ingenuity? Why not show emulation and high spirit in the various industries and arts of peace? Why destroy and ravage the property of humanity? Why should one section seek to destroy another, when all can cooperate together for the common good, and when all are members of a

common brotherhood, so that if one is injured all suffer? Why not give to humanity the benefit of the whole combined enterprise and the conjoined cultivated skill; why not discourage the artificially-fostered and quite impersonal hate, and omit the too successful and unmeaning butchery? If the end sought were extermination, war would be intelligible, tho in these days of mutual interests and commerce, to kill off your customers is surely unwise.

But when the nations are working hand in hand in scientific discovery and invention, as well as in arts and crafts of every kind, when they recognize each other's good work with real enthusiasm, and hand each other medals and dine together and feel friendly and rejoice in each other's progress—then suddenly to reverse this attitude, at the bidding of a few frenzied newspaper-writers, and convert the weapons which scientific investigation has made possible into engines of desolation and slaughter—that is monstrous and detestable.

Fortunately there is hope in the prospect before us; the craftsmen of every land are finding out that their interests are common, they are beginning to realize that it is madness to seek to destroy and ruin each other. The educated people, and especially the men of science, have long known this. By interchange of periodicals, by frequent international visits, by the action of great societies, and by making use everywhere of all knowledge wherever it be acquired, they have long practically realized the solidarity of humanity; and, in spite of such political hostilities as are forced upon their notice, their attitude to all coworkers is necessarily and essentially one of fellow feeling, sympathy, mutual admiration, and brotherhood. No warlike enthusiasm is needed, no alien excitement is called for, to break the monotony of scientific work. In work such as this there is no monotony: excitement and thrill are provided by the prospect of a discovery. There is plenty of room also for effort and strenuous exertion. There are dangers too to be encountered, dangers of disease and accident—witness the self-sacrifice of many an investigator, whether he be a geographical explorer, or an x-ray worker, or a student of tropical disease. There is very little monotonous toil, tho there is much steady work. An eruption of barbarism would be no relief, it would be a discord; an inter-

ruption as painful and perturbing as an earthquake.

It is the deadly monotony of the ordinary life of the multitude that constitutes a civic, a national, danger. It is this that drives people to drink and unworthy relaxation. It is this that makes people welcome the feverish excitement of a catastrophe or of the imminence of war. It is this which is responsible for much of the gambling that goes on. The deadly monotony must be broken, daily life must be made more interesting, work more joyous, human nature must be given

a fair chance of equable development. The nation which first realizes the magnitude of the opportunity afforded by earth existence, and the responsibility resting upon those who cooperatively waste it in the mere apparatus and material of bodily life, the nation which by social reform liberates the spirit of humanity—that nation will arouse in its citizens a fervor of patriotism hitherto unknown, and to it will belong, not by military conquest but by divine right, the supremacy of the future and the gratitude of the human race.

CHRISTIAN CITIZENSHIP

The Rev. J. EDWARD EVANS, Bridlington, England

Let your citizenship be worthy of the gospel of Christ.—Phil. 1 : 27.

It is sometimes pointed out as a defect in Christianity, that it is so taken up with the endeavor to make men citizens of heaven as to have nothing to say upon the question of earthly citizenship. Merely to state such a criticism before men who read, observe, and think, is to refute it. None but he who has misread his Bible and misunderstood the life of our Lord could ever discern such a defect. It is quite true, there is no command to be patriotic, and no injunction to men to become councilors of their borough; neither is there a decalog of civic duties, but the principles which give rise to civic duties and proper civic relationship are everywhere present in the Word of God, and are clearly manifested in the lives of its heroes and saints.

Some duties do not need commands to point them out. They become self-evident when the proper spirit is present. It would be mere bother, for instance, to teach a mother tenderness, for it is part of motherhood. In like manner it is superfluous to enforce citizenship upon a Christian. It is inherent in the Christian spirit set in civic relationships.

Here and there in the New Testament there are verses like this of my text which call us to the duties of citizenship, but they are not the only, nor are they the strongest proofs of the Christian demand for true citizenship, tho they may be the most apparent ones.

On a bright summer morning after the tide has receded, you will notice sparkling crystals dotted here and there on the sand of

the seashore. They are salt deposits, giving clear proof that there is salt in the sea, but these crystals are not the whole of the salt that is in the sea. The salt is present in solution in every bucketful of seawater.

So the verses of Scripture which speak of civic duty, tho they are a proof that citizenship is a part of Christian life, do not represent all the Bible has to say on the question of citizenship. It is implicit in the whole attitude that Christ took to life.

Christianity is not the slavish observance of a set of rules, but the carrying out of great principles. It is an attitude to the varying demands of life rather than a fixed regulation. It is indeed that Christ-like relationship to God which brings a divine idealism to bear upon every department of men's manifold life. Christianity was made for human life, and nothing eventual to humanity is alien to it.

There is an Arabian story which tells of a fairy-tent which a young prince brought hidden in a walnut-shell to his father. It was placed in the council chamber, and behold it grew till it encanopied the king and his councilors. Taken out into the court yard, it spread its covering canvas till all the king's household stood beneath its shade. It was then carried into the midst of a great plain where all the king's army was encamped, there again it spread its awnings till it gave shelter to that great host. It was a tent of infinite expansiveness, capable of covering all that needed shelter under its protecting canopy.

Similar to that is the expansiveness of Christianity. It is placed in the heart of man as a divine seed, where it grows till

the man finds divine shelter under its shade. A man takes it into his family and it grows into the canopy of a loving Christian home, making for peace and security. He takes it into his business and it grows big enough to cover all its transactions, and thus prevents the entrance of that evil spirit who would bring false balances and unworthy goods. Then it is fixed in the midst of the city and behold it spreads its sheltering awnings to cover the citizens all, and makes happy and blessed all their relationships. When it spreads sufficiently wide to cover all our towns by its kindly wings, there will then enter nothing that defileth or destroys. There will be among men no unhappy homes, no marred manhood, no degraded womanhood, for it will keep outside its borders all things that make for moral perversion; all drunkenness that makes for poverty; all poverty that makes for drunkenness; all sordid seeking for gain; and it will keep within its borders that spirit of righteousness, love, and peace which exalts and ennobles, thus making the towns into what Milton called the state, "one huge Christian personage, one mighty growth or stature of an honest man." So it will proceed with an ever increasing expansiveness to cover and govern the diverse relationships of men and nations until the kingdom of this world will become the kingdom of our Lord and his Christ. Christianity has a determining function in all the relationships of life, private, social, and civic.

To-day we think of its relation to citizenship, and we exhort you to "Let your citizenship be worthy of the gospel of Christ."

The word citizenship is translated as "conversation" in the authorized version. The verb used in the original, however, is *πολιτεύεσθε*, and means to be a citizen—in some cases it means to administer civil affairs. Let me paraphrase the verse for you like this: "Let your behavior as citizens be as becometh those who are governed by the gospel of Jesus Christ," then you will get the sense of the word which Paul wrote to the Philippian people who were proud of their Roman citizenship.

A nobler ideal of citizenship we could not conceive. If the service to-day could lead us but one step in advance toward it we shall not have met in vain.

I need not linger to define the meaning of citizenship any longer than to say that it

refers to the life of men and women in their relationship to the empire, the state, and the town in which they live; whatever rights and duties belong to us as members of an organized community, they come from the fact of our citizenship.

The text sets before us the standard by which the rights are to be judged and the duties fulfilled.

They are to be "worthy of the gospel of Christ."

It was one of the maxims of Burke that we should be patriots in such a manner as not to forget we are gentlemen. "We should bring," said he, "the dispositions that are lovely in private life into the service and conduct of the commonwealth." That is a noble ideal. If we would but act up to it, our life would be the joy of every heart. But Paul has set before us a nobler ideal of citizenship still. He would have us as patriots not forget that we are Christian gentlemen. "Let your citizenship be worthy of the gospel of Christ."

One can be a gentleman—in the world's sense of the term—without being a Christian, but he can not be really Christian and not be a gentleman. Paul would have us be the greater thing; the difference being in the possession of a God-like quality.

Fitzgerald and Tennyson once stood together before a line of marble busts wherein Dante and Goethe had been placed side by side. "What is it which is present in Dante's face and absent from Goethe's?" asked Fitzgerald. "The divine," replied Tennyson. That is the difference between Paul's ideal of citizenship and Burke's.

The great apostle would have us realize that the life of God must be planted in the spirit of man and must manifest itself in his life as a citizen. Behind the exercise of citizenship—giving it its inspiration, tone, and color, there must be a Christ-like life of religious communion with that spiritual reality we call God in whom we live and move and have our being. Every deviation from that life will lead to a forfeiture of some duty of citizenship. "He is not the best man for the world who is only a man of the world," said Dr. Charles Berry. "He does most for his city and time who belongs to the city eternal." Wherefore let your citizenship be worthy of the gospel of Christ.

What is implied in citizenship? one might naturally ask. I answer, many more things

than can be dealt with at this morning's service. But let me set before you two of its principal constituents with a view to showing the mode of carrying out the injunctions of the apostle. I select for that purpose patriotism and service.

I. PATRIOTISM: This is the first duty of every citizen, because it is to his public life what self-respect is to his private life. It is as important for a country and a town to have self-respect as it is for an individual, and that self-respect is brought about by a healthy patriotism among its citizens.

To us Britishers it is considered a thing to be proud of that we belong to the greatest and mightiest empire the world has ever seen. It is a perfectly right and proper thing to have pride in our empire. There is another thing we should be proud of too, viz., our own native land, the land we love the most. Did not our Lord passionately love his ancestral land and its Hebrew people, and its noble city, Jerusalem? We have, however, seen a patriotism of empire which has meant a disloyalty to the homeland, a patriotism which has degenerated into the Jingoism that vaunts at Dreadnoughts and big armies, and that flings insults to other nations. That, however, is a travesty of patriotism.

True patriotism of empire is really built on love of the homeland, and love of homeland arises from the love of one's own town. That man is to be mistrusted who speaks in glowing and enthusiastic terms of the empire and the nation, but has not a word of praise to speak of the town in which he was born and lives. I have seen that the lover of all men has always been first of all a lover of his own kith and kin. The best son of the family is generally the best citizen, and the best admirer of his own town makes the best patriot. When, therefore, I say that patriotism is a part of citizenship I mean first of all local patriotism, which is a love of the little strip of land on which our town is built, a love of the town in which we live.

This little town bordering on the North Sea is a sacred place to many of you who are here this morning. Here, in a house hallowed by sacred sentiment you first saw the light of day; here is the scenery on which your eyes first rested; here your father and mother and grandparents lived, worked, and died; here are the streets in which you played and first met your friends.

In yonder school you first lisped the letters of the alphabet. Yonder is the church where your revered ancestors met with God, where you sang of the Lord's dying love for sinful men; there have your sorrows been transfigured by grace; there as a bridegroom you took your bride and both made vows of love and trust forever to be one; there you took your children to give them to the Lord, that he, through the minister's hands, might bless them as he did the children of Galilee. In yonder graveyard lie many loved ones waiting the trumpet call of God.

Brethren, this town is a sacred place to you. Its streets, its people, its institutions are hallowed by the most sacred incidents of life. Let the memory of these things count in giving tone to your citizenship! Let them inspire you to true devotion to the interests of the borough! Let them lead you into doing noble things for the town, and to have a deep concern for its highest welfare!

The rabbis who loved Gennesaret had a saying to the effect "that the land has seven seas, but Gennesaret God made for himself." If we eliminate the selfish insularity out of that sentiment, it may be emulated by us respecting our own town, and we may say: "England has hundreds of towns, but Bridlington God made for himself," for "the Lord loveth the gates of Zion more than all the dwellings of Jacob."

True citizenship implies a local patriotism. If we love not the place and people whom we have seen, how shall we love our country and brethren whom we have not seen?

But we must get a right ideal of patriotism. I, therefore, bring to it the standard of this verse: "Worthy of the gospel of Christ." True patriotism is more than the love which is a mere animal instinct of affection for one's own things. It is not mere pride of country or town like that which leads one to boast of "my country right or wrong." It is rather that love for the welfare of one's own town and people which is created by the standard of Jesus and which leads one to work for the town's betterment under the sense of a divine captaincy. The true patriot recognizes that the town has a divine mission and a divine destiny, and that in the march of the kingdom of God his town must contribute something toward the perfected life of the community. The false patriot thinks only of the name of his town, he is careless of the town's duty and careful

only for its rights and coat-of-arms. The late Canon Barnett once made the following distinction between the true and the false patriot. He said the one makes his town to become an ideal, the other makes it into an idol. The false patriot he pointed out is on the watch for insults to his town's name, and shouts for its glory while putting forth no personal effort to make it glorious. By so doing he turns his patriotism into idolatry. The true patriot, however, thinks of means whereby the town can realize the ideal which is set before it by God, which inspired the sacrifices of bygone days. He is on the watch for opportunities of making a better name for his town. Filled by Christ's spirit he is jealous for the town's true greatness and exerts himself to promote its greatness and adorn its beauty. And with the fervor of moral indignation he resists the encroachments of all that is mean and base. He is indeed like a modern "Pallas Athene with one hand smiting down crime, abuse, and sin, while with the other he flings his egis over the suffering and protects virtue with a gorgon shield."

II. LOYAL AND WILLING SERVICE is the second constituent of citizenship. From what I have said we are naturally led to infer that a citizen has duties to perform as well as rights to enjoy. The true patriot will be so mightily concerned for his town as to be stimulated into loyal devotion to its welfare. The privileges we inherit as citizens are calls upon us to keep alive in our own generation that which has been the finest, greatest, and most worthy in the past, and to hand forward those privileges, enriched by our service, unto future generations. Citizenship implies service. The example and standard of that civic service we find in the verse of our text: "Let your citizenship be worthy of the gospel of Christ." We get to the heart of that gospel by reminding ourselves of the distinguishing act of our Lord's life. It is described in those words: "The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." From this we gather that service is self-giving.

"It was the primary aim of our Lord to give and not to receive, to impart and bestow and not to demand and exact. When he went into the town it was not to be extolled through the populace doing him obeisance, or to receive proudly the offerings

which the bowing crowd would lay at his feet. It was rather that he might heal their sick"; solve their problems, and minister to their well-being. He went about doing good in giving out the virtue of his life until he gave that life itself. His measure of patriotic service is self-sacrifice. I watch him as he journeys toward Jerusalem while the people come out of their houses to meet him and spread their clothes in the way to do him honor. They have at last recognized his kinship. He has come to his proper place. It is his hour of triumph. He is hailed by the enthusiastic multitude of admirers with that best of praises, "Blessed be the king that cometh in the name of the Lord." He has come now in sight of the city, and behold he stops, meditates, and looks intently on the beautiful temple buildings and its thronging crowds. But when he beheld the city, the king of heaven wept over it. Ah! he had seen its sins, its depredations, and its temptations—the materialization of its worship, the commercialization of its religious life; its sordid seeking of selfish gain, and through it all its marred manhood, its suffering children, and its social impurity. He then continues his triumph as a lamb going to the slaughter, his kingship has been changed into Saviorhood at the call of the city's need. He went into the city to give his life a ransom for its sins. From its center he began his *vía dolorosa* up the hill of Calvary to Golgotha where he was crucified to make the city good: "Let your citizenship be worthy of the gospel of Christ," which now is seen to mean, let the same spirit of sacrifice for the town's welfare possess you.

There is no sort of salvation brought to any town without sacrifice. If you emulate one another, let it be in sacrificial service. "He should be first who has contributed most by his labors to the good of the whole," said Mazzini, and a greater than he has said, "whosoever will be chief among you, let him be your servant." In all ideal citizenship—especially among our leaders, there is a shedding of blood of some kind, but it is not wasted, inasmuch as it is made to run into the veins of the town's anemic ones to give them life. What greater service could you do than that? What greater honor could be given to you than to be acknowledged as those who gave their life for the welfare of the town?

When I read my history I am both stimulated and humiliated to find how much of such sacrifice of the blood of thought and of body has been given by the men who have helped to lift men and nations to higher planes of life, to wit Mazzini and Garibaldi in Italy; Arnold von Winkelried in Switzerland; Abraham Lincoln in America, and many others. Let me remind you of Milton as one who in that manner served our beloved England. When threatened with blindness he was called upon to defend in writing English liberty against the attacks of Salmasius. His doctors assured him that it would destroy his sight to do so. The voice of duty, however, was so compelling that he sacrificed his sight to the call of his country. Listen to what he said.

"The choice lay before me between dereliction of a supreme duty and loss of eyesight; in such a case I could not listen to the physician, not if Æsculapius himself had spoken from his sanctuary. I could not but obey that inward monitor, I knew not what, that spoke to me from heaven. I considered within myself that many had purchased less good with worse ill, as they who gave their lives to reap only glory and I therefore concluded to employ the little remaining eyesight I was to enjoy in doing this, the greatest service to the commonwealth it was in my power to render."

Oh, noble soul! we say thou hast kept thy citizenship as becometh the gospel of Christ. Shall we go and do likewise in our own way? For every life so surrendered to the divine ideal of citizenship becomes forthwith a channel of divine power to the world.

THE DOCTRINE OF PURGATORY*

The Rev. JAMES McMAHON, Brooklyn, N. Y.

It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.—2 Macc. 12:46.

THE mission of the Catholic Church in the world is to procure our true happiness in time and in eternity. She takes the newborn babe and pours upon its head the regenerating water of baptism. Later on she invites that newly made Christian to a celestial banquet. Fortified by this heavenly food, he enters into the battle of life, and in the midst of trials and difficulties he is able to take his stand on the side of righteousness and justice. Finally, when the last hour has sounded, the Church, in the person of her representative, stands at the bedside of her dying child, encourages him with the hope of a future life, addresses to him her last words of consolation, and with the mysterious keys of pardon and grace, opens for him the gates of eternity. Does her mission end there? Is her work finished when she has consigned our bodies to the tomb? If it were, then she would have to take her place among those man-made religions which will not venture into the valley of death. But the Catholic Church is the Church of Christ, and her mission is as far-reaching as human need. She does not return from the grave

heartbroken and forlorn, "as those who have no hope." Death holds no secrets from her. Her divine Founder has robbed it of victory and lifted the veil which concealed its mysteriousness. She glories in her triumphant children who "have fought the good fight and kept the faith." She grieves for those erring children who are lost because they would not listen to her advice, and she is ever ready to respond to the call for help, sent up by those who departed this life burdened with some stain of sin, which has imprisoned them in purgatory. During this month especially, she repeats their cry from every pulpit, and beseeches us to answer that call of distress by our prayers and good work.

The doctrine of purgatory is one of the most consoling among the teachings of the Catholic Church. It robs death of its sting and stimulates hope in the human breast. It is not an invention of any man or number of men, but rests on the firmest proofs of Scripture, and is supported by the unbroken tradition of the Church. Both the nature of God and the nature of man demand its existence. Purgatory, as its name implies, is a place or state of purifying, and in accordance with the teachings of the Catholic

* A publication is frequently charged with tacit hostility to a denomination because it omits to give currency to the doctrines of that body. We therefore present this exposition of the Roman Catholic doctrine of purgatory from an authoritative source, with the author's permission.—EDITORS.

Church, all those are confined there who have departed this life in God's friendship, but still have some debt, as a result of their sins, which must be paid, before they can enter into the presence of him in whose sight not even the angels are pure. Whenever we commit a serious sin we render ourselves liable to a twofold punishment—the one eternal and the other temporal. The former is taken away by the power which Christ gave to his apostles and their successors, when he said: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." By virtue of this power we are constituted friends of God once again, and the eternal punishment due to our sin is remitted. But there still remains a temporal debt. How are we going to pay it? By prayers, fasting, almsgiving, and the other spiritual and corporal works of mercy. It was to satisfy this temporal debt that the early Christians practised the severe works of penance which stagger this incredulous world. For this purpose Paul became an outcast for Christ's sake, and astounds us by the description of his shipwrecks and his fastings. His eternal salvation was secured because he had departed from the paths of wickedness and put on the new man, Christ. He had been made one of God's elect—nevertheless, he counted himself as nothing, because the temporal punishment due to his sins was ever before him. This doctrine is clearly and sufficiently proved from Holy Scripture. Even after the Lord had forgiven the disobedience of the first man, and given him power to govern all things, he commanded him "to eat his bread in the sweat of his brow." He forgot the incredulity of Moses and Aaron, but kept them from the "land of promise." Even after he had assured King David that he would cast his sins behind his back, he demanded satisfaction for those sins, and the life of David's child was the forfeit. In the New Testament, as well as in the Old, fasting and almsgiving were the real fruits of repentance, and the Church, in her famous Council of Trent, reminds the faithful that God does not always remit the full punishment due to our sins, but demands further satisfaction on our part. What about those who die before they have made complete satisfaction? They are going to appear before a judge who is as just as he is merciful. He will demand the last farthing. He

is no acceptor of persons, nor is anything hidden from his sight. If we have not made reparation in this life, it must be made in some place—call it by whatever name you please. It can not be made in heaven, because nothing, no matter how slightly defiled, can enter there. Only those who are pure can enter the presence of the spotless Lamb. Hell does not admit of the performance of such works, because those who are imprisoned there have received the eternal sentence, "Depart from me, ye curst, into everlasting fire." Therefore there must be some place where those who died in God's grace, but failed to make sufficient atonement, can cleanse and prepare themselves to don the wedding garment which the King demands of all who sit at table with him. Long before the coming of Christ on earth, the belief in a purgatorial state was widespread. Pagan philosophy teaches us by the mouth of Plato of a place of expiation beyond the tomb. In his *Republic* you will find a page which seems to be inspired by Catholic theology. "Death," he writes, "is the separation of the soul from the body. After this separation the soul of the departed presents itself before the Judge who will examine it, without any regard for the position it occupied while on earth. Very often, even tho it be the soul of the great king of the Persians, or of some other mighty one of the earth, the Judge does not find there any acts of virtue performed during life. Free to follow its inclinations, that soul is stained with effeminacy, sensuality, intemperance, and was noted for infamy. Seeing this, the Judge will condemn it to those torments which it has merited. There are two kinds of souls, those which can be purified and become better, and those which must serve as an example to others. Those which have committed sins which are curable are punished by God, but with a punishment which will be beneficial to them. Those whose faults are incurable will suffer eternally in horrible torture." Vergil echoed the same sentiments in verse, and the poetry of Rome only emphasizes the philosophy of Greece. All this testimony from pagans.

The Jews were firm in their belief concerning purgatory. In Maccabees, the victory of Judas, the commander of the forces of Israel, is recorded. With a handful of valiant men he routed a formidable army, and liberated his country from the stranger's

yoke. After that terrible conflict, in which victory was for a long time disputed, he wished to provide for those who had fallen in battle. He besought the prayers of the priests and people, but even that did not satisfy his heart. "And making a collection he sent 12,000 drams of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) "He was solicitous only for the sins of those who died "well and religiously thinking concerning the resurrection," consequently of those who could be helped by sacrifice and prayer.

When Jesus Christ came into the world to preach his gospel of peace and consolation, instead of lifting his voice in protest against this belief, he approved it. He had censured the formalism of the Pharisees and the materialism of the Sadducees. Every doctrine and belief which was not conducive to salvation was denounced in no uncertain terms, but far from disapproving of the Jewish belief in a state where souls could be cleansed and purified, he emphasized it by saying, "And whosoever shall speak a word against the Son of man it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." This clearly signifies that there are some faults which can be pardoned beyond the grave. They are certainly not those faults which incur God's eternal displeasure, because where one dies in God's hatred, there is no hope for salvation for eternity. But the faults which are forgiven in the next life are trifling and venial, meriting pardon from the eternal God. They are faults for which either very little or no expiation has been made to placate the justice of the Lord. Therefore, from the words of Christ himself, we see the necessity for the existence of a place which we call by the name of purgatory. The uninterrupted Catholic tradition has always admitted as a truth of faith the existence of purgatory. Tertullian speaks of prayers for the dead as an apostolic ordinance, and we find him advising a widow "to pray for the soul of her husband"; he commands her also "to make oblations for him on the anniversary of his demise," and charges her with infidelity if she neglects to

succor his soul. Origen is also very clear in speaking of the doctrine of purgatory. He speaks of the man who departs this life with lighter faults and says that he is condemned to fire which burns them away. The practise of praying for the dead is just as clear in the fourth as in the twentieth century. St. Ambrose, in his funeral oration over the Emperor Theodosius, prays for his soul and says that, as he has loved him, he will follow him into the land of the living, and will not leave him until by his prayers and supplications he shall be admitted unto the holy mount of the Lord. St. Augustine is even clearer than his master. He describes two conditions of men, "some there are who have departed this life not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness," and in the resurrection there will be some who have gone through those pains to which the spirits of the dead are liable.

Aside from the Scriptures and traditions, our own reason tells us of the necessity of purgatory. Mankind can be naturally divided into three classes. There are men of great sanctity, giants of virtue, who kept constantly before their eyes the divine model, Christ, and strove to fashion their lives according to his life. There are souls full of faith like Peter and Paul; models of simplicity like Francis of Assisi; chaste and perfect souls like Aloysius and Agnes, examples of charity and benevolence as Vincent de Paul and Charles Borromeo. When men like these die their souls are pure and abound in merit, and they are wrapt in the embrace of the Lord. The Church does not pray for these, but rather presents them to us for our veneration and example. There are other men who depart this life with their souls stained with guilt, because they did not repent. They were satisfied with what this world had to offer, and their death was the death of the worldling, with the cry of despair upon their lips. Among those we have the treacherous and sacrilegious, of whom Judas is the type. There are others again voluptuous and cruel like Nero. Apostates and disseminators of error like Luther. Man certainly can not anticipate the judgment of God, but it was to such that the Lord promised that tremendous sentence "Depart from me, ye curst, into everlasting fire."

There is another class of men who are neither fit for canonization nor do they merit

the punishment of the unrepentant. Their name is legion. They form perhaps the greatest part of humanity. They did not die as God's enemies, yet there was something to be desired before they could enjoy him for eternity. During their lives they tried to serve God faithfully, but through the frailty of human nature they have stained that white robe which they received in baptism. If they have fallen into some serious fault, they have repented, but perhaps they failed to perform a condign penance. Are we going to exclude such as these from God's presence forever, and condemn them to the punishment which is meted out to murderers and assassins and degenerates of every kind who die glorying in their acts? Our reason rebels against it and tells us that a just God can not allow such a thing, and our faith teaches us that there must be an intermediate state where souls such as these are prepared to stand in the presence of the King of kings. The fires of purgatory will purify the soul of all stains of sin, and make it stand out more brilliantly before its Creator.

In our own everyday life we have an example which may help us to understand the doctrine of purgatory. If a man is guilty of any transgression against the civil law, he is brought before the judge. His case is examined and judgment is passed. If the delinquent has been found guilty he receives a punishment proportionate to his crime. If his crime is great, his punishment is great. If his crime is slight, the punishment will be slight. We would not think of condemning a man to death because he has committed a slight offense; neither is he allowed to go free. He has offended society by breaking its laws and it will not be satisfied until he repays the injury, either by a fine or imprisonment. So it is that those who present themselves before the great Judge, with some slight stain of sin on their souls, can not expect to be admitted immediately to citizenship in the kingdom of heaven, neither would it be reasonable to suppose that the God of all mercy is going to condemn them to everlasting punishment. As a consequence there must be some place of confinement where the souls will be detained until they have satisfied for the debt they have contracted by their sins.

This has been the universal teaching of the Church at all times, and it has brought joy to many a human heart. It keeps us in touch with our loved ones beyond the grave and unites us as one family with the members of the Church suffering and the Church triumphant. This belief was shared in by all Christians until some three centuries ago, when a voice was lifted up against it. It was the voice of heresy. An apostate monk, to satisfy his thirst for revenge and ambition, forgot the consolation he had so often experienced in offering the holy sacrifice at the tomb of his mother and cried out, "Away with purgatory; away with suffrage for the dead! Prayer for the dead is an error, a vain illusion and a lie." He had robbed men of their faith and he would take away their hope. He attacked their religion, underestimated their power for good, and gave them over to their passions. Not satisfied with this he advanced even into the sacred precincts of their hearts and with a brutal hand pulled up by the roots the most beautiful and the most divine of their hopes and consolations. Even tho it were an illusion, it demanded respect, because it had the consecration of sixteen centuries. It rendered death less bitter, tempered the sorrow of separation, and converted the thorns of the tomb into roses. If it were an illusion, how, when, and where was humanity for the first time made the victim of this belief? But no, purgatory is a truth which God has revealed and has the assent of the human race.

We members of the Catholic Church should be grateful for such a consoling doctrine. It shows forth the mercy of God toward poor, frail human nature and encourages us to do something to help our departed friends. If by our prayers and good works we succeed in liberating them or shortening their time of imprisonment, they will be mindful of us, and we shall have made for ourselves advocates before the throne of grace. They will watch over our spiritual and temporal interests and bring upon us the choicest blessings. In our dangers they will help us; in our struggles they will fortify us; in our sorrows they will console us; and when the time of our appointed change shall come, they will open for us the gates of eternity.

FOR MOTHERS' DAY

Prayer for Mothers

GOD, we offer thee praise and benediction for the sweet ministries of motherhood in human life. We bless thee for our own dear mothers who built up our lives by theirs; who bore us in travail and loved us the more for the pain we gave; who nourished us at their breast and hushed us to sleep in the warm security of their arms. We thank thee for their tireless love, for their voiceless prayers, for the agony with which they followed us through our sins and won us back, for the Christly power of sacrifice and redemption in mother-love. We pray thee to forgive us if in thoughtless selfishness we have taken their love as our due without giving the tenderness which they craved as their sole reward. And if the great treasure of a mother's life is still spared to us, may we do for her feebleness what she did for ours.

We remember before thee all the good women who are now bearing the pain and weariness of maternity. Grant them strength of body and mind for their new tasks. Widen their vision that they may see themselves, not as the mothers of one child alone, but as the patriot women of their nation, who alone can build up the better future with fresh and purer life. Put upon the girls of our people the awe of their future calling, that they may preserve their bodies and minds in purity and strength for the holy task to which the future may summon them.

Bestow thy special grace, we beseech thee, on all women who have the yearnings of motherhood, but whose lives are barren of its joys. If any form of human sin has robbed them of the prize of life, grant them righteous anger and valiant hearts to fight that sin on behalf of those who come after them. Help them to overcome the bitterness of disappointment, and to find an outlet for their thwarted mother-love in the wider ministrations to all the lonely and unmothered hearts in thy great family on earth.

As the protecting love of motherhood wrought blindly in the earliest upward climb of life, may it now, with open eyes and strong with Christly passion, set its tireless strength to lift humanity from the

reign of brutal force and to found the larger family of men on the blessed might of love.—*For God and the People*, by WALTER RAUSCHENBUSCH.

Our Debt to Motherhood

OF all the people who are placing heavenly mortgages upon the to-morrows of life, the Christian mothers are foremost. They shape the future for God and humanity by shaping their children according to high ideals. Our mothers are the most potent people in the world to-day. We do not underestimate the work of the statesman, the physicians, the ministers, the bankers, the educators, for we are all workers together; but we can not overestimate the importance of the mothers. Tell me what a nation's mothers are, and I will tell you what the nation itself is. God has indeed called motherhood to awful responsibility; and the majority of mothers, I like to think, are accepting, in fine sincerity and holy joy, the significance of their call. I like to think with grateful heart of the humble women whose fame is not great on earth, but who are well known in those radiant and invisible spheres where earth's shadows are never cast. No blocks of marble do they round into statues; no canvases do they adorn with glowing colors; no books do they write with scholarly taste; no music do they compose with sweet strains; no platforms do they occupy with persuasive speech. Yet they do all these, and more, because they are God's disciples of the unexplored and the unexpressed. Sculptors, they chisel the veined marble of flesh and blood into living, breathing, human statues; artists, they paint the colors of righteousness on undying souls; authors, they write the literature of godliness on the hearts of their sons; musicians, they sing the white songs of chastity into the souls of their daughters; orators, their lives speak so eloquently of the invisible things of God that, after quitting the world, they being dead, speak on from the high places of eternity. So, to-day, we chant the beauty of these mothering lives which, like angel-watered lilies, grow close to God, and are quiet, sometimes quaint, and always queenly.—Rev. FREDERICK D. SHANNON.

FOR THE CHILDREN'S SERVICE

UNLIT OR LIT*

JAMES M. FARRAR, D.D., LL.D., Brooklyn, N. Y.

Go-to-Church Sunday

Thou wilt light my candle.—Ps. 18:28.

EACH one of you boys and girls has a candle. If it is unlit, there is some one following you who wants to light it. Your thoughts can almost be heard—"I do not have a candle!" "I do not have a candle!!" "I do not have a candle!!!" In Prov. 20:27, we read, "The spirit of man is the candle of the Lord." Your body is the candlestick, your intellect is the candle, and your spirit is the wick in the candle. You are going through life with your candle unlit or lit. The Lord is near you all the time, wanting to light your candle—"Thou wilt light my candle." The "Go-to-church Sunday" is an invitation to every one to come to church and have his candle lit. God gave us the church as the special place in which to have the candles lit. Job 21:17 says, "How oft is the candle of the wicked put out!" There are five reasons why your candle should be lit.

First, just to give light. An unlit candle and a lit candle started out one night to see what they could find. The unlit candle came back and wrote in its journal that the whole world was dark. It did not find a place, wherever it went, where there was light. Everywhere there was darkness. The lit candle, when it came back, wrote in its journal, "Wherever I went, it was light." What was the difference? The lit candle carried light with it, and when it went abroad it illuminated everything about it. The unlit candle carried no light, and it found none where it went.

Second, in order that you may find the people you want to help. In Zeph. 1:12, God says, "I will search Jerusalem with candles." To you he says, "I will search Brooklyn with candles." There are many boys and girls who want to help every one they meet, but some little sin has blown the light off their candle. Sin makes the world dark, and if your candle is not lit, you stumble over and injure those you ought to help.

Third, you need the light in order to find the places in the Bible where you are taught how to help those who need your help. A friend of your pastor, William H. Ridgway, who has searched the Bible with his candle, met a man in need of help. He sent him to the "Inasmuch Mission," and on the card simply wrote, Luke 10:35. He knows where the help places are in his Bible.

Fourth, there is another reason you can guess after reading what D. L. Moody once wrote: "Out west a friend of mine was walking along one of the streets one dark night and saw approaching him a man with a lantern. As he came up close to him he noticed by the bright light that the man seemed as if he had no eyes. He went past, but the thought struck him: Surely that man is blind. He turned around and said: 'My friend, are you not blind?' 'Yes.' 'Then what have you got the lantern for?' 'I carry the lantern that people may not stumble over me, of course,' said the blind man.

Fifth, this is a reason a junior gave me. My father, who had a coal-mine in western Pennsylvania, had this experience: he went down the mine and went along following on one of the underground tracks. He walked along, turning here and there, without fear, until he came to a place where the water dript down, and a drop of water struck the candle which he held in his hand and put out his light. He felt in his pocket for matches, and found that he had none. It was so dark that he could not see his hand before his face. He knew that there were a good many pitfalls, where a mis-step might cost him his life. At noon time I took father's dinner to the mine. Finding that the place where he worked was dark, I held my candle over my head and began to look for him. He saw my candle and called me to him. He lit his candle from mine. I was a cripple, and father did not love me as much as he loved my brothers who could help him in the mine. Now he said I was the best boy in the bunch. Sitting down on a big lump of coal, he took me on his knee

*To the Junior Congregation on "Go-to-Church Sunday."

and told me a story. Do you want to hear the story? Then you shall hear it:

There was once a tiny Japanese lantern. It was so small and homely that no one wanted to buy it. It happened by mistake, one day, to be sold in an order of costly and beautiful lanterns. The little lantern was mocked by the large and handsome ones. It said nothing, but felt much grieved. The man who bought the lanterns wanted to use them to decorate his seaside villa in honor of a great procession. The night came for the procession, and one after the other the lanterns were taken out and strung around the house. They were all much admired, except the homely little lantern, which, when first seen, was laughed at by every one. From its obscure corner it looked out upon the gay scenes, and said nothing, altho it felt very badly. The lanterns were all lighted, for the grand procession was soon to go by. They all danced gaily around in the

evening breeze. Suddenly there was a cry, "The procession is coming!" Just then there was a quick gust of wind, and, to the dismay of every one, one after the other each lantern went out—every one except the homely little lantern, which shone steadily on.

"Quick! Matches!" the master shouted. But, for some reason, none was to be had. "What shall we do?" he shouted again. "The procession is just around the corner, and here all is darkness." The master glanced at the homely little lantern. The music from the procession was coming nearer. He glanced at the little lantern once more. Its light was small, but still it was burning. Quickly he took it and, carefully going from one to the other, he relighted the darkened lanterns by its aid, and was just hanging up the little one again when the procession appeared. The homely little lantern had done more than all the rest.

GARDEN SERMONETS

The Rev. W. J. ACOMB, Birmingham, England

When Job was in danger of being snowed under by the irritating aspersions of his wrong-headed friends, he advised them to repair to the school of Mother Earth, where better wit and logic might be gleaned—advice which was nearer a counsel of perfection than he imagined, which we all might occasionally lay to heart. Nature, as with Agassiz, in Longfellow's poem, has much to teach—not only to the geologist, the chemist, the naturalist, but also to the moralist.

"Speak to the earth, and it shall teach thee," cried the irate patriarch. As to question the earth in its entirety would be too large an order for our limited space, we narrow our inquiries to the microscopic plot which we call our garden—recording only such lessons as lie on the surface.

1. *Universality of Taste is Desirable* *

IN a garden where attention is concentrated on a limited number of favorites, there are parts of the year, in a sense, devoid of beauty. We get a profusion of color for a period; the remainder, for the most part, presenting a blank. Wisdom suggests that our garden program, as in other departments, embrace an elastic range of subjects and objects, ushering in the new year with whole constellations of winter Aconites and Snowdrops, while its closing weeks shall be gladdened by Christmas roses—no fragment of the circling year being destitute of new floral interest. We may well take our

cue from him whose observations ranged "from the cedar of Lebanon to the hyssop on the wall."

The garden of life yields so much more when we widen our range of interests. The spirit to cultivate is the cosmopolitan; that to be shunned is the purely local. In the former we reap perennial advantages; in the latter there ensue breadths of experience which can only be described as "flat, stale, and unprofitable." Who is more miserable than he who is simply a bundle of prejudices, narrows his vision to one aspect of men and things, or concentrates on a pitiful atom, as did Wendell Holmes's "Scarabee," who had no eye for the immensities, but prostrated his intelligence before a miserable

* The first instalments of a series.

beetle! Even piety, to the exclusion of all things else, is inadequate to the full dignity of manhood.

2. *The Unwisdom of High Garden Hedges*

'Tis true we secure greater shelter, but it is also as true that "there is no gain without some loss." In addition to the exclusion of wintry blasts, we deprive our floral protégés of much light, air, and moisture, nature's trinity of out-door benefactions. The evidence of the expert is in favor of low boundary walls and hedges, save for a few exceptional clients. We may also consider the injustice we inflict on our neighbors by intercepting their share of the elements of propriety. The principle, too, that the odor

of our lavender should be common property, must not be overlooked.

In our intellectual, moral, and social arrangements it is a huge mistake to make our hedges too high. Of course, self-respect demands a fence, just as modesty demands clothing. Every life is entitled to a *sanctum sanctorum*; but we seriously reflect upon the morality and intelligence of our neighbors by our exclusiveness, and also do ourselves injustice. "Separateness is death," says the eastern sage, i.e., the lack of power to enter into and sympathize with other existences than our own. There can be little doubt that the loss of the marvelous chemistry of intercourse with folk of other rank, station, and mental attitude, can hardly be measured.

THEMES AND TEXTS

From the Rev. RENE EVANS, Penmaenmawr, North Wales

None so Blind as Those Who Will Not See. "Though I write for him my law in ten thousand precepts, they are counted as a strange thing."—Hosea 8:12 (R. V.).

The Heming Instinct. "I know whence I came and whither I go."—John 8:14.

The Patience of God's Hand. "I have made and I will bear."—Is. 46:4.

The Feolish King and the Discriminating Pharisee. "He cut it with a knife."—Jer. 36:23. "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught."—Acts 5:38.

The Romance of Religion. "I will lead them in paths they have not known."—Isa. 42:16.

The Tyranny of Temperament. "He was angry and would not go in."—Luke 15:28. "I said, this is my iniquity."—Ps. 77:10.

Keeping the End in View. "I have set the Lord always before me."—Ps. 16:8.

Superficial Views of Sin. "She wiped her mouth, and said, I have done no wrong."—Prov. 30:20.

The Long-Suffering of God. "Behold I have set before thee an open door."—Rev. 3:8.

Making Use of what We Knew. "Then will I confess unto thee that thine own right hand can save thee."—Job 40:14.

The Subtle King and the Artless Christ. "Jehu did it in subtily."—2 Kings 10:19. "I spake openly to the world."—John 18:20.

Sermons on Faith

From the Rev. WM. S. JENOME, Detroit, Mich.

The Necessity of Faith. "For we walk by faith, not by sight."—2 Cor. 5:7. "If ye will not believe, surely ye shall not be established."—Isa. 7:9.

The Defective Faith. "May perfect that which is lacking in your faith."—1 Thess. 3:10.

The Missing Faith. "Where is your faith?"—Luke 8:25.

The Trial of Faith. "The proof of your faith, being more precious than gold that perisheth tho it is proved by fire."—1 Peter 1:7.

The Faith of Moses. "By faith he forsook Egypt, not fearing the wrath of the king."—Heb. 11:27.

Faith and Practise. "He that feared the word of the Lord . . . made his servants and his cattle flee into the houses: and he that regarded not the word of the Lord left his servants and his cattle in the field."—Ex. 9:20, 21.

The Great Faith. "O woman, great is thy faith."—Matt. 15:28.

The Feeble Faith. "Help thou mine unbelief."—Mark 9:24.

Christian Faith. "Who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God."—1 Peter 1:21.

Faith and Joy. "Then believed they his words; they sang his praise."—Ps. 106:12.

The Nature of Faith. "The man believed the word that Jesus spake unto him, and he went his way."—John 4:50.

Faith and Following. "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith."—Col. 2:6, 7.

Faith in God. "And Jesus answering saith unto them, Have faith in God."—Mark 11:22.

Increase of Faith. "The apostles said unto the Lord, Increase our faith."—Luke 17:5.

Faith and Unfaith. "I believe; help thou mine unbelief."—Mark 9:24.

Faith and Fear. "Why are ye fearful! have ye not yet faith?"—Mark 4:40. "What time I am afraid, I will put my trust in thee."—Ps. 56:3.

Faith and the Future. "By faith Isaac blessed Jacob, and Esau, even concerning things to come."—Heb. 11:20.

Nature and Necessity of Faith. "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."—Heb. 11:6.

The Victorious Faith. "Seeing their faith, he said, Man, thy sins are forgiven thee."—Luke 5:20.

Fluctuations of Faith. "A little while, and ye behold me no more; and again a little while, and ye shall see me."—John 16:16.

Defending the Faith. "Exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."—Jude 3.

OUTLINES

The Christian's Horizon—Missionary Discourse

I must also see Rome.—Acts 19: 21.

It has been said that foreign missions is a modern movement. Yet we have here a glimpse of the extended horizon of a fervent disciple of old who could look beyond provincial boundaries—beyond Antioch, Asia Minor, and Greece to the distant capital of the then civilized world.

I. World Wide Horizon has been the motto from the days of the Founder. "Jerusalem, Samaria, uttermost parts of the earth." Must not wait until all are converted at Antioch; or "at home." "Leaven the whole lump"; as the mission leaven spots around the world to-day seem to echo, after only a hundred years of real application.

II. We Have Something Unique To Give—not ethics, philosophy. The uttermost parts have those things. But a new life, a potent transforming force. This is why Paul was "not ashamed." He had the "power of God unto salvation." There is a heroism in giving that which satisfies the deepest yearnings of the soul among all peoples; especially after other cults fail.

III. There Will Be A Wholesome Reflex Influence. One of the hopes expressed at the late Edinburgh Conference was that the "new Christianity" which would come back from evangelized Asia should be higher and clearer. Each of us is comforted "by the other's faith" (Rom. 1: 12) and all are making for that millennial age of true Christian unity.

Our Mothers—An Appreciation

When Jesus, therefore saw his mother, &c.—John 19: 26, 27.

THIS is one of the "side lights" on the life of the Son of man which prompts every man to a deeper appreciation of his own mother. It is well that America should set apart a day for a fuller appreciation—not of the abstract principle, "motherhood"—but of the concrete reality "mother."

I. Appreciate the Confidence Placed in Us. Mary "pondered," and every other mother does likewise. This confidence en-

courages, when youthful inexperience fails. Benjamin West said, "My mother's kiss of approval made me a painter." It stimulates patience, enabling mothers to trust when others desert; *e.g.*, Mary at crossa. It leads to sacrifice. How many influential men owe their education and power to the self-denial of their mothers!

II. Appreciate the Fact That Mother's Touch is Toward the Higher Life. Fathers may teach the handling of the plow or the counting of money; but gentler hands and words have added the nobler touch which have made the Ruskins, Lincolns, and Gladstones. This is the touch that turns a life Godward.

III. Recognize a Stepping Stone Toward Heaven. Not that this love should obscure the heavenly love (as a great and ancient church has caused it to do), but that this enduring, uplifting influence should lead us to know the love that "paseth knowledge"; and which "cometh down from above."

Something to be Proud of

For I am not ashamed of the gospel.—Rom. 1: 16.

HERE is a commendable religious pride; contrast that which says, "I am right and you are wrong"; or that which obscures the heavenly being with some earthly personality—priest or healer; or even with forms and ritual. Paul was not ashamed, because his message emphasized—

I. Righteousness of God. 1. In a just plan, open to all, to Greeks and barbarians. 2. Adapted to any conscience—"wise" or "foolish." 3. Worthy of human indorsement—a royal privilege; *e.g.*, the imperial word of the new Japanese emperor.

II. Power revealed. Contrast the "beautiful theories" of Buddha which lack "power." Inconspicuous but sufficient. Edison is not ashamed, why should the Christian be? Power manifestations in mission field, rescue mission, etc.

III. Hence a saving power—efficient. Ethics of medical profession requires publication of discoveries. So gospel; especially when the "power" (1) works through love, (2) inspires belief, (3) develops courage.

The Patriotism of Peace

Fight the good fight, &c.—1 Tim. 6:12.
Take up the whole armor, &c.—Eph. 6:13-17. *If a man say, I love God, &c.*—1 John 4:20.

IN these three texts we have pictured "the patriotism of peace."

I. The battle call to the soldiers. "Fight the good fight, whereunto thou hast been called."

II. The weapons of the conflict. "The whole armor of God," &c.

III. The spirit of the army. "If any man say, I love God, and hate his brother, he is a liar."

"Patriot" means *patriotes*,—sons of a common father, brothers. The patriotism of peace is to build a kingdom of brothers.

The Lessons of an Appeal to the Past

Ye are the children of the prophets.—Acts 3:25.

AN appeal to the past:

I. Ought to remind us how much we are indebted to the past.

II. Ought to be a warning against repeating the mistakes of the past.

III. Ought to remove all fears regarding the progress of the kingdom of God on earth.

IV. Ought to act as an incentive for doing our best.

V. Ought to show us how much the future depends upon our virile faith and untiring service.

Reliance Upon God

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—Ps. 37:5.

I. EXPLANATION of the text. 1. "Way"—problem, or difficulty, or the whole life. 2. "Commit," or (margin) "roll," as a stone or a burden, upon Jehovah. 3. God will work out the best results.

II. Illustrations. 1. Lincoln in Civil War. See his letters to the Quakers of Iowa published in *Century Magazine*, August, 1889. 2. Stanley in exploring Africa. See his letter to Sir Wm. Mackinnon, published in *Scribner's Magazine*, June, 1890. 3. J. G. Paton in missionary work. See his autobiography.

III. The elements which such reliance supplies for all lives. Show how each comes and its value for the accomplishing of our work. 1. Strength. 2. Determination. 3. Courage. 4. Hope.

The Art of Finding God

That I may know him.—Phil. 3:10.

THE art of finding God demands:

I. Faith. 1. We must believe that he whom we seek can be found. 2. We must believe that he whom we seek is worth finding. 3. We need to know why we are seeking him.

II. A mind free from preconceived notions as to where he may be found.

III. Impatience with less than God himself.

IV. Recognition of the way opened by Christ, as it is recorded in the New Testament and experienced by Christian believers.

The False Sympathy and the True

This he said, not that he cared for the poor, but because he had the bag.—John 12:6. *A certain Samaritan . . . when he saw him, had compassion on him.*—Luke 10:33.

I. THE false sympathy, as we see it in the disciple, is often actuated by mere professionalism, and is ineffective and repugnant: the true sympathy, as we see it in the Samaritan, arises from the heart, and is adequate and refreshingly welcome.

II. The false sympathy, as we see it in the disciple, is often the outcome of the desire to create an impression (he had the bag): the true sympathy, as we see it in the Samaritan, does not seek to make an impression, but only to meet the need of another.

III. The false sympathy, as we see it in the disciple, always leaves the sense of debt: the true sympathy, as we see it in the Samaritan, is so delicately extended that the recipient does not feel any obligation.

I feel sure that the wounded traveler, in the days of convalescence and after, never felt uneasy because of what had been done for him by the Samaritan. He felt it would be impossible to inquire of the inn-keeper the full amount paid on his behalf by the Samaritan.

ILLUSTRATIONS

My Mother's Life

In the dark womb where I began
My mother's life made me a man.
Through all the months of human birth
Her beauty fed my common earth.
I can not see, nor breathe, nor stir,
But through the death of some of her.

Down in the darkness of the grave
She can not see the life she gave.
For all her love, she can not tell
Whether I use it ill or well,
Nor knock at dusty doors to find
Her beauty dusty in the mind.

If the grave's gates could be undone,
She would not know her little son,
I am so grown. If we should meet
She would pass by me in the street,
Unless my soul's face let her see
My sense of what she did for me.

What have I done to keep in mind
My debt to her and womankind?
What woman's happier life repays
Her for those months of wretched days?
For all my mouthless body leeches
Ere birth's releasing hell was reached?

What have I done, or tried, or said
In thanks to that dear woman dead?
Men triumph over women still,
Men trample woman's rights at will,
And man's lust roves the world untamed.

O grave, keep shut lest I be shamed.

C. L. M. By JOHN MASEFIELD. From
The Story of a Round-House and Other Poems.

Mother's Day

There is an old and beautiful legend running thus: An angel came down to earth and looked about for something to carry back to heaven. There were three things that attracted his attention, a bouquet of fragrant flowers, the smile of a little babe, and a mother's love. These three the angel carried away, but when he reached the pearly gates, the flowers had withered, the baby's smile had vanished; only the mother's love remained the same. "A mother's love is the only thing on earth pure enough for heaven," the angel exclaimed.

So let this day teach every boy that the divinest thing in this world is a mother's love. It never falters. It ever follows alike the erring son to the prison-cell, or the successful man to the temple of fame.—*The Christian Evangelist.*

Something Wanting

There is a strange legend of old St. Martin. He sat one day in his monastery cell, busily engaged in his sacred studies, when there came a knock at the door. "Enter," said the monk. The door opened and there appeared a stranger of lordly look, in princely attire. "Who art thou?" asked St. Martin. "I am Christ," was the answer. The confident bearing and the commanding tone of the visitor would have overawed a less wise man. But the monk simply gave his visitor one deep, searching glance, and then quietly asked, "Where is the print of the nails?" He had noticed that this one indubitable mark of Christ's person was wanting. There were no nail-scars upon those jeweled hands. And the kingly mien and the brilliant dress of the pretender were not enough to prove his claim while the print of the nails was wanting. Confused by this searching test-question, and his base deception exposed, the prince of evil—for he it was—quickly fled from the sacred cell.—J. R. MILLER.

"Compel Them to Come In"

The Master's declaration that "yet there is room," is suggestive of the infinity of space, in which, however they may appear in the vast distance, worlds are never crowded. Where star clusters look like swarms of bees, those splendid orbs are millions of miles from one another. If the universe might be made infinite, there is room for it in infinite space. It is the universal force of gravitation, acting like the love of God, which gathers many worlds into a cluster, group, system, or family, and reaches out for yet more; for the "attractive force" resident in a central sun is by no means confined to its recognized attendant bodies, such as a few planets and their satellites. Indeed, Professor See argues that even planets have been captured by the sun, and moons by the planets. However this may be, if the waifs and strays of creation, in the form of comets and meteors, come its way, the sun is amply capable of laying a compelling hand upon them and gathering them permanently toward its warm bosom. In this work of "capture," a planet sometimes decides the case, as when Neptune captured Halley's comet, and made it our wedding-guest.—FREDERIC CAMPBELL.

A Life-Saver

One of the most touching exhibitions of self-sacrifice was given by wireless operator Ferdinand J. Kuehn, of the Old Dominion Steamship *Monroe*. Our readers will remember that the *Monroe* was rammed during a thick fog by the Steamer *Nantucket* on the morning of January 30th, off the coast of Virginia.

Kuehn had snapt off the S. O. S. call and adjusted his life-preserver preparatory to taking the plunge overboard as the vessel was then sinking. As he stood in the doorway of the wireless house a woman stumbled along the slanting deck.

"Where's your life-preserver?" asked Kuehn.

"I haven't one," the woman cried wildly.

"Here, take mine," demanded Kuehn, "I'll get me another somewhere," and suiting the action to the word he slipped out of the cork jacket and buckled it about the woman. A minute later came the plunge.

The woman was picked up by a boat from the *Nantucket*. Kuehn was drowned.

Respecter of Persons

He was walking along the street in the performance of his duty; he was thinking about things he ought to think about; he was looking out for the welfare of other walkers so as not to run them down; his mind was wide awake and intelligent, but he did not see the little bit of ice, and in an instant he was down on the pavement with a broken arm. And the people rushed to his rescue from all directions, there were representatives of every race and every creed all eager to be of service, and all expressing the most genuine sympathy, and the fortunate unfortunate man was aided to the hospital and cared for until he was well. Another man was walking through the crowded experiences of a real life, in possession of his full faculties and in pursuit of things worth while, but he did not see the bit of temptation in his way, and in an instant he was down with a broken moral character! And all around him were people of every race and every creed, and they turned their faces away from the "criminal" as they called him, and the police and patrol wagon took him away to the prison. And yet he but slipped as did the other.—*Universalist Leader*.

The Poet and His Song*

The following poem is by Paul Laurence Dunbar, the negro poet:

A song is but a little thing,
And yet what joy it is to sing;
In hours of toil it gives me zest
And when at eve I long for rest,
When cows come home along the bars,
And in the fold I hear the bell,
As night, the shepherd, herds his stars,
I sing my song, and all is well.

There are no ears to hear my lays,
No lips to lift a word of praise;
But still, with faith unaltering,
I live and laugh and love and sing,
What matter you unheeding through?
They can not feel my spirit's spell.
Since life is sweet and love is long,
I sing my song, and all is well.

My days are never days of ease:
I till my ground and prune my trees,
When ripened gold is all the plain,
I put my sickle in the grain.
I labor hard, and toil and sweat,
While others dream within the dell;
But even while my brow is wet,
I sing my song, and all is well.

Sometimes the sun, unkindly hot,
My garden makes a desert spot;
Sometimes a blight upon the tree
Takes all my fruit away from me;
And then with throes of bitter pain
Rebellious passions rise and swell;
But—life is more than fruit or grain,
And so I sing, and all is well.

Wanted! Big Men

W. M. Thayer relates how Agassiz learned that Cuvier was preparing a work on the same plan as his own, and he knew that if Cuvier's was given to the public there would be no sale for his. While he was lamenting the misfortune to himself if Cuvier should publish his work, the latter sent for him and showed the material which he had collected for his book.

"I have examined your material," he said, "since you placed it in my hands, and it is so excellent and your work so much further advanced than mine, that I deem it more than right to put my material at your disposal, hoping that you will be eminently successful in your efforts."

That is the sort of men the world needs—big men, big inside, big above the shoulder blades.—*Christian Intelligencer*.

*From *The Complete Poems* (Dodd, Mead & Co., New York).

◀ Preachers Exchanging Views ▶

"The Authorized Version"

Editor of THE HOMILETIC REVIEW:

I am mailing you a copy of *The Biblical World*, containing an article by the writer of this, on "*The Version of 1611: Propriety of Calling It 'The Authorised Version' or 'King James's Version.'*"*

The article is a defense of these time-honored titles, which have almost universally been denied this version for a great many years by English and American writers on the subject; and this was especially pronounced during the tercentenary year.

In an article by Professor Henry E. Dosker, in THE HOMILETIC REVIEW, July, 1911, he emphatically denied these titles to our common version, besides making some other unhistoric or misleading statements. I therefore send you a copy of this article, thinking that it might have escaped your notice.

The arguments of the article are based upon the evidence of the correspondence and other documents of the time, and upon such evidence as its various editions and the previous versions afford—much of which evidence had either been overlooked or ignored. It has been indorsed by numerous individuals and organizations in England and America, and a wider circulation for it, at least as to its main points and conclusions, suggested. L. FRANKLIN GRUBER.

MINNEAPOLIS, MINN.

Editor of THE HOMILETIC REVIEW:

Allow me to thank you for sending me a copy of the letter, address to you by Rev. L. Franklin Gruber, anent my article on the Version of 1611, in the REVIEW of July, 1911.

I have read both the letter and the articles of the Rev. Mr. Gruber in *The Biblical World* of Oct., 1913, with great interest. The author states his case very clearly and his argument is worthy of serious consideration. I do not claim to be infallible and may have been guilty of making "unhistoric

and misleading statements"; if I did, I was not aware of it.

As to my sources, they were the best available. Mr. Gruber, of course, can not imagine that he alone had access to the "correspondence and documents of the time." So far as I know the available correspondence and documentary evidence of the translation of 1611 was reproduced in the somewhat rare "Complete History of the several translations of the Holy Bible" by John Lewis, A.M., 1818, and in part in Anderson's work, quoted by Mr. Gruber. Both works lay before me as I wrote my article.

I can only request your readers to reread my article and compare it with the one in the *Biblical World*. Naturally, as I had to traverse the whole field, my treatment of the question of the "titles" of the new translation of 1611 in the nature of the case could only be fragmentary.

The fact, however, that, in my impugning the claim of the common "titles" I am in the company of very many of the keenest investigators of the subject, Dr. Westcott among the number, gives me some confidence.

The author of the article in the *Biblical World*, of course, does not imagine that his arguments in favor of the old titles are absolutely new and that the consideration of the "projection," the "execution," "the title page" and of "previous authorized versions," did not enter into the consideration of the matter by others. In his conclusions only he differs diametrically from others. Allow me to say again that I have used his scholarly article with keen appreciation.

HENRY E. DOSKER.

LOUISVILLE, KY.

Who was Jesus Christ?

Editor of THE HOMILETIC REVIEW:

The question "Who was Jesus Christ?" is answered as differently to-day as it was in the day of Incarnation. From the one extreme, which holds that he was a great Teacher, there is the other extreme which

* A copy of the letter by the Rev. L. Franklin Gruber given here was sent to Professor Dosker, whose reply is also printed.

teaches he was one of three persons in the divine Trinity.

The term "persons," which was used in the creed of Christendom named after Athanasius, has introduced confusion into the minds of Christians and pagans in regard to the central doctrine of Scripture. It has led untold multitudes to believe that there are three divine beings and, therefore, that Jesus Christ was and is a separate person from Jehovah God. The Athanasian Creed is a scriptural doctrine, I believe, if instead of "three persons" we substitute "the three essentials of one God." The individual human being is a trinity of soul, body, and activity, and thus in man we have an image of the divine Trinity: the "Father" is the invisible Divine, the "Son" is the divine Humanity, and the "Holy Spirit" is the divine Operation.

In the light of the fundamental doctrine of Scripture that there is only one God, Jesus Christ was the incarnation of Jehovah God. This is evident from many passages in both Old and New Testaments. It is most plainly taught in such sayings as "Prepare ye the way of Jehovah and make straight in the desert a highway for our God" (Isaiah 40:3), which John the Baptist also said when he preached in the wilderness of Judea that they should prepare the way for the coming among them of Jesus Christ. It is seen in such a passage as "I am Jehovah, and beside me there is no Savior," for if there is only one divine Savior, then Jesus Christ was Jehovah manifested. In the New Testament it is taught in John's gospel, chapter one, where we read "the Word, which was God," became flesh, which the apostle also re-states in saying "God was manifest in the flesh" (1 Timothy 3:16).

In the above passages and in many others the Scriptures declare that Jesus Christ was

the incarnation of Jehovah God and not one of three "persons." But in no Old Testament prophecy was this truth stated so clearly as in Isaiah 9:6, which reads: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, God Mighty, Father Everlasting, Prince of Peace."

But not only do the Scriptures teach that Jesus Christ was God himself, but reason can see that no other than the Divine Being himself, thus the Creator, could redeem mankind. For redemption did not consist in changing God's nature—a thing absolutely impossible, for he is mercy itself—but redemption consisted in overcoming and subjugating the power of evil spirits, which was possible only by the Divine assuming man's fallen nature and meeting man's enemies on the plane where they were.

Yet in the face of these plain teachings of Scripture and the light of reason, why do ministers offer their prayers to "Almighty God" for the sake of his "Son," as if they are two persons, which form of praying is neither scriptural nor reasonable? Moreover, it is praying to an invisible Divine and giving out the impression that we should not pray directly to Jesus Christ, the giver of eternal life, yet who said, "Whatsoever ye shall ask in my name, that will I do." Or do brethren in the ministry think they pray in the name of "Jesus" or "Christ," by simply using the words?

What the Christian Church needs is a doctrine that is fundamentally true, which is not the case as long as Jesus Christ is considered merely a great Teacher or one of Three Divine "Persons." The Scriptures can not be rationally nor spiritually understood, as long as the premise is fallacious.

L. G. LANDENBERGER.

ST. LOUIS, MO.

◀ Notes on Recent Books ▶

THE NEW STANDARD DICTIONARY*

WALTER L. HERNEY, PH.D., New York City

That the New Standard Dictionary of the English Language, published in 1913, contains 598 pages, or 25 per cent. more than the edition of 1894, is in itself significant, particularly when taken in connection with the obvious fact that the editors have faithfully endeavored to increase efficiency by cutting out and cutting down, as well as by adding and expanding. The treatment of the word "self" is an interesting example of combined expansion and condensation, more being given in six columns in the present work than in seven columns of the old.

With increase in bulk has come, very properly, increase in convenience. For example, the appendix has been cut down from ten tables to four; so that one need no longer look up the index of lists before determining which list to consult; what one wishes, if it be a definition or an "undisputed" pronunciation or spelling, whether of common or of proper nouns, is now to be found in the single alphabetical list.

To form any just conception of the scholarship, technical information, and broad-minded enterprise that have combined in the production of this work, one must devote (as I have recently had the privilege of doing) considerable time to the systematic study of the dictionary, from the view point both of the editors' plan and of the needs of the business man, the student, and the specialist.

From such a study the following features stand out as important and illuminating: While in very many cases the definitions of the old Standard have been adopted without change, there are hundreds of instances which show changes, some minute, some more radical, but all in the nature of improvement. It is evident that the editors set themselves to the task of revision in no perfunctory spirit; they meant to make their book as good as it could be made, regardless of trouble.

The expansion of the treatment of old words is very striking. "Evolution," which in the former work was given a column, now has two columns. "Selection" is enriched and modernized not only by replacing a quotation from Mivart (1876) by one from the Encyclopedia Britannica, 11th edition, but by references to Australian land tenure, to the technical terms of modern insurance, and to various other matters.

The encyclopedic character of the New Standard is an interesting and fruitful line of investigation. Let the reader turn to page 2358 and follow up one or two items contained in the "partial list of illustrations, groups and tables." "Baseball" leads to a glossary of 128 technical terms, just four times the number contained in the old Standard. Under "method" will be found a page of entirely new matter, describing technical methods used in forestry, psychophysics, photometry, medicine, mathematics, logic, and various other departments.

Under "dance" a momentary disappointment was experienced; but sober second thought brought the judgment that to expect any book of reference to keep up with the terminology and the technology of so kaleidoscopic an affair as the modern dance is surely the height of unreasonableness. Besides, while the Standard does not include the "Boston," it does mention the "whirl, the dip, and the swing" of the "tango."

The ideal that a dictionary should contain all the new words and all the new uses of old words, seems to have been worked for and measurably attained. For example, in the old Standard, "pragmatism" in its present philosophical sense was non-existent; in the new, the word is treated adequately. "Deeducational," a new word for a very old condition, appears for the first time in the New Standard, raising the question whether, now that we have a name for it, we may not be better able to contend against that which

* The New Standard Dictionary of the English Language. Funk & Wagnalls Company, New York and London, 1913. In one and two volumes, various bindings.

"tends to hinder or nullify the work of education." Apparently, however, if one may judge from a careful tho by no means exhaustive study, the general subject of "education" has not been dealt with in quite the same competent and up-to-date way that is characteristic of the other departments.

In its attitude toward new phrases and toward idiomatic expressions clamoring for promotion from the limbo of slang to the honorable category of reputable use, the New Standard may fairly be characterized as catholic and liberal. The list of phrases and idiomatic expressions it contains is a most illuminating commentary on the growth of the language, and a helpful guide to effective writing and speaking.

The concise and scientific chapter on phonetics is a very much needed addition which should greatly enhance the value of the book to all users.

On the whole the Funk and Wagnalls New Standard Dictionary is an admirable product of faithful and expert labor, which is destined to be for a generation to come a most valuable if not an indispensable part of the working equipment of educated men and women.

The Socialized Conscience. By JOSEPH HERSCHEL COFFIN, Professor of Philosophy, Earlham College; Warwick and York, Baltimore. 1913. 247 pp.

The author has attempted to show that all phases of life are ultimately related to ethics either directly or indirectly. There is this unity in all aspects of life, and this unity lies in personality, because a person is the entity which acts in various capacities in the different problems which life presents. The growth of personality is, consequently, an ethical and social development, since in proportion as the members of society are acting morally in their social relations, must society reach higher levels. He thus applies to ethics the principles which sociologists have taught for some time. Individual morality is no longer sufficient, it must expand into social morality. According to this principle, ethics can not be static, but must be dynamic, and rise higher with every new development of society.

The book contains nine chapters, dealing respectively with Moral Control in Primitive and Modern Society; the Moral Situation; Personality and the Moral Criterion; the

Application of the Criterion to the Home, the School with other Educational and Cultural Agencies; the Vocation, the State, the Church, and finally we have a fine chapter on the Moral Ideal as developing through Morality and Progress.

Concerning the function of the Church, he says: "The Church should be the greatest force for righteousness and clean living in society; and there is no other way in which this may be realized except by identifying itself with life in its manifold problems."

Great Debates in American History. Edited by MARION MILLS MILLER, Litt.D. In fourteen Volumes. Current Literature Publishing Company. 1913. 9 $\frac{3}{4}$ x 6 $\frac{1}{2}$. \$42.00.

"Debate is law in the making," says Mr. Miller, in his general preface to these fourteen comprehensive volumes. It might almost be said that the great debates herein given show our nation in the making. The volumes are "not intended as a political history," we are told in this preface; yet they do indeed afford more than a mere outline of important epochs or questions. Each volume contains between four and five hundred pages covering its distinct range under a general title indicating what that is. In Vol. I. debates treat of Colonial Rights. The Revolution, The Constitution. Vol. II. and III. consider Foreign Relations. Slavery from 1790 to 1857 is covered in Vol. IV.; State Rights and Slavery fill Vol. V.; The Civil War occupies Vol. VI.; Civil Rights fill VII. and VIII.; Vol. IX. considers Departments of Government; Economic and Social Questions are debated in X. and XI.; and the remaining volumes are given over to revenue, tariff and taxation, and finance. Each volume has an introduction appropriate to its contents, from a writer of eminence, this list of writers including President Wilson; our two living ex-presidents; the Secretary of State; two Senators, and others in high position.

Selections of these debates were determined by importance of the event, or act, or issue, under consideration; the argumentative force of the speeches; their brilliance of rhetoric; and the rank of the speakers. "with a minor preference for men of original views and interesting personality." This preference, minor tho it was, added a decided human interest to the entire work,

which grows on the reader. Fine rhetoric abounds, in the later volumes, perhaps, more than in the earlier; and in the later, also, there may be more of aggressive direct attack between opponents. In colonial times it would appear that discussion had more compactness than since then; and also that there was more of deference between debaters, more considerateness of each other's personality and views.

Scenes of great debates, portraits of leading debaters, and contemporary political cartoons, add keen vividness of illustration to the other features of this unusual work.

The New Ideals in the Gospel. By Professor HERMANN SCHELL. Authorized translations. Kegan Paul, Trench, Trubner & Co., Ltd., London, 1913; E. P. Dutton & Co., New York. 10 x 6 in. xv-308 pp. \$3.50.

This volume is an unconventional treatment of the origins of the Christian religion by one who has evidently mastered the facts as a specialist. His object, to use his own words, is "to set before the modern mind the Christ of the historical documents and his message to the world." It is not, however, his purpose to add another to the many historico-critical lives of Christ. Chronological and geographical details he leaves entirely out of account. Even the fusing of the different accounts of the work of Christ has no special interest to him. His plan rather involves the examination of each separate portrait of Jesus in the gospels with an additional tho vaguer estimate by the church outside the gospels and presumably later than the Gospels. With the four evangelical representations of Christ he weaves expository, explanatory, and suggestive discussions as he presents the salient features of each, aiming to show their significance to the modern mind. That the author is a member of the Roman Catholic communion appears from his consistency in quoting from the Rheims version of the New Testament and from occasional "tendencies," i.e., unconscious vindications of Roman Catholic ideas or customs. But it must be stated in fairness that such evidences of "tendency" are quite rare and inconspicuous. In the main the author strictly adheres to his task as a historian and makes a valuable contribution to the safe and trustworthy discussion of the origins of Christianity.

Ancient Art and Ritual. By JANE ELLEN HARRISON, LL.D., Litt.D. Henry Holt & Co., New York, 1913. 6½ x 4½ in., 256 pp. 50 cents net.

From the mimetic or magical dance of primitive peoples to the Apollo Belvidere or the Venus of Milo would seem to be a long road; yet Miss Harrison makes the journey and shows it neither lengthy nor tedious. One is hardly prepared to believe that "it is at the outset one and the same impulse that sends a man to church and to the theater," but Miss Harrison disposes one to accept the statement. She does both these things by tracing the primitive dance of emotion, as it became by repetition a rite, then a drama (i.e., *literary art*), the chief figures of which came to be fixt in stone. Of course, the steps are many, and both ritual and art grow in beauty of form.

The conception of art as merely "the handmaid of religion," therefore, becomes rather difficult—early art is religion graphically exprest. "Primitive art in Greece, in Egypt, in Assyria, represents either rites, processions, sacrifices, magical ceremonies, embodied prayers; or else it represents the images of the gods who sprang from those rites" (p. 192). That is, primitive art is one of the tongues of primitive religion. Quintilian perceives even a creative agency in Greek sculpture, and says that it "added something to the received religion." How this may be is seen by the results on the modern conception of the majesty of Moses wrought by Michelangelo's famous statue.

One who has halted over the dance of Miriam (Ex. 16: 20), or of David (2 Sam. 6: 4; 1 Chron. 15: 29), or over the words of Ps. 149: 3 and 150: 4 will find much illumination in this inexpensive little volume. He will find also reason for and inspiration in the study of art, ancient and modern.

The New Philosophy of Henri Bergson. By EDOUARD LE ROY. Henry Holt & Co., New York. 5 x 7½ inches. x-235 pp. \$1.25 net.

Those who are looking for an introduction to Bergson's philosophy or an interpretation which aims to correct many misunderstandings which are likely to overtake readers of his books, will find here the most thorough-going guide available in English. Following a brief explanation of the general method and teaching of Bergson, additional chapters are offered on specific points, as

immediacy, theory of perception, problem of consciousness involving duration and liberty, problem of evolution and of knowledge. Both the exposition itself and the concluding suggestions concerning the possibilities of further development of the doctrine have the hearty indorsement of Bergson himself. So far in his writings, Bergson has said nothing concerning morality and religion, and it is, therefore, of the greatest interest to quote from a letter in the "Annals of Christian Philosophy," March, 1912: "from all this"—referring to liberty, mental reality, and present creation, as a fact established in his three principal works—"we derive a clear idea of a free and creating God, producing life and matter at once, whose creative effort is continued, in a vital direction, by the evolution of species and the construction of human personalities."

Praying for the Dead. An Historical Review of the Practise. By Rev. R. J. EDMOND BOGGIS. Longmans, Green & Co., New York, 1913. 7¾x5¼ in., xiv-272 pp. \$1.25 net.

Are the dead beyond the reach of the efficacy of prayer in their behalf? What history and practise have to say on this subject is rather exhaustively exhibited in this volume. Mr. Boggis has furnished a brief review of ethnic practise, and then considered the evidence from Judaism, the New Testament, the early Church East and West, the liturgies, and early Christian tombs. Then, writing especially for Anglican readers, he has in several chapters discuss the evidence from Great Britain from the earliest times onward, citing even recent nonconformist utterances on the question. So far as the author's researches have carried him (post-Reformation thought on the continent is not touched), the work is complete—probably nothing, certainly very little, worth while has escaped his notice. Where the evidence is in a foreign language, text and translation are provided, and a fine bibliography is also furnished. Seldom is work so satisfactorily done.

Conclusions as to the present situation are: (1) Protestants generally are averse to the practise of praying for the departed; yet (2), with the exception of those who are bound by the Westminster Confession, they are free to use prayers for the dead as a

matter not definitely pronounced upon in the standards; (3) the progress of study tends to incline men favorably toward the employment of "this Christian usage."

The Old Testament in Life and Literature. By JANE T. STODDART. Hodder & Stoughton, London, New York. 512 pp. 7s.

Preachers who understand their business know the importance of illustration. Doubtless the illustrations which we can use most tellingly are those we have discovered for ourselves; but others may have keener eyes or wider vision than we, and their help may be at once a stimulus and an illumination. With her wonderful knowledge of literature, Miss Stoddart is uncommonly well qualified to illustrate the Old Testament. The range and variety of her historical narratives are very great; and she puts the stories in their setting, so that the reader can appreciate their significance in the place to which they originally belong. One rises from the perusal of such a book with a renewed sense of the tremendous place the Bible has had in history and in human life: here it is illustrated from the life story of explorers, soldiers, novelists, and all sorts and conditions of men; and there is an admirable little introductory essay on *Lovers of the Bible*.

St. Paul and the Mystery Religions. By Professor H. A. A. KENNEDY, D.D., D.Sc. Hodder & Stoughton, London, New York. 311 pp. 6s. net.

The historical method, which has scored so many brilliant successes in the interpretation of the Bible, is not without its dangers. In the effort to show how much early Christianity owes to its intellectual and spiritual environment, some scholars have been tempted to do less than justice to its unique quality which no criticism can either explain away or adequately account for. Such a charge could not even remotely be brought against Professor Kennedy's admirable and interesting discussion of St. Paul and the Mystery Religions. He brings to his task the equipment of the true scholar, and he has a masterly knowledge of Paul. The discussion of the Greek mysteries moves in a region almost totally unfamiliar to the English-speaking student; and there is no book from which he could better acquire what knowledge is possible of this highly interesting but rather nebulous region than

Dr. Kennedy's. Among other things he discusses Baptismal Rites, Sacramental Meals, and St. Paul's use of terms common to the mystery religions, and he comes to the conclusion that altho Paul was familiar with, and sensitive to, his environment, it is not by that, but by the Old Testament and above all by his own Christian experience, that his religion and theology are to be explained.

Die Theologie der Gegenwart. Leipsic, 1914.

For those preachers who read German and desire to keep abreast of theological thought in all its branches no more convenient means will be found than the journal named above, published by the A. Deichertsche Verlagsbuchhandlung. The January, 1914, number contains an able review, from the competent hands of Professor R. H. Grützmacher of Erlangen, of the latest continental works in systematic theology, covering not only Christian dogmatics, but also philosophy, ethics, comparative religion, and biblical theology. There is also a short article on Scandinavian theology which reveals the Lutheran Church in the North as very much alive in the constructive work of dogmatics.

The Short Course Series. Edited by Rev. JOHN ADAMS, B.A. Scribners, New York. 6 $\frac{3}{8}$ x 4 $\frac{5}{8}$ inches. Each, 60 cents net.

The purpose intended in this series, as stated in the general preface, is to help ministers who desire to map out a short series of connected sermons or addresses. The subjects are biblical, as is shown by the four latest volumes of the series (thirteen volumes have already been issued). These are *The Story of Joseph*, by Professor Adam C. Welch, D.D., of New College, Edinburgh; *A Mirror of the Soul, Short Studies in the Psalter*, by the Rev. John Vaughan, M.A., canon of Winchester; *In the Upper Room, Exposition of John xiii-xvii*, by David James Burrell, D.D., LL.D.; and *The Divine Drama of Job*, by Charles F. Aked, D.D. The treatment is popular, and in general is somewhat rhetorical. The value will, of course, depend much upon the man who uses the series. To the reviewer these books seem high-priced—they average about 140 pages of about 200 words each—especially in comparison with the far more valuable series of "Studies in Theology" issued by the same publishers.

Marriage and Divorce. By JOHN HAYNES HOLMES. (The Art of Life Series, Edward Howard Griggs, Editor.) B. W. Huebsch, New York, 1913. 7 x 4 $\frac{3}{4}$ in., 63 pp. 50 cents net.

The author's position may be summed up in this way. First of all, he has no sympathy with the Libertarians, "the logic of whose position is 'free love,' because they neglect the social aspects of the problem"; nor with the Sacramentarians, "the logic of whose position is the indissoluble marriage, because they neglect the individual aspect of the problem." The true doctrine of marriage he believes to be "a relation of one man with one woman, and of one woman with one man, determined and maintained by the sentiment of love, and recognized and regulated, for the sake of the general welfare, by social control."

He believes "in the granting of divorce in order that a marriage may be ended legally when it has already been ended morally," and that the process should be as serious and solemn "as the original process of marriage."

The Holy Spirit in the Primitive Church: A Study of Christian Teaching in the Age of the Fathers. By HENRY BARCLAY SWETE. Macmillan & Co., London. 5 $\frac{1}{4}$ x 9 inches. ix-429 pp. \$3.

Those who are acquainted with the author's reverent and scholarly work on "The Holy Spirit in the New Testament" as well as those who would like to trace the early history of the doctrine of the Holy Spirit in the Church, will appreciate this book which carries its theme to the end of the Patristic period with Gregory the Great in the West and John of Damascus in the East. Here are presented, first, all the teachings of all the great writers of this period on the subject under consideration, set forth in two sections divided by the Arian controversy, and secondly, a summary of the teachings concerning the mystery of the person of the Spirit and the character of his work in creation, inspiration, incarnation, the sacraments, and the sanctification of life. It would be a grateful service if Dr. Swete could complete his historical studies with a work on the Holy Spirit in modern church teachings. This would be the more welcome, since we have no adequate presentation of this subject in English. He suggests that the thought of the modern church should not

be forced into the molds of the first six centuries, and that the church doctrine of the Spirit might gain by contact with modern thought,—a suggestion which it would be well if present-day writers on the Holy Spirit would take to heart.

The Crisis of Morals. An Analysis and a Program. By HAROLD BEGBIE. Fleming H. Revell Co., New York, 1913. 7½ x 5 in., 159 pp., 75 cents net.

The exaltation of woman through consecrated purity on the part of men, a purity that has as its basis a religious Christlike motive, is the all-important thing that must be insisted on by the Church in its warfare against impurity, is the strong conviction of the author of "Twice-Born Men." He believes the evil should be attacked by the Church publicly, politically, and nationally. In his direct and forceful style Mr. Begbie has pointed out what every minister knows—that the evils that afflict the race can not be cured by societies and legislatures, but by the incoming of a new strength, a new hope, and a new life.

The Facts of Life in Relation to Faith. By P. CARNEGIE SIMPSON, D.D. George H. Doran Company, New York, 1913. 7½ x 5 in., 294 pp. \$1.25 net.

"Christian faith not as considered by itself, but as standing amid and apparently against the facts of life and the world" is discussed in the following chapters. The Creed of Experience, The Indifferent World, The Problem of Pain, The Atheistic Fact, The Reality of Christ, The Claim of Humanism, The Veto of Death, The Comment of To-day.

There are, as we all know, two aspects of life which challenge faith—they are suffering and sin. The answer "to the problems which they present is in the end to be found only if God himself can be thought of as personally loving and saving suffering and sinful man."

Prehistoric Times as illustrated by Ancient Remains and the Manners and Customs of Modern Savages. By the late LORD AVEBURY. 7th edition . . . revised and entirely reset. Holt & Co., New York, 1913. 9 x 5½ in. 623 pp. \$3.50 net.

This well-known summary of the material evidences of the antiquity of man and discussion of their character and meaning re-

ceived the distinguished author's final revision just before his death. It is a presentation of all the scientifically ascertained data in popular form which should be accessible to all who have occasion to discuss or wish to know how long man has been on the earth and what the traces of his activities are. It is now for the first time offered by an American house.

The Use of Leisure. By TEMPLE SCOTT. (The Art of Life Series, Edward Howard Griggs, Editor.) B. W. Huebsch, New York, 1913. 7 x 4½ inches. 118 pp. 50 cents net.

The leisure that the author stands for is the leisure that would give a man an opportunity to express his best self. With industrial conditions that prevail to-day, with much that is degrading in these conditions, man has little time to do creative work; little time and less ambition to transform his ideals into reality. A higher estimate of personality is needed to bring this about, a condition that will look toward the self-realization and not the arrested development of the individual.

New Books Received

Clear Grit. A Collection of Lectures, Addresses, and Poems. By ROBERT COLLYER. Edited by John Haynes Holmes. American Unitarian Association, Boston, 1913. 7¼ x 5¾ in. 328 pp. \$1.50 net.

Laws of Life and Destiny. By JAMES BURNS, M.A. Fleming H. Revell Co., New York, 1913. 7½ x 5 in. 184 pp. \$1 net.

In the Days of Christ. Sketches of Jewish Social Life. By ALFRED EDERSHEIM. Fleming H. Revell Co., New York, 1914. 7½ x 5 in. 339 pp. 50 cents net.

The Temple. Its Ministry and Service as they were at the time of Jesus Christ. By ALFRED EDERSHEIM. Fleming H. Revell Co., New York, 1914. Frontispiece. 7½ x 5 in. 367 pp. 50 cents net.

Bible Studies in the Old Testament. Readings in the Early Books of the Old Testament, with Familiar Comment. By HENRY WARD BEECHER. Edited from Stenographic Notes of T. J. Ellinwood by John R. Howard. Fleming H. Revell Co., New York, 1914. 7½ x 5 in. 438 pp. 50 cents net.

From an Old Print

THE HOMILETIC REVIEW

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No. 6

ROGER BACON

SIR JOHN EDWIN SANDYS, Litt.D., LL.D., University of Cambridge, England

AT Oxford, on the tenth of June, it is proposed to commemorate the Seventh Centenary of the birth of Roger Bacon. This is therefore an opportune moment for briefly reviewing his remarkable career, for noting the contents of some of his principal works, and for summing up the general grounds on which he is deemed worthy of commemoration.

Roger Bacon was born near Ilchester in Somerset, the date of his birth being probably 1214. He belonged to a wealthy family, but, during the stormy reign of Henry III. his eldest brother, who took the part of the king against the barons, suffered for his loyalty by the loss of his fortune. The studies begun by Bacon at home were continued at Oxford. He there attended the lectures of Edmund Rich, who was the first scholar of the West to lecture on the book of Aristotle's *Organon* known as the "Sophistical Refutations," and was afterwards archbishop of Canterbury from 1234 to 1240. Roger Bacon also came under the influence of one of the most prominent pupils of Edmund Rich, namely, Robert Grosseteste, bishop of Lincoln from 1235 to 1253. Grosseteste had been appointed lecturer to the Franciscans shortly after their establishment in Oxford in 1224. He took a special interest in the study of the Greek language, and in that study he was aided by a Greek monk of St. Albans. It was doubtless at Grosseteste's prompting that Roger Bacon learned Greek; and it was

probably owing to his influence that Bacon entered the Franciscan Order.

Following the example of Grosseteste and other English scholars, he completed his studies in the University of Paris. It was in Paris that he resided during three separate periods of his life, his first visit (which was voluntary) extending from 1234 to 1250, his second (which was compulsory) from 1257 to 1267, and his last (no less compulsory) from 1278 to 1292.

During his first visit he attained a high reputation as a student and a teacher, and received the degree of doctor of theology. As a student in Paris, he was not attracted by the teaching of his countryman, Alexander of Hales, who had joined the Franciscan Order in 1231, and was famous as the compiler of a ponderous *Summa Theologiæ*; nor by that of the eminent German Dominican, Albertus Magnus, who, in 1245, brought to Paris from Cologne his famous Italian pupil, Thomas Aquinas. He chose as his master one of the most modest and most learned men of the time, one who had devoted himself to the study of chemistry and mathematics and astronomy, and above all to those practical applications of experimental science, which prompted his enthusiastic pupil to call him "the Master of Experiments." He also names him "Master Peter of Maharnis-curia," adding that he was a native of Picardy. "Master Peter" had doubtless de-

rived this name from the village of Meharicourt near the ancient abbey of Corbie, and he has been duly identified with Petrus Peregrinus de Maricourt, the author of a treatise on the magnet, one of the manuscripts of which is dated 1269.

After completing his studies in Paris, with such success that he was called by the contemporaries the "Admirable Doctor," Roger Bacon returned to Oxford about the year 1250. His influential friend, Bishop Grosseteste, died in 1253; four years later, Bacon fell under the suspicions of the authorities of the Franciscan Order; and, by command of its general, afterwards known as the "seraphic" Bonaventura, he was sent to Paris, to be kept under strict surveillance at the Franciscan house, near the Porte Saint Michel, for the ten years between 1257 and 1267. Fortunately, his fame had already reached the ears of the papal legate in England, Guy de Foulques, who, to the joy of the unfortunate Franciscan, was raised to the papal throne as Clement IV. in 1265. In the next year the pope wrote to "his well-beloved son, Roger, named Bacon, of the Order of Friars Minor," urging him to send him with all speed the work of which he had heard tidings. Undaunted by the lack of scientific instruments, and of skilful copyists, and of means for obtaining them, Bacon completed in the space of about eighteen months his three large treatises, the *Opus Majus*, the *Opus Minus*, and the *Opus Tertium*. We do not know whether any of these ever reached the pope, who, however, appears to have used his influence to such effect, that, in 1268, Bacon was permitted to return to Oxford. He there produced, in 1271, the first part of an encyclopedic work, entitled the *Compendium studii philosophiæ*, in which he dwells on the backward state of learned and scientific studies.

The new general of the Franciscans, Jerome of Ascoli, condemned his works, and in 1278 caused him to be cast into prison in Paris for fourteen years. He was once more at liberty in 1292, when he wrote at Oxford his latest work, the *Compendium studii theologiæ*. He is said to have died on St. Barnabas' Day, the 11th of June, probably in the year 1294. He was buried in the Church of the Franciscans at Oxford, but not a vestige of that church remains. A tower, traditionally known as "Friar Bacon's Study," stood until 1779, on the old Grand Pont ("Folly Bridge") on the south side of Oxford.

At first, the fame of Roger Bacon rested solely on his supposed magical powers and his mechanical inventions. In the chap-book called the "Famous Historie of Frier Bacon," as well as in Robert Greene's "Honourable History of Friar Bacon and Friar Bungay," a play performed in 1592, we hear of his invention of the "Brazen Head," which, after long pauses, repeated the words TIME IS, TIME WAS, and TIME IS PAST. For this legendary invention there is no warrant in any of his extant works, but similar inventions have been traditionally ascribed to Virgil, to Gerbert of Aurillac, and to Robert Grosseteste. We also hear of Roger Bacon's "Glass Prospective," which enabled him to see landscapes at a distance of fifty miles. The "Famous Historie" above mentioned borrows from Bacon's treatise *De mirabili potestate artis et naturæ* (1242), first printed in 1542, and translated into English in 1597, certain details as to marvelous mirrors, and "perspects," which may be "so framed that things farre off shall seem most nigh." This is one of the passages quoted to prove that Bacon "conceived" the telescope, tho there is nothing to show that he "invented" it. In the same treatise he refers to an explosive mixture

"producing a noise like thunder and flashes like lightning" (chap. vi.); and he adds that "from saltpetre and other ingredients we are able to make a fire that shall burn at any distance we please" (chap. xi.). Colonel Hime, in his work on the origin of gunpowder (1904), shows that Bacon "was in possession of an explosive which was a considerable advance on mere incendiary compositions," though "he does not appear to have been aware of the projecting power of gunpowder."

The fame of Roger Bacon was not fully realized until the publication of his *Opus majus* by Dr. Samuel Jebb in 1733. In the form in which it was then published, it consisted of six parts, analyzed as follows in Dr. Whewell's *Philosophy of Discovery*, where the work, as a whole, is well characterized as "the *Encyclopædia* and the *Novum Organum* of the thirteenth century."

Part I. On the Four Causes of Human Ignorance: Authority, Custom, Popular Opinion, and the Pride of Supposed Knowledge.

Part II. On the Source of Perfect Wisdom in the Sacred Scriptures.

Part III. On the Usefulness of Grammar.

Part IV. On the Usefulness of Mathematics.

(1) The Necessity of Mathematics in Human Things.

(2) The Necessity of Mathematics in Divine Things. 1. This study has occupied holy men; 2. Geography; 3. Chronology; 4. Cycles, The Golden Number, etc.; 5. Natural Phenomena, as the Rainbow; 6. Arithmetic; 7. Music.

(3) The Necessity of Mathematics in Ecclesiastical Things. 1. The certification of faith. 2. The correction of the calendar.

(4) The Necessity of Mathematics in the State. 1. Of Climates; 2. Hydrography; 3. Geography; 4. Astrology.

Part V. On Perspective. (1) The organs of vision. (2) Vision in straight lines. (3) Vision reflected and refracted. (4) The propagation of the impressions of light, heat, etc.

Part VI. On Experimental Science.

Part VII, on Moral Philosophy, appeared in print for the first time in the edition of the *Opus majus* produced by Dr. Bridges in 1897-1900.

After a long interval, the second and third of the greater works were published in the "Rolls Series" by John Sherren Brewer in 1859, together with the *Compendium studii philosophiæ*, and the short treatise on the marvelous power of art and nature. The *Opus minus* was written partly to elucidate certain points in the *Opus majus*, partly to meet the risk of the earlier treatise failing to reach its destination. It discusses the six great errors standing in the way of the studies of Latin Christendom, namely (1) the subjection of theology to philosophy; (2) the general ignorance of science; (3) implicit trust in the dicta of the earlier schoolmen; (4) exaggerated respect for the lecturers on the *Sentences* (of Peter Lombard), in comparison with the expounders of the text of the Scriptures; (5) mistakes in the Vulgate; and (6) errors in the spiritual interpretation of Scripture, due to ignorance of Hebrew, Greek, Latin, archeology, and natural history; and those due to a misunderstanding of the hidden meaning of the Word of God. After a break, next follows a comparison between the opinions of French and English naturalists on the elementary principles of matter, and, after a second break, a treatise on theoretical and practical alchemy.

The *Opus tertium* was intended partly as a preamble, partly as a supplement to the two other works. It begins with an account of the author's personal history, his opinions on education, and on the impediments thrown in his way by the ignorance, prejudice, contempt, carelessness, and indifference of his contemporaries. After a digression on vacuum, motion, and space, he dwells on the utility of mathematics, geography, chronology, and geometry, adding remarks on accents and aspirates, and on punctuation, meter, and rhythm. A subsequent defense of mathematics,

with an excursus on the reform of the calendar, leads to a discourse on chanting and on preaching, and on the power of true rhetoric.

An imperfectly preserved portion of the *Compendium studii philosophiæ* was published by Brewer in the same volume. It begins with reflections on the beauty and utility of wisdom, followed by considerations on the impediments to its progress, and on the causes of human error. The author criticizes the current Latin grammars and lexicons, and urges the importance of the study of Hebrew, adding as many as thirteen reasons for the study of Greek, followed by an introduction to Greek grammar.

The *Greek Grammar* of Roger Bacon, long preserved in the library of Corpus Christi College, Oxford, was finally published in 1902, by the University Press of Cambridge. Here the author naturally follows the Byzantine tradition, his own knowledge of the language being mainly derived from the Greeks of his day, and it is their pronunciation that he invariably adopts.

Brewer's edition of the *Opera inedita* was soon followed in 1861 by the admirable monograph of M. Emile Charles of Bordeaux. The extracts from unpublished writings in this monograph included about five pages of extracts from Roger Bacon's latest work, the *Compendium studii theologiæ*. About forty-five pages of the same work were published by Dr. Rashdall in 1911 in the third volume produced by the Society for Franciscan Studies. Part I. deals with the "communication of liberal knowledge," and with the causes of human error, here stated to be (1) the excessive influence of authority, (2) custom, and (3) vulgar opinion. Part II. deals with the speculative philosophical questions commonly disesteemed by theologians. In the opinion of the editor, the treatise strongly

confirms the view that "the germs of both the later schools of Franciscan philosophy—that of Duns Scotus and that of William of Occam—are to be found in Bacon's criticisms upon the dominant Thomist philosophy." Thus "the Franciscan house at Oxford was the original home of all that was most important in the later medieval scholasticism, and much of the tradition which was there handed down no doubt started with Bacon."

While Bacon was in most matters far in advance of his age, he was not entirely free from the prevailing superstitions on the subject of astrology. The belief that the stars had a physical effect on human life was widely prevalent from the thirteenth to the sixteenth century. It was shared by Albertus Magnus and by Roger Bacon, and it was also held, subject to certain reservations, by others whose orthodoxy was unimpeachable. Even Francis Bacon was not free from this superstition. Roger Bacon, however, did not hold that the influence of the stars was so overpowering as to interfere with the freedom of the will. But it was not for sharing in this general belief that Bacon was punished by the authorities of the Franciscan Order. It was probably for certain novelties of opinion derived from his favorite Arabian philosophers, such as the astronomer Albumazar, who flourished at Bagdad in the ninth century, and maintained that the origins of all religions and of their several sects were dependent upon the conjunctions of the planets.

Following in the footsteps of the Arabian Alhazal, Bacon became in Europe the true founder of the modern science of optics. In his treatment of this subject, he deals minutely with the anatomy of the eye, and with the phenomenon of the rainbow. His important discovery that light is not propagated instantaneously, but

has an appreciable velocity, is due not (as has been supposed) to Francis but to Roger Bacon.

By the force of his scientific imagination he anticipated some of the inventions of future ages. In the fourth chapter of his treatise on the marvelous power of nature and art, he foresaw the possibility of "making ships move, without men to row in them, only with one man to steer them; also chariots that should move with an unspeakable force, without any living creature to stir them, and an instrument to fly withal, if one sit in the midst and do turn an engine, by which the wings, being artificially composed, may beat the air after the manner of a flying bird."

A passage in the fourth part of the *Opus majus*, on the probable proximity of Spain and India (i. 290 of Dr. Bridges' edition), was, before 1425, copied, without acknowledgment, in the *Imago Mundi* of Pierre d'Ailly, first printed in 1490. It was cited thence by Columbus in 1498, as one of the authorities which had prompted him to venture on his great voyage of discovery.

Turning from science to literature, we find Roger Bacon urging that even the authority of the great grammarian Priscian, who lived at the end of the classical age, is not to be implicitly followed; he also finds fault with the erroneous etymologies of the medieval grammarians. From the Latin poets he is apt to quote proverbial lines, such as "*Omne tulit punctum qui miscuit utile dulci*" ("He wins all applause who tempers utility with grace"); which, by a curious coincidence, is the motto printed by Greene at the close of his play on Friar Bacon. He also, not unnaturally, quotes the poets with a view to determining points of prosody. He holds that children should not be instructed in the mythological follies of Ovid and other heathens, but, apart

from the genuine works of that poet, he repeatedly refers to the pseudo-Ovidian poem *De Vetula*, which was forged in the middle of the thirteenth century by Richard de Fournival, chancellor of Amiens. Among Latin prose authors, his favorites are Cicero and, above all, the moral treatises of Seneca. He is acquainted with the *Phædo* of Plato, probably in the current Latin translation, and he quotes from many of the works of Aristotle, especially the *Physics* and the *Metaphysics*, the *De Anima* and the *Ethics*. He is also, however, led astray into relying on some of the spurious works ascribed to that philosopher.

He severely criticizes the current translations of Aristotle.

"Tho we have numerous translations," he says, "of all the sciences by Gerard of Cremona, Michael Scot, Alfred the Englishman, Hermann the German, and William the Fleming, not one of these translators had any true knowledge of the tongues or of the sciences. Hermann the German kept Saracens about him in Spain, who had a principal hand in his translations; similarly, Michael Scot did not understand either the sciences or the tongues; and so of the rest, especially the notorious William the Fleming, who is now in such high repute" (1272) " . . . If I had any authority over the translations of Aristotle, I would have all of them burnt to save men from wasting their time in studying them and thus multiplying the sources of error and ignorance."

He repeatedly quotes the two learned Arabian physicians, who had expounded Aristotle—Avicenna, who early in the eleventh century taught at Ispahan, analyzing the *Organon*, and commenting on the *De Anima* and *De Cælo*, and on the *Physics* and *Metaphysics*; and Averroes, who, in the latter half of the twelfth century, expounded the Arabic translation of the Syriac version of Aristotle at Seville and at Cordova.

Roger Bacon knew Arabic and Hebrew, as well as Greek, and the same keenness of spirit that prompted him to insist on the study of Greek im-

pelled him to extend the bounds of science. In science he was far in advance of his time, and, in spite of the long and bitter persecutions that he endured, he was full of hope for the future. The spirit in which he looked forward to a coming age of wider knowledge was that expressed in one of his own citations from his favorite Latin moralist, Seneca—*Veniet tempus quo ista quæ nunc latent, in lucem dies extrahat et longioris ævi diligentia* ("The time shall come when things which now are wrapt in darkness an opportune day shall bring to light—and the greater knowledge of a later age").

In the play on Friar Bacon, written by Robert Greene, a Cambridge poet incorporated at Oxford, one of the doctors of that university makes this prophecy:

"England and Europe shall admire thy fame,
And Oxford shall in characters of brass,
And statues, such as were built up in Rome,
Eternize Friar Bacon for his art."

This prophecy is now in course of fulfilment. On the 10th of June, the day preceding the anniversary of Friar Bacon's death, it is proposed to commemorate the seventh centenary of his birth by erecting a statue in his honor in the Natural History Museum at Oxford. It is also proposed

to arrange for printing Roger Bacon's unpublished writings, and in the immediate future, to issue a memorial volume* dealing with various aspects of his work.

We can not close this article more appropriately than by quoting the terms in which Roger Bacon's claim to commemoration is set forth on behalf of the Committee:

"Roger Bacon is remembered chiefly as the champion of experimental science and the advocate of positive knowledge at a time when logic reigned supreme; and the great Humboldt does not hesitate to call him, from this point of view, 'the most important phenomenon of the Middle Ages.' Like his more famous namesake in the sixteenth century, he took all knowledge as his province, and rarely touched a subject which he did not illuminate. His works range over theology and biblical criticism, metaphysics, moral and political philosophy, the study of languages and comparative philology, mathematics, physics, astronomy and alchemy, botany, medicine, and magic, and, throughout his writings, are scattered criticisms of the state of learning and education in his time, and suggestions for the application of scientific theories to practical inventions. The memory of the Oxford Franciscan appeals therefore not only to the historian, but also to the theologian, the philosopher, the philologist, the mathematician, the man of science, the physician, and the educationalist; while his importance in the history of gunpowder, his anticipation of flying machines, and the influence which his geographical treatise exercised on the discovery of America, may interest a yet larger public."

HITTITE CIVILIZATION AT CARCHEMISH

Two linguistic puzzles of outstanding historical importance confront archeologists. One of these is the decipherment of the script recovered by Sir Arthur Evans in Crete on the supposed site or in the vicinity of the famous labyrinth. Could this be read, we might possibly extend very considerably our knowledge of the history of the Mediterranean basin between 2000 and 1000 B.C. The other, which concerns us in this article, has to do with the Hittite script which exists now in about 160 inscrip-

tions. Of these over 100 are newly recovered through excavations under the auspices of the British Museum at the Hittite capital at Carchemish. Of the two problems the second is much

* It has been announced that subscribers of one guinea (five dollars twenty-five cents) or upwards will be entitled to receive a copy of this volume and an invitation to the commemoration. Subscriptions should accordingly be sent to Colonel H. W. L. Hime, 20 West Park Road, Kew, London. A General Committee has been formed, of which Lord Curzon, chancellor of the University of Oxford, is Honorary President, and an Executive Committee, of which the chairman is Sir Archibald Geikie, O.M., President of the Royal Society, while among its members is Mr. A. G. Little, the author of the *Grey Friars at Oxford*, and editor of the several volumes of *Franciscan Studies*.

the more hopeful, in spite of the fact that after nearly fifty years of research but little progress has been made toward decipherment. The reason for confidence lies in the interrelations between Hittites, Assyrians, and Babylonians lasting over eleven centuries, which gives reasonable ground for hope that a bilingual text in the cuneiform and Hittite characters will be found of sufficient length to enable students to argue from the known cuneiform writing to the unknown Hittite. One Assyrian-Hittite inscription is well known, but is too short to be of service. It will be remembered that modern Egyptology began as a science with decipherment of Egyptian sign-writing by means of the trilingual Rosetta Stone, the Greek of which led to the determination of the meaning of the Egyptian hieroglyphic and demotic characters.

A very considerable amount is already known concerning the course of Hittite history through written sources — Hebrew, Babylonian-Assyrian, and Egyptian—and from the presence of monuments and inscriptions in the (unread) Hittite character scattered from Babylon to near the shores of the Aegean Sea, that is from about 27° to 44° east longitude, and 32° to 41° north latitude. The existence of a Hittite empire (or of Hittite kingdoms) or confederation has been abundantly demonstrated. We begin to hear of this people through the cuneiform records

of the reign of the Babylonian king Ammi-Zaduga (1977–1957 B.C.), a successor of Hammurapi, who speaks of the “mina of Carchemish,” and thus shows that the city had a set of weights that had become standard. This implies a considerable period during which commercial influence had been enjoyed by the city. Under

A BEARDED GOD OF ASSYRO-HITTITE STYLE (EIGHTH CENTURY B.C.), SEATED ON A BASE SUPPORTED BY TWO LIONS LED BY AN EAGLE-HEADED FIGURE.

Tiglath-pileser I. (c. 1125–1100 B.C.) the Hittites and Carchemish are frequently named together. From that time on, mention is frequent in Assyrian records till Sargon III. captured Carchemish in 717 B.C. and made an end of Hittite rule in that region. Similarly from Egyptian records it is known that Thothmes III. (1479–1447 B.C.) in his Syrian campaigns came into contact and conflict with the

ly awaiting the results of Professor Winckler's study of the material obtained at Boghaz-keui when his death occurred last year.

The latest chapter on the Hittites is furnished in a communication by Mr. D. G. Hogarth to a recent number of *The Illustrated London News*, describing excavations carried on by him and others for the British Museum during the last three years at

THE GREAT LAYER SUPPORTED BY TWO BULLS.

same people and that his immediate successors did the same; that Rameses I., Rameses II., and Rameses III. and others (c. 1315-1160 B.C.) had dealings warlike and peaceable with them. The biblical references imply contact of the Hittites with Palestine from approximately the eighteenth to the eighth century B.C.

Two seats of Hittite empire have been discovered and partly excavated. These are at Boghaz-keui in North-central Asia Minor and at Carchemish on the right bank of the Euphrates at the modern Jerablus (37° n. lat., 38° e. long.). The excavations at the former place were carried on by Germans under the leadership of the late lamented Professor Hugo Winckler in 1906 and following years. The importance of the place as the northern Hittite capital was thus revealed. Among the finds were great numbers of cuneiform tablets, some of which showed relations with the Mitanni (a people who inhabited Upper Mesopotamia and controlled the trade routes there about 1400 B.C.), and also made mention of several Indo-Aryan deities. This last seems to imply Indo-Aryan affinities of the Mitanni or the Hittites, a really important ethnological conclusion. The world was impatient-

Jerablus, identified with the second seat of Hittite empire, Carchemish. The results of the work are already rich beyond expectation, and the complete exploration of the site will certainly illustrate the progress of Hittite civilization and art in this region from its rise to its fall. The proximity to Assyria and the frequent contact with that power briefly sketched above brightens immeasurably the hope that the bilingual texts desired to enable reading of the script will

here be found. Since many cuneiform texts were found at Boghaz-keni, which is so far to the west and north, even more important finds of similar material may reasonably be expected here also. Of new Hittite inscriptions over one hundred have already been found. Hardly less important are the structural and art remains unearthed. The buildings uncovered include a fortified enclosure half a square mile in area, within which were palaces and a citadel. The massive wall had flanking towers and was pierced with lion-guarded gates, and provided with inner enclosures and a water gate opening on the river. The art revealed is in part of types new to archeologists. Sculptures abound in relief and in the round, idealistic and realistic, and some of the types found are exhibited in the illustrations. The double-headed sphinx is well worth study, while the bearded deity seated on two lionesses, which are held by a genius of composite form, is entirely novel in its make-up. Especially interesting is a great laver supported by two bulls (compare Solomon's molten

THE LONGEST KNOWN HITTITE HIEROGLYPHIC TEXT: THE GREAT INSCRIPTION IN FRONT OF THE ROYAL GROUP AT THE "KING'S" GATE.

sea, 1 Kings 7 : 23 ff.). The boustrephedon inscription figured here is one of the clearest yet found, and once the key is discovered, these monuments may be expected to fill a great gap in our knowledge of the East.

A feature of importance in following up the Hittite problem is that the Hittites occupied the geographical area between the Semitic and the Hellenic worlds, and must have been an important means of such interchange of culture as took place.

G. W. G.

STUDIES OF BRITISH THEOLOGIANS

VIII.—SIR WILLIAM MITCHELL RAMSAY, D.D., D.C., LL.D., Litt.D.

E. HERMANN, London, England

THE larger public always tends to judge its great men by certain salient and startling characteristics peculiar to their personality or their work, which are, however, more often than not, entirely unessential and therefore prejudicial to a fair estimate. And it is inevitable that a theologian of such marked idiosyncrasies as Sir

William M. Ramsay, who, moreover, adds the picturesque appeal of the pioneer to his striking temperamental qualities, should hold the general theological and religious public by a few brilliant and striking accidentals rather than by the solid mass of his essential achievements. Thus his fame with a large majority rests upon the

fact that he has demonstrated the reliability of St. Luke as a historian, and that his arguments helped to convince scholars such as Harnack and contributed to the discrediting of certain "advanced" critical conclusions. In brief, Sir William M. Ramsay is best known as the herald of a much-desired reaction in favor of a more conservative critical position. For more than half a century, the average preacher has delivered his message with a more or less apprehensive eye upon the scholars who seemed to be bent upon cutting both text and application from under his feet, and whose rapid output made readjustment—even where there was the will and the capacity for it—a breathless task. So long as criticism was confined to Old Testament ground, the preacher could, in some fashion, retain his placidity; but when the results of New Testament criticism of the most advanced type were popularized on every hand, it meant much searching and sweat of brain and, in not a few cases, of soul. Upon such a situation Sir William's investigations descended as a cloud-dispersing ray. With the weight of his name and that of Harnack and other scholars at his back, the harassed preacher could once more insist upon his text "with authority" and not in apologetic anxiety. That this rehabilitation has its own significance and value, even for those who can not go the whole length with Sir William, can not be doubted. But it does not represent the sum and substance of his immense contribution to biblical knowledge, or even the most permanently influential part of that contribution.

The tendency to seize upon the lesser but more striking, rather than upon the greater if less immediately appealing, is exemplified in the reception accorded by the average reader to Sir William's *Church in the*

Roman Empire. In the first part of that fertile book St. Paul's traces in Asia Minor are followed with an exhaustiveness and a suggestive power which makes this section still unrivaled in the literature of the subject. It is indispensable, not only to the scholar who would write on the book of Acts, but to the theologian, the preacher, and, indeed, to every one who wishes to get a firm grip of that background against which the personality of Paul realized itself. The second part of the book treats of the history of the Church between 64 and 170 A.D. This section is far less exhaustive, and consists of a loosely connected and not entirely consecutive series of studies of burning questions which troubled the mind of that obscure and interesting period. As all Sir William's work, these studies are full of vitality, color, and movement, but for sheer originality, penetrative observation, and thoroughness of treatment they can not compare with the first section. It remains for preachers especially to avail themselves of the results of that genius for historical and geographical exposition, that peculiar gift of reconstruction and almost magical evocation of the past, and that keen, shrewd realism which have made Sir W. M. Ramsay, in a certain sense, the rediscoverer of St. Paul for our age. No writer on St. Paul to-day, whatever his critical conclusions, can afford to ignore Sir William or can remain altogether uninfluenced by him. One need not, for instance, accept his South Galatian theory in order to profit by his fruitifying study of St. Paul. That theory is of great interest and importance. It is worthy of respectful consideration both in itself and in its effect upon the critical situation. Leading to a veritable "battle of the gods" between accepting and rejecting critics, it has contributed much to our knowledge of the facts

of the case and has given rise to quite a number of collateral discussions of importance. But while only crass ignorance could relegate such issues to the limbo of the irrelevant, our attitude toward Sir William's central contribution to the understanding of the New Testament remains, in the last resort, independent of our attitude toward even the most important of his detailed critical findings.

Speaking broadly, the history of Pauline theology has been, to quote Harnack, "a history first of silence and then of artificial interpretation." The era of artificial interpretation began with the orthodox Fathers of the second and third centuries. While they accepted St. Paul and gave much time and labor to the detailed exposition of his epistles, they were really gentile "Judaizers" who interpreted St. Paul in the interests of a preconceived "scheme of salvation" in which everything in law and gospel dovetailed with suspicious smoothness and ease. This temper of artificial but almost automatic accommodation has infected the Paulinism of our New Testament theologies to this day. On the one hand, we have had orthodox interpreters who made St. Paul speak the language of Geneva. On the other, we have "advanced" critics who ascribe to him an intellectual development and a process of reasoning which would be tolerably natural to a very learned and severely detached German professor, but which sit somewhat grotesquely on "the Paul of ancient reality." One does not wish to depreciate the immense and fruitful labors which theology, ancient and modern, has bestowed upon St. Paul, or to minimize our great indebtedness to it. Especially is this true of the work of the nineteenth century which, for sheer thoroughness, productivity, and depth, stands unrivaled in the history of theology. Nevertheless much of it went to obscure the reality

which Sir William, and after him men like Professor Deissmann, have dug from underneath the overlying strata of purely theological and critical interpretation. Sir William explored Asia Minor, following the footsteps of St. Paul not only with the trained thoroughness of an archeologist but also with the vital imagination of a true historian. Slowly he conjured up the background against which St. Paul lived out his passionate life, digging up fragment after fragment, as it were, and setting it in its right place, until the picture was as complete as labor and genius combined could make it. Behind his work on St. Paul lies a profound knowledge of Greco-Roman society, an almost instinctive feeling for its thought and temper, and a sure mastery of its problems. His shrewd characteristic sense for reality enabled him to give free rein to his genius for seeing things "in space," with their lights and shades, colors and thickness. So he finally presents St. Paul not in the hard, square, conventional outline of a logical and theological faculty which cuts sections out of life for purposes of classification, but in his colossal contrasts, warring experiences, and dynamic thoughts. He investigates his epistles, his individual sayings, in constant connection with the circumstances and persons who called them forth. It is not merely a case of "historical introduction," but of consistent, vital presentation. His St. Paul does not emerge from a dumb and passionless background of painfully correct historical details. He stands in a "moving picture," always accompanied by groups and crowds of actual people whose interrogations and changeable moods are as much part of the Pauline landscape as St. Paul himself.

That this method is not without its dangers need hardly be insisted upon. To interpret a world-personality so

largely (but by no means entirely, in Sir William's case) by the exigencies and demands of its historical situation is to court the probability of missing not a few essential points. Cultivate Sir W. M. Ramsay's habit of consistently viewing Paul in relation to his Greco-Roman public, and what happens? Certain deep interpretations of his teaching which have no immediate justification in the needs and problems of that public appear as the gratuitous superimpositions of systematic theologians. But is that really so? Is it not rather probable that many implications of St. Paul's thought, while comparatively irrelevant to his audience, were of supreme importance to his own consciousness? And it is precisely the study of that consciousness which is the most valid and fructifying element in recent Pauline research. To consider St. Paul in relation to his converts and to the society around him is by this time the merest commonplace of Pauline study, and only too often it issues in a preoccupation with St. Paul's environment which practically refuses to admit that there were whole continents in the mind of the apostle which he could not open to even the most advanced of his followers, but are implicitly present in many of his written utterances. This neglect is part of the inevitable reaction against the purely dogmatic interpretation of St. Paul—a reaction represented on the one hand by recent German criticism, on the other by Sir W. M. Ramsay and his followers. A pioneer in the field, he pushed on along one line, with the result of giving the impression that his was the only possible line of advance. Nothing, however, could be farther from his intention, and his attitude toward complementary aspects of Pauline study emerges characteristically in a passage in his latest book, *The Teaching of Paul in Terms of the*

Present Day (pp. 32, 33), the reference being to a criticism of Principal Garvie's:

"The real question is whether or not I have laid too much stress on the Hellenic side of Paul's thought. It is a question of degree. . . . I have frequently said that the Jewish side of Paul's nature was the foundation on which his whole character was built up, and the strongest and most determining part of his mind, but I have left it to better qualified scholars to analyze and describe it."

The fact is that the intense specialization of present-day scholarship invests almost every piece of really competent work with a one-sidedness of which the writer is in most cases guiltless. One-half of our criticism would fall to the ground if we remembered this and judged a scholar's work in strict relation to its controlling purpose. It is one of the drawbacks incident to a highly developed theological science that specialists unintentionally create a vicious tradition by reason of an enthusiastic discipleship which ignores every field of investigation not occupied by its master.

To give a detailed survey of Sir W. M. Ramsay's work is an impossibility within these limits. The point of convergence for all his work is, of course, St. Paul, and, with the exception of a few minor works of travel, all his books are ancillary to the understanding of the great apostle and his times. Of those dealing explicitly with St. Paul, *The Teaching of Paul in Terms of the Present Day* embodies the author's mature conception of the teaching of St. Paul "in terms of the education that surrounded him," and is, moreover, of special interest for its spirited and informed challenge to certain recent theories of individual aspects of St. Paul's life and work. It may, however, be helpful to preface our consideration of this work by a concrete example of our author's

SIR WILLIAM MITCHELL RAMSAY, D.D., LL.D., Litt.D.

BIOGRAPHICAL AND BIBLIOGRAPHICAL NOTE: William Mitchell Ramsay was born at Glasgow, March 15, 1851, and received his early education at the Gymnasium, Old Aberdeen. His academic career was divided between the universities of Aberdeen, Oxford, and Göttingen, and presented an unbroken succession of high distinctions. In 1882 he was made fellow of Exeter College, Oxford, and three years later was elected fellow of Lincoln College in the same university. An Oxford travelling scholarship in 1880 was the initial occasion of those journeys in Asiatic Turkey which, extending, with intervals, from 1880 to 1909, bore such rich fruit in his path-breaking studies of early Christianity. In 1884 he was elected a member of the Imperial German Archaeological Institute, and in the following year he was appointed professor of classical art in Oxford University. His tenure of this office was, however, of short duration, for only a year later he was appointed professor of humanity in his old alma mater, Aberdeen University, where he remained until his retirement in 1911. Academic and other honors flowed to him from all quarters. In 1893 he was awarded the Gold Medal of Pope Leo XIII; in 1894 he was invited to deliver the Levering Lectures in Johns Hopkins University, Baltimore, and the following year brought him honorary membership in the Athenian Archaeological Society. Three honorary fellowships came to him from Oxford, the first two being those of Exeter and Lincoln colleges, where he had held ordinary fellowships, and the third that of St. John's College. In 1900 he was made foreign member of the Austrian Imperial and Royal Archaeological Institute, and in 1905 and 1906 three medals were awarded to him—the L. W. Drexel Gold Medal, in the University of Pennsylvania, for archeological research, the Victoria Gold Medal of the Royal Geographical Society, and the Medal of the Royal Geographical Society. In 1906 knighthood was conferred upon him. In 1910 he delivered the Deems Lectures in New York University, and in 1913 made a lecture tour in the United States and Canada. He enjoys the distinction of being one of the original members of the British Academy.

PUBLICATIONS: *The Historical Geography of Asia*, 1890; *The Church in the Roman Empire before 180 A.D.*, 1898; *The Cities and Bishoprics of Phrygia*, Vol. I, 1895, Vol. II, 1897; *St. Paul the Traveller and the Roman Citizen*, 1895; *Paulus in der Apostelgeschichte* (German transl.), 1897; *Impressions of Turkey*, 1897; *Was Christ born at Bethlehem?* 1898; *Historical Commentary on St. Paul's Epistle to the Galatians*, 1899; *The Education of Christ*, 1902; *The Letters to the Seven Churches of Asia*, 1904; *Pauline and other Studies in Early Christian History*, 1906; *Studies in the History and Art of the Eastern Provinces of the Roman Empire*, 1906; *The Cities of St. Paul, Their Influence on his Life and Thought*, 1907; *Luke, the Physician, and other Studies in the History of Religion; The Revolution in Constantinople and Turkey*, 1909; *Pictures of the Apostolic Church*, 1910; *The First Christian Century*, 1911; *The Teaching of Paul in Terms of the Present Day*, 1913.

method of investigation, and by a brief glance at a previous book auxiliary to Pauline study, *The Letters to the Seven Churches of Asia*, which illustrates at once the force and the limitations of his approach to St. Paul.

Beginning with an actual example of his method, we take for choice his vindication of St. Luke's reliability as challenged by critics of Acts 14:6, where the writer describes Paul and Barnabas as fleeing from Iconium into Lycaonia. Now Iconium was the capital of Lycaonia, and according to the critics of the passage, "it showed that the writer imagined Iconium to be outside Lycaonia, whereas, every book on ancient geography tells us that Iconium was its capital." Many centuries before Acts was written, however, Iconium had belonged to Phrygia, and the critics assumed that the writer of the Acts, who had never been to the place itself, had got his wrong information out of some antiquated school book. Sir William had nothing to contribute to the discussion, until, in the course of reading the *Acta* of the martyrdom of Justin at Rome (second century), he came upon a passage in which a fellow-prisoner of Justin describes himself as having been brought to Rome from Iconium of *Phrygia*. The editor of the *Acta* suggested "of Lycaonia" as an emendation, but there was little doubt in Sir W. M. Ramsay's mind as to the import of the designation. It seemed clearly proved that, while Iconium belonged to Lycaonia, local custom and feeling still viewed it as Phrygian, and that, therefore, the disputed passage, so far from being "a silly anachronism on St. Luke's part," proved the intimate acquaintance of St. Luke, or rather of St. Paul who was his authority, with the thought and feeling of the people of Iconium. This evidence, tho sufficient to convince Sir William himself, was admitted by him to be insufficient to con-

vince other scholars, and so he set himself to establish the fact that the language of Iconium remained Phrygian, even after it became attached to another province. It took many years to find proof of this, but in 1910, on arriving at Iconium, he found a quarrel in process between the municipal authorities and the Imperial Museum. The municipality were digging for 'building-stones in the castle hill, and when it was found that these stones bore inscriptions, the Museum promptly claimed them. The municipal authorities, however, declined to give their labor free, and things were at a deadlock. "At this moment," he writes, "we came upon the scene. I happened to be in possession of some money for excavation—a very rare commodity with me, for my work has always been hampered by poverty; the money in this case was Lord Strathcona's. We offered to do the excavations and to present the uninscribed stones to the city, and the inscribed ones to the Museum." In examining the language on the inscribed stones, it was found to be Phrygian, proving that the Phrygian language was still spoken in Iconium and used on epitaphs as late as the third century after Christ.

In this connection it is interesting to note on what slender threads critical opinion sometimes hangs. Shortly after Sir William's discovery in the *Acta* of Justin's martyrdom, a German scholar, in a "hostile and somewhat contemptuous" review, challenged him to apply his view of St. Luke's reliability as a historian to the first five verses of Luke 2—the narrative of the census. He found no difficulty in proving the fact of the census and its occurrence at the very time at which St. Luke places it, but a greater difficulty presented itself in the statement that the people had to go to their native places for the census: such a procedure was sharply

opposed to Roman principle and practise. In his attempt at a solution, he hazarded the conjecture that such a decree probably applied to Palestine only, and was enacted in deference to Hebrew tribal prejudices. The hypothesis was brilliant enough but proved to be wrong, for since then there has been discovered an edict of a prefect in Egypt in the second century, and a proclamation of the city of Mesembria, both to the same effect—concessions to local customs which neutralized the liberating and progressive influence of Rome and adumbrated the system of serfdom. Countless similar discoveries of comparatively small importance, some of them purely accidental, have gone to induce that radical overturn of critical opinion with regard to St. Luke which is the most sensational feature of our recent theological development.

Turning to the *Letters to the Seven Churches in Asia*, we are confronted at the very outset by Sir William's characteristic contention that the Apocalypse can be justly estimated only in relation to its Hellenistic sources, and that, indeed, the cause of its comparative disparagement is to be found in the persistent habit of scholars to emphasize its Jewish affinities. It must, however, one imagines, be conceded that the discussion of these Jewish sources, so far from being the cause of its relative disparagement, dragged it out of the obscurity of neglect into, at least, a respectable twilight of placid consideration. Nevertheless it is to Sir W. M. Ramsay's explorations of the cities of Asia Minor that we owe what is perhaps the most valuable elucidation we possess of the Apocalypse from archeological data. It is a geographical commentary of such vital quality and solid achievement that we find ourselves, to use the words of a reviewer, learning more from his occasional slips than from another's for-

mal correctitude. The opening sentences of the preface aptly summarize the author's position:

"In the contact of East and West originates the movement of history. The historical position of Christianity can not be rightly understood, except in its relation to that immemorial meeting and conflict."

And a little further on:—

"Only a divine origin is competent to explain the perfect union of Eastern and Western thought in this religion. . . . The adaptation of Christianity to the double nationality can best be seen in the Apocalypse, because there the two elements which unite in Christianity are less perfectly reconciled than in any other book of the New Testament. The Judaic element in the Apocalypse has been hitherto studied to the entire neglect of the Greek element in it. Hence it has been the most misunderstood book of the New Testament."

And while his preoccupation with the situation in Asia Minor leads him to speak of the "Greco-Roman public" to which the messages to the seven churches were addressd, where one might have expected him to speak of a circle of "elect sojourners of the dispersion," and to advance at least a score of shrewd and daring suggestions which fit in entirely with the Greco-Roman situation, but not so well with the position of esoteric circles whose deep affinities were with the Jewish Scriptures, apocalyptic as well as canonical. Yet, taken as a whole, he has written few books which so greatly advance our knowledge of Pauline times. At every point, almost, he provides a key to some difficulty or the right atmosphere for the solution of some problem. His own words in *The Teaching of Paul, &c.*, as quoted above, forbid the threadbare objection to his neglect of Jewish literature. Doubtless a consideration of, e.g., the Apocalypse of Baruch, which contains a letter to Jews paral-

lel to the messages to the seven churches, would have modified some of his statements, but the net gain for the understanding of St. Paul afforded by the book as it stands is immense, for he helps us to that proper setting of St. Paul's personality upon which so much depends.

One might, in passing, cast a glance at the *Historical Commentary to the Galatians*. Here again it is the totality, and not the parts, that weighs. The first half of the book consists of prolegomena, and offers the fullest proof so far obtainable of the South Galatian theory. But it is once more his excavation of the living St. Paul that tells and grips. With an almost complete disregard of the labors of the theologians, he follows St. Paul as he sees him and delights the general reader and the specialist alike—the first by his unflinchingly interesting quality, the second by his fine observation and workmanship.

But to come to *The Teaching of St. Paul in Terms of the Present Day*. At the outset the reader who makes his first approach to the author through this book must not be deceived by the picturesqueness and ease of style which seems to imply a correspondingly facile impressionism of thought. As a matter of fact "there is not a paragraph that has not been pondered over for years, and composed word by word in hard labor before it was put on paper" (Preface).

At the very outset Sir W. M. Ramsay breaks a lance with Professor Deissmann. To Dr. Deissmann, St. Paul was a man unknown to and unmarked by the world and possessing neither learning nor literary excellence; a mere writer of letters in the vulgar speech; a great religious genius by nature but an obscure Jew, except for that religious enthusiasm. To Sir W. M. Ramsay, as to St. Luke, he is the man that turned the world upside down, the storm-center of

society, and a great master of language and of thought (see Preface). In the third part of the book our author returns to the subject in a trenchant chapter, "Dr. Deissmann and the Letters of Paul as Literature," in which he contends that the simplicity of thought and style in St. Paul was partly due to a deliberate avoidance of rhetoric and philosophical terminology (for an uneducated man to say "we speak philosophy among the mature" would surely be an arrogant falsehood), partly to the perfection of art which conceals art. In this connection he commends "the trained and delicate Greek sense of Wilaucourt" who speaks of the relief which it gives, after the wearisome artificialities of the Hellenistic period, to come once more on the true and natural Greek expression of "Paul, a great master of Hellenism."

The book is divided into three parts, treating of Preparatory Questions, the Thought of Paul, and Subsidiary Questions respectively; and it is noteworthy that throughout the book the author speaks of the philosophy of St. Paul where most writers would speak of his theology. In the first part we have a particularly interesting discussion on the question whether Paul ever saw Jesus in life. This our author answers in the affirmative with Johannes Weiss, but parts company from the German scholar on the theory that Paul's conversion was the culmination of a slow process, arguing with lucidity and force for its unmeditated suddenness. A valuable discussion is that on the Hellenism of Paul in sections II, V, VI, XIX, and XXVIII. In replying to Principal Garvie's criticism, the author gives a lucid and comprehensive exposition of his position regarding the Hellenistic influence in St. Paul. The concluding sections of the first part (VII and VIII) on St. Paul and St. John assume the old position that the

writer of the Fourth Gospel, the three epistles of St. John, and the Apocalypse were one and the same person; and contain a spirited critique of Dr. Moffatt's view of the "dialogs" of the Fourth Gospel which begin with the introduction of some figure, and then pass over into a disquisition.

The second part, dealing with the thought of Paul, is of peculiar interest. Modern and untechnical in phraseology, individual in conception and presentation, and independent of theological traditions, it is practically unique in the English literature of the subject. One quotation must suffice, dealing with St. Paul's attitude toward the doctrine of a personal power of evil.

"Strong emphasis is in Paul often due rather to emotion than to intellect, even in cases where the subject and the purpose seem to be properly intellectual. The emphasis is not so much intended to insure attention on the part of his readers, as forced out of him by the intense passion of his own convictions, which were not a matter of cool intellectual assent, but ruled his whole emotions and the depths of his nature. Thus, however much his language about Satan in some cases may suggest that Paul regarded him as a personal enemy, I would not venture to assert that this implies an intellectual belief in the existence of such a personal power.

"After all, Paul was before everything a preacher and a missionary. To him the first and supreme duty was to make his converts hate sin and love righteousness; and it was far more important to make them dread and detest a personal Satan than to lead them into philosophical speculation. . . . If they began to theorize about the purpose of God in a creation of which evil forms a part . . . such vague and profitless theorizing and the logomachies which would arise therefrom could only distract them from the first business of their life, *viz.*, to be good. And that danger was already apparent to Paul,

incipient in the Corinthians, more advanced in the Colossians, and fully developed in the Asian churches when he wrote to Timothy" (p. 150).

A typically modern application, this, of Paul's pedagogic instinct and his righteous craft in becoming all things to all men.

In the third part various Pauline questions of present-day interest are discussed with characteristic freshness. The critique of the theory that Paul was an epileptic is especially valuable for its popularization of the view of Dr. Seeligmüller, the latest medical opponent of the epilepsy theory.

For anything like an adequate appreciation of Sir William's contribution to Pauline study nothing short of a competent acquaintance with the whole of his books will suffice. Taken singly and in detail, there is much in his work which may be controverted with a certain chance of success. Viewed in its totality, it marks the emergence of a new and incomparably fruitful line of study and research. He is a pioneer, not only for the vanguard of scholarship, but also for every Christian who faces St. Paul with a thoughtful, inquiring mind. His influence extends to those who least agree with him; there is hardly a New Testament scholar to-day who has not been touched by him at some point, certainly not one who has ventured to set him aside. His large outlook, full-blooded humanity, and delightful freshness and untechnicality have won him a wide popularity; his scholarship, brilliancy of construction, and instant sense of critical values have gained him the admiration of scholars all over the world. He has given the lie to the old adage that what Germany thinks to-day England will think to-morrow, and his place in the history of theology is assured him as a rediscoverer of St. Paul.

ETHNIC SCRIPTURES*

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III. INDIA, VEDAS AND BRAHMANAS (FROM NATURE TO PANTHEISM)†

INDIA, "the brain of the East," presents the two characteristics of (1) a bewildering complexity in religious development, and (2) a wealth of religious literature that staggers the imagination, and without some knowledge of this literature we can not adequately comprehend the religious situation in India. The literature, in its turn, registers step by step the religious unfolding of the dominant race from a polytheistic nature-worship through a ritualized emphasis upon sacrifice and a stress upon knowledge, into a pantheism which is as thoroughgoing as philosophy has yet developed. This evoked a revolt, after which came a series of compromises with the faiths of lower races which resulted in a debased idolatry exemplifying almost the worst in human nature; and on the other hand a theistic pantheism which exhibits no little of ethical value.

The interest which Christians may feel in this country is neither academic nor merely historical. India is a missionary land presenting problems even more complex than those of China to the missionary on the field and his supporters at home. The literature, the beliefs and practises, and the social structure are therefore of present importance. The Brahman with his divine rank is a fact; the Vedas are to nearly half India as sacred as our Bible to us; the philosophical doctrines are the theoretical basis of modern Hindu life. The preacher who would adequately present to his people the claims of India, and of the Christian missionary at work there, would do well to realize what is the background which holds 210 millions to faith in the Vedas, subservience to the Brahmans, and submission to the iron-bound system of caste.

I. THE PEOPLE: The racial affinities of the original animistic inhabitants of the peninsula, classified by ethnologists as Kolarians and Dravidians, are unknown. But prior to about 1500 B.C. they seem to have had the land to themselves. Possibly about the time mentioned (no date in India history is fixt until that of the accession of King Asoka 273-2 B.C.; even that is not quite beyond question) there came into the north-west (the Panjab or "Land of the Five Rivers") people of Aryan (Indo-European) ancestry whose religious and cultural development dominated Indian history. Not that the conquest was immediate—it took many centuries for the invaders to reach the south; but the pressure was steady, insistent, and finally irresistible. This people brought with them their own gods, and probably the nucleus of their bible. Above all they brought a trend of mentality so distinctive and masterful that the development of Indian religion is at first sight comparable to the car of Jagannath, crushing all before it. Yet, as the wheels of the car bore away the stain of its victims' blood, the religion of the Indian Aryans came to be stamped by many a compromise with their obstinate opponents' beliefs and practises.

II. PHASES OF DEVELOPMENT: This Aryan faith is best studied in the following phases: Vedism, the nature-religion of the entering invaders (1500-1000 B.C.—these dates are inferences only); Brahmanism, the developed philosophic-religious system, which carried with it the social-religious system of caste and out-caste (1000-500 B.C.—with 500 B.C. we begin to get chronological footing); the "heresies" or revolts against Brahmanism known as Jainism and Buddhism (500 B.C.-500 A.D.); and Hinduism

*Previous articles appeared in the February and March numbers of the REVIEW. Readers are requested to read the Introduction to the first article, February number, pp. 100 to 101.

† The most available translations (complete or fragmentary) of this literature are: *Rig-Veda*, by Max Müller and H. Oldenburg, in *Sacred Books of the East*, vols. 32, 46; by R. T. H. Griffith, 4 vols., Benares, 1889-92. *Sama-Veda*, by Griffith, Benares, 1893. *Atharva-Veda*, by M. Bloomfield, in *Sacred Books of the East*, vol. 42; by W. D. Whitney, edited by O. R. Lanman, 2 vols., 1905; and by Griffith, 2 vols., Benares, 1893. *Satapatha-Brahmana*, by J. Eggeling, in *Sacred Books of the East*, vols. 12, 26, 41, 43, 44. *Upanishads* and one *Aranyaka*, in *Sacred Books of the East*, vols. 1, 5. *Law Books and Sutras*, in *Sacred Books of the East*, vols. 2, 7, 14, 25, 33, cf. also 29, 30. The best general guide to literature and religion in English is R. W. Frazer's *Literary History of India*, London, 1898. A masterly work in German is M. Winternitz's *Geschichte der indischen Literatur*, vol. 1, Leipzig, 1912. Other good works on the literature are A. Weber's *History of Indian Literature*, Boston, 1878; A. A. Macdonell's *History of Sanskrit Literature*, London, 1900, and on literature and religion, A. S. Geden's *Studies in the Religions of the East*, New York, 1913, chap. iv; and E. W. Hopkins' *Religions of India*, Boston, 1898.

or the renaissance of Brahmanism and its fusion with the animism of the non-Aryan people (500 A.D. to date).

We may here hardly attempt even to describe all the literature. Our study is necessarily restricted almost solely to the Vedic-Brahmanic phases. Meanwhile we should not forget that through this literature India might be called the home of theology. Hardly a phase of religious doctrine or thought exists in Judaism or Christianity, whether orthodox or heretical, but has its Brahmanic parallel, scarcely a development of dogma but would find here its fellow. Each of the phases mentioned produced its own religious literature, all but the first in colossal vastness and in all-conceivable variety.

III. THE LITERATURE: It will be recalled that the earliest remains preserved in the Bible are lyric—the sword-song of Lamech (Gen. 4: 23-24), the triumph song of Moses and Miriam (Ex. 15), the song of the well (Num. 21: 17-18), and the song of Deborah (Judges 5). And among other peoples, poetry is the earliest literature—cf. the Homeric and Hesiodic poems in Greece, and those of Ennius in Rome. So in India, the first (or Vedic) phase of religion produced the Vedic hymns, which bound together Vedism, Brahmanism, and Hinduism, just as (and for the same reason) the Bible unites Greek, Roman, Coptic, Syrian, Armenian, and Protestant Christianity. Buddhism and Jainism broke completely with this otherwise nucleating canon, the building upon the philosophical development. From this canon of the Vedic hymns developed the philosophic, liturgical, legal-religious ("Levitical"), epic, dramatic, gnostic, and exegetical literature, the immensity of which is the despair of scholars.

1. The Vedas: The word *Veda* ("Lore" or "Wisdom," Eng. "Wit," German *Wissen*, Lat. *vid-eo*, Greek *ἵδεν*) has a variety of meanings, with which the English "Scriptures" is in part comparable. It may mean the collections of hymns already spoken of, or these plus a very extensive literature, known as Brahmanas, Upanishads, and Sutras. We will here for the sake of clarity restrict the use of the name to the hymns and the three collections immediately depending upon them.

a. The Rig-Veda: "Veda," even in this restricted meaning, involves a develop-

ment into four classes known as Samhitas or collections, the names of which are Rig-Veda (lore of praise), Sama-Veda (lore of liturgical song), Yajur-Veda (lore of sacrifice), and Atharva-Veda (lore of spells).^{*} Each of these four is spoken of as a Samhita in distinction from the Brahmanas and other writings attached to them. Of these the RV is with all Hindus the first and the primary, the canon *par excellence*, revealed Scripture.[†] It consists of 1028 (1017 + 11 supplementary) hymns of about 11,000 double verses, occupied with praise and prayer to different nature-gods, the whole arranged in ten books in which the grouping is made according to the sage or family to which authorship is ascribed. This collection nearly equals in extent the combined Iliad and Odyssey of Homer. Eight of its books begin with a hymn in praise of Agni, god of fire, and in seven cases this is followed by a hymn to Indra—god of the atmosphere, of storm, thunder and lightning, and rain. This marks out in a rough way the respective importance of these deities.

The ninth book (114 hymns) introduces a peculiar Indo-Iranian (Indo-Persian) institution, for its hymns praise Soma (Persian *Haoma*, which will meet us in Zoroastrianism), which was originally the name of a certain plant and its juice, which ferments and is supposed to bestow immortality on the gods, also on mortals when they reach the abode of the blessed. The nectar of the Olympian gods is its equivalent in Greece. Here, however, Soma is personified as one of the greatest of gods. It stands in thought for the intoxicating elements whose effect in early times was supposed always to be due to the influence of divinity.

The hymns of RV represent the religion and life of the Indian Aryans either in the Panjab or before they reached India. The caste system is there, but only in embryo, except in a few of the latest hymns, where the claims of Brahmanas to supremacy become evident. In the earliest hymns the pastoral life is reflected, tho the terms for

^{*}For brevity's sake we shall use RV, SV, YV, and AV to designate the Samhitas.

[†]The conception of "Scripture" in India is as sharply defined as in Judaism, Christianity, or Mohammedanism. The two marks of Hindu orthodoxy are recognition of the supremacy of the Brahmanas and faith in the inspiration of the Vedas (here used in the word's varied sense, but reducible at last to the Samhitas). *Śruti*, "heard," is the technical term, and is fully equivalent to the terms "revealed," "inspired," or "Scripture."

agriculture, war, and industries appear, and soon become common. The outlook is cheerful and life joyous, for the gods, most of them nature-deities, are propitious. The joys and the despair, the virtues and the vices (chief among them gambling), of a sturdy people already well organized are here pictured. It is interesting to note that in RV there is already struck in several of the later hymns the note of pantheism that becomes characteristic of Indian theology. The gods melt into each other and then are resolved with their creation, man, into the universe conceived as a sort of monad.

As literature and as poetry many of these hymns rank high. Those to the Dawn present a delicate sense of beauty rarely surpassed, while many others show the flare of genius. They breathe always the air of reverence, are pervaded by a worshipful spirit.

Hymn to Agni, RV, I. 1

Agni, I laud, the great high priest,* god, minister of sacrifice, herald, lavisher of wealth.

Worthy is Agni of praise by living as by ancient seers, hither the gods shall he conduct.

Through Agni wealth doth man obtain, increasing day by day; plenteous in heroes, he, and glorious.

Agni, to the gods goeth indeed the sacrifice about which thou wrappest thyself.

May Agni, wise priest, truthful, brilliantly great god, with the gods come here. . .

To thee, Agni, who makest the night to flee, daily we come with prayer; yea, reverence bringing we come. . . .

To us, Agni, be accessible, like father to his son, bide with us for our weal.

b. Sama and Yajur-Veda: The next two collections embody in India the development of religion through ritualization. Rites become fixed, and ritual is the orderly and invariable mode of procedure in word (prayer and song) and action (sacrifice). Salvation is achieved through correct performance. The priesthood develops into complexity—four classes come to exist, each of which has its appropriate ritual, which it alone may or can carry through, and all are necessary to a complete sacrifice. So the RV, SV, and YV are used each by a special class of priests at the sacrificial ceremony. It is

only to serve the demands of ritual thus created that SV and YV exist. RV is ritualized in them.

SV consists of two books containing 1549 verses, all but seventy-eight selected from books VIII. and IX. of RV. These verses were chanted (not recited) at the sacrifice centering in Soma by a special order of priests.

What SV is to the Soma sacrifice, YV is to sacrifice in general. It exists in several forms. One ("White Yajur") is entirely in verse; others ("Black Yajur") are partly verse, partly prose-commentary. The verse is from RV, tho with somewhat altered text. The purpose is to furnish recitations for the entire round of sacrificial ceremonial. Emphasis is laid here upon the correct performance of the ceremonial. How much later this collection is than RV may be shown by the fact that the invaders have made their way from the Panjab and are living in central India.

c. Atharva-Veda: With AV we enter quite a different field. This collection is a systematic redaction of prayers and chorus in seventy-three poems (plus considerable prose) arranged in twenty books, some of the hymns taken from RV, but most of them reflecting the magical-popular side of religion. Much of the material was doubtless collected from the lower classes of society, and probably contains some material as old as that in RV, in spite of its collection at a period many centuries later than the completion of the text of RV. The attitude in this collection with respect to life and to the gods is vastly changed. Here are distrust and fear—malevolent powers are abroad. Possibly contact with the demon-ridden autochthons of the peninsula is having its effect, together with the results of the crystallization of the Brahmanic ritual. Here are charms to cure demon-caused disease, to secure long life and health, to ward off demons and sorcerers, charms dealing with women, with royalty and arms, and with harmony in public meetings, to secure prosperity in varied pursuits (including gambling), to expiate sin and defilement, and to secure blessings for Brahmans. Cosmogonic hymns also appear. There are manifest the survival and the renascence of the earlier and lower forms of religion, with the pessimism that becomes the persistent minor chord in Indian thought.

*"High priest," as mediating or conveying by fire the sacrifice to the other gods.

Charm at Seed-time. AV, VI, 142

1. Raise thyself, O grain, grow sturdy by thine own power, burst every vessel. The lightning in the heavens shall destroy thee not.*
2. When we invoke thee, divine grain, and thou dost listen, then raise thou thyself up like the sky, be inexhaustible as the sea.
3. Inexhaustible shall be those that attend to thee, inexhaustible thy heaps. They who give thee as a present shall be inexhaustible, also they lead who eat thee.

For Remission of Guilt. AV, VII. 115

1. From the sins which we have committed willingly or unwillingly do all ye gods unitedly release us.
2. If I, awake or asleep, to sin inclined, have sinned, may what has been or shall be release me as from a wooden post.
3. As one loosed from a wooden post, or as one (is purified) from sweat by bathing, as ghee (melted butter) is clarified by the sieve, me may all (gods) make clear from sin.

2. Brahmanas: As already noted, "Veda" means, especially to Brahmanas, far more than the Samhitas just described. Next to the Samhitas in chronological order may be placed the Brahmanas or sayings of Brahmanas. They represent the developed philosophy of sacrifice, and are directive and explanatory of the ritual—exegetical, polemical, dogmatic, mythological. As to their character Eggeling remarks:† "For wearisome prolixity of exposition, characterized by dogmatic assertion and a flimsy symbolism . . . these works are perhaps not equaled anywhere." They suggest why so large a part of oriental literature is so uninteresting to occidentals. The tiresome concern with formal and petty details is utterly alien to our thought of the essentials of worship. Their purpose is to connect the songs and formulas of the Samhitas with the rites, explaining their mutual relations, supposed history, and symbolism. They combine the functions of a Talmud and a commentary. They represent the age when the priests had transformed Vedic nature-worship into a highly artificial system of rites, ceremonies, and sacrifices, upon which salvation depended. Caste with all its limitations is here, the Brahmanas have fastened themselves, like the old man of the sea, upon the shoulder of India, and are boldly proclaimed

to be gods, they alone knowing how sacrifice should be performed.

"There are two kinds of gods; for indeed, the gods are the gods; and the Brahmanas are the human gods; Sacrifice is divided into two kinds: oblations constitute the sacrifice to the gods; and gifts to the priests that to the human gods. Both these kinds of gods, when gratified, place him (who provides the sacrifice) in a place of bliss."

"A Brahman . . . is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law. Whatever exists . . . is the property of the Brahman; because of the excellence of his origin the Brahman is entitled to it all" (*Laws of Manu*, I. 99-100).

On the other hand, the ethical is not lacking; priests are to be worthy, for the sacrifice

"is a ship heavenward bound: the priests are its spars and oars, the means of reaching the heavenly world. If there be a blame-worthy one, even that one would make it sink." (*Satapatha Brahmana*, IV. ii. 5, 10.)

Ritualism has reached its climax, controlling the course of earthly existence. The life of an orthodox Brahman was to fall into four periods: (1) As student of the Veda in its large sense under a teacher whom he serves as attendant for twelve years; (2) as householder, fathering children to continue his line of descent; (3) as recluse, meditant, and ascetic; (4) as without ties, a mendicant wanderer. The Brahmanas are supposed to guide the Brahman during the second period in his home during the performance of his social duties, when by careful attention to duty he secures the favor of the gods.

Each Samhita has one or more Brahmanas—RV has two, SV four, YV at least two, AV one. The extent of this literature may be judged from the fact that in *The Sacred Books of the East* the English translation of one (*Satapatha Brahmana*) occupies five volumes of 2,237 pages.

A short example of the wearisome reasoning of the Brahmanas is the following, showing why rice is offered.

"The sacrificer proceeds with Soma's karu; for Soma is the sacrificial food of the gods . . . It is karu, for karu is food for the gods, since karu is boiled rice, and boiled rice is clearly food: therefore it is karu" (*Satapatha-Brahmana*, IV. iv. 2, 1).

Four treatises known as *Aranyakas*, attached to RV and YV, call for a brief de-

*Once more here is evident the "word of power"—cf. *HOMILETIC REVIEW* for February, p. 105.
†*Sacred Books of the East*, vol. 12, p. 9.

scription. They furnish the transition from Brahmanas to Upanishads, and combine the functions of manuals of devotion and of mystic thought. In the Brahman scheme of life they belong to period three.

3. Upanishads: Vastly more important are the Upanishads, which mark an entirely new development in thought, the joining on to the speculative side of the Brahmanas and the Aranyakas. The final phase of thought which has since governed India, which also was assumed by Buddhism and Jainism as their basal idea, was reached in these writings. Tho they discuss in mystical fashion ceremony and ritual, the thought is no longer salvation by these means, but by absorption of the individual soul in the world-soul through right knowledge. Hence the nature of this world-soul and of the individual soul is the fundamental theme with which the Upanishads deal, since right thinking, knowledge, alone can lead to deliverance. If the Brahmanas be conceived as in a manner pragmatic, the Upanishads are speculative. Here, almost certainly was first reached in human thinking the idea of the absolute. And here are to be found the most subtle, refined, and often exalted reasonings, tho not unmixed with wearisome discursiveness and repetition, as well as with phantasies that repel by their puerility and unreason. The sum of the whole is perhaps correctly given in the sentence: "All this universe indeed is Brahma" (i.e., "supreme soul"). Philosophical India bases itself on this literature, the Samhitas being in relation to it what the hymn book is to the sermon. One homiletical consideration is worth noting here. For illustrations of striking beauty and subtlety the Upanishads are almost unexcelled, and are an unworked mine to preachers. With them must be ranked the Buddhist *Dhammapada* and the *Analects* of Confucius.

The extent of this literature is enormous; no one knows how many Upanishads exist, but estimates range from 180 to 250, dating from perhaps the eighth century B.C. to far down in our own era. The following from the *Khandogya Upanishad* (IV. 12-13) gives the flavor: The father (or teacher) says to his son (or disciple):

"Fetch me a fruit of the Nyagrodha tree. Here is one, sir. Break it. It is broken, sir. What do you see there? These seeds, almost infinitesimal. Break one of them.

It is broken, sir. What do you see there? Not anything, sir. The father said: My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists. . . . That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it. . . .

"Place this salt in water, and then attend me in the morning. The son did as he was commanded. The father then said to him: Bring me the salt which you placed in the water last night. The son having looked for it, found it not, for of course it was melted. The father said: Taste it from the surface of the water. How is it? The son replied: It is salt. Taste it from the middle. How is it? The son replied: It is salt. Taste it from the bottom. How is it? The son replied: It is salt. . . . Then the father said: Here also, in this body, forsooth, you do not perceive the True, my son; but there indeed it is—that which is the subtle essence, in it all that exists has itself. It is the True. It is the Self, and thou, O Svetaketu, art it" (*Sacred Books of the East*, 1:104-105).*

The classic writings of Brahmanism may not be dismissed without a word upon three other classes of works which do not always claim canonical worth, tho some of them are more explicit in claiming it than those to which proto-canonical value is assigned. When this claim is not made by or for them, they are known as *smṛiti*, "remembered," as opposed to *śruti*, "heard," i.e., "revealed." But many of these have an influence in Indian life not less forceful than that of the writings known as "scripture."

4. Sutras and Law-Books: Following logically the Brahmanas, and springing from them, are the Sutras, which condense, systematize, and complete the Brahmanas from the standpoint of daily duty. They are "the most concise compendia of rule and order ever invented," "every doctrine . . . whether grammar, meter, law, or philosophy, being reduced to a mere skeleton," invented to meet practical needs. They are like the catchwords or condensed phrases which the preacher takes as notes into the pulpit to aid memory or to keep himself within due

*This selection sets forth a phase of that pantheism which, while not peculiar to India, is characteristic of the Brahmanic development of thought. Examples of it elsewhere are the sentence from an Egyptian Hermetic papyrus: "For I am thou and thou art I"; that from the Gnostic *Pistis Sophia*, in which Jesus is made to say: "I am they (i.e., all men) and they are I"; and that from the Oxyrhynchus *Logia*: "Raise the stone, and thou shalt find me; cleave the wood, and there am I."

limits. One might describe them as an elaborate system of mnemonics. They are of three kinds—*Srauta-Sutras*, outlining the practise for public worship; *Grihya-Sutras*, for domestic ceremonies; and *Dharma-Sutras*, setting forth the duties of the castes and of the four periods of Brahmanic life.

Akin to these are the *Law-books* (some number the *Dharma-Sutras* among them), which aim to provide rules of procedure for every possible occasion or emergency in all phases of life. They mark the liking of the Hindu mind for subtle distinctions and definite prescription. They are metrical versions of older works, in the first place designed, probably, for students as an aid in mastering the problems of action. The most important is the code of Manu,* which claims the great creator as its source, from whom Manu ("The Knowing One," "The Sage") learned it. The first book accounts for creation and then tells what kinds of laws are revealed in the following eleven books.

5. Epic Literature: To omit mention of the two great Epics, the *Mahabharata* and the *Ramayana*, would be serious. They are "unrivalled for their many-sided character and divergent interests," and are almost the sole source of mythology and popular belief in post-Buddhistic times. The size of these poems is staggering. The *Ramayana* alone has about 24,000 couplets of sixteen syllables each (the combined *Iliad* and *Odyssey* contain about 25,000 lines). Its hero is Rama, who wages war to recover his wife Sita who has been carried away. The ground-work is therefore somewhat like that of the *Iliad*. The difference is in the character of Sita, whose abduction was against her will, and she is the pattern of a faithful wife whose fidelity wins at last its due reward. The *Mahabharata* is still more colossal, about 100,000 couplets, and highly composite. It is closely connected with Brahmanic doctrine, embodying myth, legend, philosophy, and religion. Its basis is a war between two Aryan families, in which the gods interpose as they do in Homer's *Iliad*. The two poems probably contain writings that cover the period from 400 B.C. to 200 A.D.

Brahmanic sacred literature covers therefore an immense range. It marks the most complete dominance the priesthood ever reached, and includes the subtlest reasonings as well as what seem to us absurd puerilities. Its value to the people was in giving "ceremonial dignity and sacramental value to all the features of physical life." Yet Brahmanism never knew a church in the sense of a congregation. It dealt with the individual and the family, not with the community as a community or society. India had to wait for Buddhism for the idea of a church and of the brotherhood of man.

*Translated in *Sacred Books of the East*, vol. 25.

THE MAN ON THE STREET AND THE CHURCH REVIVIFIED

The Rev. JOHN LEARD DAWSON, Mount Stewart, P. E. I.

THE point of view occupied by the average man of to-day is not that of the last generation, to say nothing of the generations preceding. There is no further use in trying to persuade the man on the street that there is a magical power in sacraments or a special sanctity in any church beyond that which finds its visible source and measure in the holiness of its membership; or that our Lord Jesus Christ, let his origin, his sinlessness, his devotion, and his vicarious sacrifice have been what they may, is in any recognizable way a Savior to men, excepting as he becomes at least the means of raising them in both character and outward conditions. Such a man stresses the necessity of salvation in outward conditions quite as

often, perhaps, as he does his demand for the elevation of the character and conduct of men. Indeed, he distinguishes between the two only as he does between an apple-tree and the apples it bears. He will not accept leaves in the place of fruit any more than Jesus himself did. He will wait for a reasonable time, but after that his attitude and his working-policy grow hostile. He believes in and demands not so much a religion of benevolence as a religion of righteousness, which will move straight on in the work of securing fair play between man and man. In point of fact, he rather scorns the former. What he regards as love is a righteous sympathy that will lift from some men's shoulders burdens which they have no

obligation to carry, and place them upon the shoulders to which they properly belong.

To appeal to his fears respecting the future life is useless. His father's response to such representations was often a trembling cry, but it is far different with him. He finds his outlook narrowed to the point where he can not see clearly that there are any personal devils excepting those human ones whom he knows all too well, or any hell besides that in which these are striving to keep their fellows in spite of all their fruitless attempts to escape from it. He will often tell you that if there is any invisible hell, then he knows who are sure to find their everlasting abode in it. And if you will weigh his words well at this point, you will find him amazingly orthodox from the New-Testament standpoint at least, however badly he may disagree with some other standards.

Now, whether for good or ill, the man on the street, judging the Church by its comparative lack of practical interest in social righteousness, its coldness toward the poor who may venture for worship into some of its costly edifices, and the prominent places which it often gives to the representatives of predatory wealth, has grave doubts as to whether it is worthy of his confidence. So he is found standing aside to discover, if he can, what all of the facts are, and what his final judgment and attitude should be.

It is as much a mistake to say that he has broken with the Church for good and all as it is to affirm that he has not become estranged from it. He is occupying a place from which he may step either into a hearty and whole-souled membership in the Church itself, or out and away from every last vestige of sympathy with it and its activities. If I were asked which of these steps he is more likely to take than the other, I would unhesitatingly offer my judgment that it is the former and not the latter.

The first of my reasons for occupying this position is a fact insisted upon by Sir Robertson Nicoll in the Christmas number of *The British Weekly*. The Church has never yet been buried. Sometimes it has been pronounced dead and on its way to the grave, but on each sad occasion of this sort it has, like the widow of Nain's son, met the resurrection and the life, and risen from its bier to a vigor and an activity more splendid than before. And I may add to this the further reminder that it has been to

the man on the street, and not to its own interested camp-followers, that the Church has made its mightiest and most successful appeal each time it has thus awakened to newness of life. The man on the street is neither a hypocrite nor a religious self-seeker. Jesus himself made full proof of this, and turned away from the orthodox but devilish hunters after place and honor, both priestly and lay, to find his Levis, his Zachæuses, and his Magdalens. The man on the street is really the Church's chief hope for the future, as far as its best raw materials are concerned. However mistaken and sunken he may be, he is honest and earnest.

I may venture here as my second point the assertion that perhaps a principal part of the obstacle lying between the man on the street and the Church is to be found in his fine ideal as to what the Church should be in both her ministry and her membership. This man watches with supreme contempt the minister whose eye is on position and salary, who schemes and wire-pulls and swaps places to secure what is to him, with all his professions of piety and his affectation of strict orthodoxy, a chief, if not the chief, object of desire in connection with the spiritual calling, which he thus degrades to the level of a mere worldly profession. And the smug church official, who evidently looks upon the Church as a club composed of the respectables of society, with no place in it for redeemed outcasts and consequently with no redemptive desire or purpose or effort characterizing it, is to this man an offense, and he tolerates him only because he must, as one does an irrepressible stench. He is there and can not for the present be got rid of. He is an amazingly orthodox man, too, is this official. But the minister he seeks is not the faithful preacher of righteousness, or the man who is honest to the core, but the man that can draw the multitude who wish their ears tickled, their emotions touched, and their consciences left alone. It is on this account that the Salvation Army has so often been regarded and supported by the man on the street as if it were all that is left that gives any satisfactory evidence of being the genuine Church of Jesus Christ. The man persistently clinging to this splendid ideal is magnificent in his possibilities, and is only waiting for the arrival of a passionately unselfish and out-reaching Christliness to come and set his

whole soul aflame for that lowliest service which is always the highest. And this is the work which marks the Church that is filled with the spirit of him who is the resurrection and the life.

The third and final argument in support of my proposition is the fact that the man on the street is beginning to perceive a distinction between the Church and the kingdom of Jesus Christ, to which the leaders in the Church themselves have until quite recently been largely strangers. He sees at least that the terms are not synonymous; that the institutions are not one and the same; that the kingdom can not be truly called the Church, nor the Church the kingdom; that the Church stands for divine worship and the kingdom for divine service; and that this service lies in the daily life in such a fashion as to embrace its every moment and all its activities. Besides this there reach him some distinct glimmerings as to the way in which the Church and the kingdom stand related to each other. It is not hard to convince him that the Church which calls men to the worship of adoration calls them also to the worship of surrender and consecration. He will admit, too, that the Church presents the great principles, and to some extent also the specific points of conduct, which should guide and ennoble the lives of these worshipers, and that in this way the Church prepares each true worshiper to fill his place in the kingdom, and to fill it in a growingly worthy fashion. It is also growing upon him that the laws which govern men in these modern days in the life which God requires them to live are not framed by the Church, but by the various political combinations of our time, and by

a great variety of organizations for mutual help, protection, or improvement, and for charity, which are sanctioned or incorporated by these political combinations. It is dawning upon him, that is to say, that the kingdom of Christ is continually and unobtrusively manifesting itself in association with the enactment of every law which it is his will should govern in this or that community, city, state, or nation. He is beginning to feel that this is the vision which is represented by the words:

"The kingdom of the world has become the kingdom of our Lord and of his Christ; and he shall reign forever."

What I mean is that the man on the street is beginning to see that the Church is not the State any more than the State is the Church; that the Church's duty ends where that of the State begins; and that it is not the work of the Church but of the State to agitate for and in due course enact such fresh legislative reforms as may be demanded in this State or that to satisfy the growingly Christlike conscience of its citizens. And this means the removal from his path of one serious barrier now separating him from the Church. Without knowing it he has often been demanding, and insistently demanding, that the Church shall do through its members and its organizations what can be done only by those members and others as citizens of the particular city, province, state, or nation to which they may happen to belong.

My conclusion, therefore, is that the revived Church of the near future is sure to find in the man on the street one of the chief means of the achievement of the loftiest aims which it will then entertain and pursue.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

St. Paul as a Man of Science

In the current issue of the *Churchman* (London), the Rev. F. W. Orde Ward has an interesting article on the scientific affinities of St. Paul in which he takes it as certain that St. Paul was conversant with and practically accepted the physics of the popular Stoics, and that he molded their materialistic vocabulary to spiritual and Christian uses. Thus he took their doctrine of an aboriginal substance, the *πνεῦμα* (borrowed from the medical schools), and transformed

it into the truth of an all-penetrating and all-pervading divine Spirit. Again, the writer of the article finds in the epistles a Pauline transformation of the popular Stoic doctrine of tension—a precursor of our modern doctrine of attraction and repulsion—and Phil. 3:13 is given as a typical illustration. The Stoics also adumbrated evolution in their distinctive doctrine of the *λόγος σπερματικός*, and Mr. Ward finds a clear allusion to this doctrine in Paul's "To every seed its own body." Finally he de-

scribes Paul adapting the Stoic *ὁδὸς ἄνω* *καίτω* to his eschatological and apocalyptic conception in the trial of men's work "by fire" (1 Cor. 3:13). "Never," says Mr. Ward in conclusion, "was a finer revenge wreaked on materialism than that of the apostle. He took the terms, the conceptions, the physical theories of the Stoics, carried them to and passed them through the transfiguring mint of the cross, and then reissued them recoined and glorified into new creative ideas and immortal hopes."

Cardinal Bercier on Recent French Philosophy

The acute and cultured archbishop of Mechlin, in the course of an address delivered at a public *séance* of the Royal Academy of Belgium and published in the *Constructive Quarterly*, passes recent developments of French thought under a penetrative review. Bergson he values as the thinker who has contributed most effectively to rid us of Kantian idealism and mechanistic positivism, but considers that he has failed to make any positive contribution to reconstruction. His theory of immanentism he describes as "a poem wrought out with elegance upon a fictitious web." In this respect he classes both Bergson and his interpreter Le Roy with Father Tyrrell as teaching "an amorphous *fieri* where truth never asserts itself by a definitive conquest." It is in two more recent thinkers—M. Joseph Wilbois and M. Maurice Blondel—that Cardinal Mercier sees a Christian tendency. They substitute the *élan humain* for Bergson's *élan vital*, and their God is not "the pantheistic willy-nilly Becoming of Bergson," but transcendent and personal. "It is a social reality that envelops all the others," says M. Wilbois; "it is the transcendent that we meet in the life of humanity; it is God." M. Wilbois is typical of the French return to a sacramental faith and a loyal churchmanship, not through ignorance but through a deeper working out of the great problems of human thought and life.

Black and White

In his ably edited journal *Anthropos*, Pater Schmidt deals with the problem of racial intermixture in a particularly brilliant critique of Dr. Eugen Fischer's views on the subject. With Dr. Fischer's conclusion that "the frequent assertion that the offspring

of mixed parentage are always inferior from the moral point of view is an absurdity," he agrees, and he also shares Dr. Fischer's view that, for the present, the salvation of all races lies in the white race maintaining its purity. On the subject of the ascendancy of the white man, however, Pater Schmidt dissents sharply from the Belgian anthropologist. To favor the extinction of half-breeds by "free competition" after the need for them is past is to play with gunpowder. There are no such things as "moral principles for exclusively colonial use"; and to preach the doctrine of the "healthy power of expansion of the stronger" would, in a generation or two, sink that "stronger" to something like barbarism. Moreover, it is possible that the European development may, in the case of Africa, result not in the extinction of the negro, but in the growth of a physically powerful African people who may demonstrate the doctrine of the healthy expansion of the stronger in a manner that Europe will not like. It would, on the other hand, be a genuine triumph for the white race, if it could imbue an inferior race with such a sense of responsibility as would really introduce it into the great family of civilized peoples. Hitherto it has only given to these races a veneer of vicious pseudo-civilization.

The Roman Church and Industrialism

Mr. Cyril Chappell, a London United Methodist now resident in Germany, contributes a most interesting article to the London *United Methodist* on the Social Democratic movement in that country. He points out that in Germany, as elsewhere, industrialism makes for freedom of thought and action. As everywhere, the Roman Church is trying to obstruct this freedom, in this case with little success, even among its devoted members. There is now a band of loyal Roman Catholics who are reminding the priests that religion and ecclesiasticism are not coterminous, and are asking them not to interfere with the people's industrial and political activities. This attitude, the merest commonplace in Anglo-Saxon countries, marks a momentous change in German life and thought. A significant element in this change is that the Center Party in German politics insist that Bismarck's laws repressing the Jesuits are to be abolished, and that on two grounds. First, that the Jesuits,

whatever their other faults, are a band of religious teachers, and the principle of religious liberty demands freedom for them. Second, that the spirit of the age is entirely incompatible with the idea that it lies within the power of the Church to undermine the modern State. A nation inculcated with a powerful sense of political independence is proof against clerical control. At an early date the German Roman Catholic Church founded Catholic trades unions, and soon it was found that membership had to be extended to other Christians, and the unions became nominally inter-denominational. The Roman Catholic clergy are now trying hard to resume control but without success.

The Russian Emigrant's Religion

Mr. Stephen Graham, the well-known journalist and writer on Russia, contributes to *The Times* of London a series of studies of Russian peasant life, marked with a fine sense for the religious aspect of this subject. In one of his most recent sketches, he gives his impressions of the Russian emigrant making for new countries, and, unlike his brethren, the Russian pilgrim to Jerusalem, seeking an improvement in his material condition. Yet even this quest is, in the case of the Russian temperament, part of the soul's search for God.

"The peasant's talk," says Mr. Graham, "nearly always turns to God and religion. The Russians are always *en route* for some place where they may find out something about God, and if there is a particularly animated conversation in the hostelry of a monastery, a third-class carriage, or a tea-shop or Russian public-house it is almost always sure to be about religion. The modern evangelical movement may almost be said to have its birth in the famous but filthy public-house 'Yama,' where originally over vodka and beer, and later more commonly over tea, the question of salvation was continually mooted. In the third-class carriage you will occasionally come across an old man who reads an antique Bible through iron-rimmed spectacles. He has heard that a new sect has been formed by some peasants in some remote village, and is off to discover 'whether they have found anything.'"

The Church Farthest North

One of the most interesting chapters in recent church history is the founding of the Anglican missionary church on the Yukon. The present bishop of Yukon, Dr. Isaac O.

Stringer, succeeded the late Bishop Bompas, the first bishop of the diocese, who spent thirty-one years in the north, only once returning to England. Dr. Stringer's "parish" extends to 200,000 square miles, and he has already given nearly ten years to this arduous work. He has not merely the care of all the churches, with a working staff of eight clergy, six lay readers, several teachers, and four Indian catechizers, but is also engaged in a multiplicity of public activities. He has inaugurated a campaign against tuberculosis, the great scourge of the Indians. He has established schools for Indian children and started reading-rooms which are greatly appreciated by the government. Dr. Stringer has passed through many hardships, and perhaps his most stirring adventure was his expedition to about a thousand miles east of Herschel Island, where Mr. Stefansson had discovered a new tribe of Eskimos, living under practically the same conditions as those of the stone age. Accompanied by devoted Christian Eskimos from Fort McPherson, the bishop accomplished the journey, the Eskimos providing four whale boats and provisions for two years, and also giving £80 in money to be spent on evangelizing the new tribe. On one occasion the travelers were reduced to eating their seal-skin boots, which, the bishop declares, were palatable either boiled or toasted. Dr. Stringer's eldest child was the first white child born so far north. The rush of gold-seekers to the Klondyke greatly hindered the bishop's work, the Indians learning most of the white man's vices, and experiencing him at his worst and lowest.

The Independent Religious Movement in the Philippines

The Rev. J. T. Sunderland, writing in the London *Inquirer*, has some interesting things to say regarding the Iglesia Filipina Independiente—a "liberal" religious organization in the Philippines. He has made extensive inquiries regarding the movement and held two interviews with its founder, Bishop Aglepay. The movement is twenty-five years old and claims twenty-four bishops, and nineteen-hundred priests. Its lay membership is variously estimated from half a million to two or three millions. It is a secession from the Roman Catholic Church and has not departed greatly from the Roman ritual in its form and ceremonies.

In two respects it makes a radical departure. It rejects celibacy and it has no pope. Its theology is heterodox, whether judged by Catholic or Protestant standards. It distrusts the miraculous element in the Bible and rejects the doctrine of the Trinity as unscriptural and irrational. Yet its leaders object to being called Unitarians. It stands for nationalist aspirations and is therefore in disfavor in many quarters. Its services are characterized by a spirit of freshness and joy. The writer says that he never saw a congregation that seemed so little conventional and formal as the Sunday morning congregation in Bishop Aglepay's cathedral at Manila. The church has experienced a serious set-back by the recent legal decision that church edifices built by the Roman Catholic Church belong to that church and can not be alienated. However, tents and light structures have been erected by the evicted congregations and in the mild climate of the islands serve as places of worship nearly all the year round.

Prussian Repression of a Polish Religious Service

The Berlin press (for example, the *Neue Preussische Zeitung*) chronicled an extraordinary official proceeding on a recent Sunday in a Polish Catholic church in that city. During the administration of the communion to some Polish children who were being confirmed, a battalion of police entered, interrupted the service, drove out the entire congregation, and closed the church by Prussian authority. The reason behind this summary action appears to be that in the attempt to stamp out all lingering remembrances of Polish nationality, which still survive in spite of the partition of Poland in 1772, Prussia has proscribed the use of the Polish language. In the service which was interrupted prayers and a canticle in Polish were employed, and this is assigned as the occasion for the act chronicled. Correspondence from Berlin to foreign papers, in attempting to justify the action, makes mention of the fact that in a city where German is spoken the Poles "succeeded in bringing about" the delivery of sermons in Polish!

Modern Education in Tunis

That Mohammedanism is well-nigh invulnerable to direct attack by Christianity seems to have been demonstrated by many years of missionary labor. But signs multiply that an indirect but growingly effectual approach is being made by educational forces that utilize the products and methods of Christian civilization. How this means is working in North Africa is suggested by the following (by Frank Edward Johnston, in a recent number of the *National Geographic Magazine*). With access to French literature the hitherto circumscribed horizon of the Arab's vision is immensely enlarged. The forces of civilization can not fail to direct attention to the spiritual power which underlies them.

"During the past ten years a school (in Tunis) for Arab girls has been founded and has met with great success. The head of it is a French woman, who thoroughly understands Mohammedan ways. No effort is made to proselytize or influence them in any way, the desire is simply to make these young girls intelligent and useful members of the community, so that when they marry they may have attractive homes and be intelligent companions to their husbands. They are taught plain, common-sense sewing, hygiene, common-sense cooking, how to set a table properly, to read and write; also arithmetic and bookkeeping. The school is very largely attended by the daughters of the aristocrats and wealthy families. The Arabs are taking much interest in the school, and its headquarters have had to be changed several times since it was started, so all its scholars could be housed.

"The French have made public instruction compulsory throughout Tunisia, and even in the far-away Troglodyte villages small schools are to be found, which as a rule are attended only by the boys, but some of the broad-minded and intelligent Arabs are sending their daughters. These public schools have both Arab and French instructors, who teach history, geography, reading, writing, and arithmetic. The Arab teacher instructs the natives in the Koran and in reading and writing Arabic. The Koran is not only a religious book, but it contains excellent advice on daily life that is quite practical. When an Arab boy has learned to read the Koran, he is an excellent Arab scholar.

"The result of these public schools is that the younger generation can speak, read, and write excellent French, whereas most of the older men do not understand a word."

◀ Editorial Comment ▶

DOES actual punishment, or the certainty of the law's enforcement of the law, deter from crime? The recent electrocution of four gunmen, "wild children of the pavement," at Sing Sing for the murder of Rosenthal, in New York, has set men thinking again, and many have been the protests against capital punishment or "legalized murder." Without at present discussing the ethics of the question, we may here note the procedure and experience of Holland which seems to throw needed light on this vexing problem. In the Netherlands, population has increased from 3,056,879, in 1849, to over 6,000,000 in 1913 (on Dec. 31, 1909, 5,856,175), or double that of fifty-six years ago. Yet in that period, under the laws of June 29, 1854, which greatly decreased the number of crimes capitally punished, and of September 18, 1870, abolishing the sword and gallows, high crime has steadily diminished. Under the new statute of 1886, life imprisonment in Leeuwarden is the rule. Punishment means the loss of personality; the condemned is known on the record only as a number. Except for religious consolation, he is shut off from the outer world, and no royal or executive action can, unless fresh evidence arise, hinder the operation of the law or make release. In the first period, from 1851 to 1856, with an increasing population, the provincial court convictions (there being no trial by jury in the Netherlands) show diminution to the extent of nearly fifty per cent. In the second period, from 1886 to 1895 (murder or intent to murder being considered as one), with rapidly increasing population, the diminution in crime continued. From 1896, the irrevocable sentence came into force, and the result shows that, with the population about doubled, the sentences to life imprisonment average less than seven persons a year. It must be remembered that in Holland there are no juries to be swayed by local or personal feeling, but the judges award the penalty. The secret of the success of this double reform is seen in the fact that previous publicity was assured on a national scale. Extraordinary pains were taken in advance, in every one of the eleven provinces, to have it known that justice would be swift and sure. It was understood by all that there was no hope after sentence had been pronounced. No glorification of the prisoner was in any way possible after once the prison doors closed upon him. But note this—by means of her public schools, her churches, and the hundreds of "circles" of the "Dutch Chautauqua" (Society for the Promotion of the General Welfare), now over one hundred years old, this happy result was achieved. The certainty of punishment and knowledge of the appalling nature of it have been the chief deterrent causes. In the Gevangenoort, at the Hague, in the old torture chambers, the swords, formerly used for decapitation in the various provinces, are hung up, rusty from long disuse. Now, these are as great curiosities as are stocks, the rack, and branding-iron, for which last, Holland led the world in substituting "the scarlet letter," and on this episode Hawthorne built his undying romance.

THAT measures originally effective for the common good are prone to decay into hindrance of it, and must give place to better, is a fact of which a fresh illustration has just been added to the many of ancient and modern times. The Monroe Doctrine we proclaimed ninety years ago had outlasted the conditions of that time, and had begun to breed suspicions of us in the strong South American nations that had welcomed it in their feeble infancy. These have now joined in proposing to us a concerted effort to restore peace in Mexico. Our prompt acceptance of their proposal has substituted for the Monroe Doctrine, so far as they are concerned, a concert of American powers for the peaceful settlement of international difficulties in the western continent. A new era in the history of this hemisphere has dawned in this displacement of the decayed good thing by a better. Such displacements have been recurring ever since the prehistoric time when the killing of captives in war gave place to enslaving them. More of it is to come than has yet been seen.

In the time-long advance of moral evolution men are constantly acting on the fact Lord Bacon saw: "Things change for the worse spontaneously; if they be not altered for the better designedly, what end of the evil?" But the better is as constantly opposed by blind advocates of the good that has become rotten-ripe. Congressmen are now murmuring against the concert of American powers to restore peace to Mexico as an infringement of the original Monroe Doctrine. Chattel slavery was defended as a divine institution, and was even made "the corner-stone of the confederacy" with which it perished by the sword. Six centuries ago a great advance from serfdom was made by the incoming of freedom of contract and a wage system. These are now for multitudes specious names for a new serfdom under an industrial system in which working horses are often better fed than many workingmen. A moral crisis has consequently arisen. Angry and ominous discontent with such injustice is seething on both sides of the Atlantic. The old freedom of contract has so decayed that for many it is freedom either to starve or to live on the bare necessities of life, and in the apportionment of the products of industry by the wage-system between those who venture dollars and those who venture health and life "wages advance on foot and profits by the limited express." This inequity now imperils both Christianity and democracy, while defenders of a once good but now rotten system resist the moral demand that the legal order shall be made a more adequate expression of the common good. A rich and fair-minded capitalist, Mr. G. W. Perkins, plainly warns employers that mere raise of wages will never appease the present discontent of labor while the wage-earners' dividend is ill-proportioned to that of their employer. This great economic question is fundamentally a religious question. As such the Federated Churches of Christ have taken it up in the name of Christ for "the most equitable division of the products of industry that can ultimately be desired." Democracy must supply the economic and legal wisdom, and religion the moral energy required to carry peacefully to the end this work of social justice.

"THAT INTERVIEW WITH RALPH CONNOR"

THE following letter has been sent by the editors of THE HOMILETIC REVIEW to The Presbyterian of Toronto, Canada, apropos of the above caption.

In your issue of March 19th, there is an article entitled, "That Interview with Ralph Connor" (Charles W. Gordon, D.D.), by Daniel Strachan, D.D., referring to an interview published in the February number of THE HOMILETIC REVIEW, in which he makes the following statements:

"An excerpt from an alleged interview with Dr. Charles W. Gordon on the general subject of preaching. . . .

"And what I want to suggest, of course, is that the interview did not take place, and that Dr. Gordon, in the wildest stretch of fancy, never dreamed in his sleep some of the things he is reputed to have said. . . .

"Of course it all means that the man who conceived this interview as a piece of clever journalism had never seen Dr. Gordon and was absolutely ignorant of Canadian conditions. I wish I had space to write a few things on the way sermons are prepared. Of course one or two things do slip out that are fairly good, such as *writing—writing*—only not many can imagine Dr. Gordon writing a sermon three times over, before he preached it. That bit of internal evidence itself is enough to disprove the genuineness of the interview."

Concerning these statements, we communicated with Mr. Denis Crane of London, who was instructed by us to interview Dr. Charles W. Gordon. We quote from Mr. Denis Crane's letter, under date of April 1st, as follows:

"Respecting the article by Dr. Strachan in the Toronto Presbyterian of March 19, 1914, treating of my interview with 'Ralph Connor' which recently appeared in THE HOMILETIC REVIEW, I now, for your information, reply categorically to the statements made by Dr. Strachan. The interview with Dr. Gordon (Ralph Connor) took place in that gentleman's study at his manse in Winnipeg on the 23d of September, 1913; I took verbatim shorthand notes of the Doctor's remarks, and subsequently sent to him a carbon copy of the finished article, which he read and on October 6, 1913, returned to me (the letter is still in my possession), stating that he has made only two alterations in the MS., one being a tribute to his College Professors, and the other italicizing two prepositions. In returning the MS. Dr. Gordon complimented me on its accuracy, and this fact I communicated to your New York house when forwarding the interview, which I did on the 10th of October, 1913.

"As to the charges made by Dr. Strachan—particularly those wherein he says that I never saw Dr. Gordon and am 'absolutely ignorant of Canadian conditions,' that I 'conceived' the interview, that a remark uttered by Dr. Gordon 'disproves the genuineness of the interview,' and that by this interview Dr. Gordon has been 'cruelly misrepresented'—are of so grave a character, and are calculated to do serious damage to my journalistic reputation, especially in Canada (where, as you know, I have important interests), I have put the matter in the hands of Mr. Donald McMaster, K.C., M.P., who is taking immediate steps to secure reparation and an ample apology. This course I feel it incumbent on me to take, independent of anything you may do in the matter."

We also communicated with Dr. Gordon, and the only reply that we received to three letters address to him is given in these words. under date of March 31st and April 8th respectively:

"I thank you for your letter re article by Dr. Strachan. This thing of Strachan's is a joke, and on me—let it go."

"Your letter received, and I shall write The Presbyterian about the matter."

Dr. Gordon does not deny that the interview took place, and Mr. Crane states positively that it did, and in your issue of March 5th (two weeks before Dr. Strachan's article appeared) you quoted freely from this interview; thereby assuming that the interview was genuine, otherwise you would not have given it to your readers. We feel that a gross injustice has been done by publishing Dr. Strachan's article, containing as it did a serious charge against THE HOMILETIC REVIEW. The statements made by Dr. Strachan in The Presbyterian could easily have been answered, if you had communicated with us before the publication of the article in question.

As a matter of fairness we request that you give the same prominence to the publication of this letter that you gave to the false statements and implications made by Dr. Strachan in his article in The Presbyterian of March 19th.

◀ The Work of the Preacher ▶

THE VALUE OF PSYCHOLOGY TO THE PREACHER

The Rev. JAMES A. HURN, Falls Village, Conn.

ALL men are influenced more or less by the pervasive scientific spirit of the day. With educated men it is something different from the disposition to criticize on superficial knowledge, and of another quality than vague suspicions and doubts. It truckles neither to skepticism on the one hand, nor to dogmatism on the other. It is seen in the cultured man's habit of acting in the light of his available knowledge of causes. The natural sciences present a world of facts that are operative every day in professional and industrial life. The conclusions of no one are safe if regard is not paid to their significance.

Psychology holds a particularly advantageous position as a science for culture. It has an immediate human interest since the subject of its inquiry is the human mind. The advice of Socrates to "know thyself" is of perennial interest to men. Its data are vital to every problem of education. It can not be said that one has even a fair knowledge of philosophy or of sociology without a knowledge of the principal results of research of this science. This subject of human thought was regarded as a branch of speculative philosophy treating of the abstract categories of the soul apart from physical life. Observations of the interrelations of mind and body have brought it in recent years into the field of science.

Once man's mind became the subject of investigations of science, research went in diverse directions with special objects in view. Accumulating data furnished abundant material for several well-defined branches and subbranches of the science. Hence we have physiological psychology, which treats of physical and psychical processes in their mutual relations; pathological and criminal psychologies; comparative psychology, a study of the mentality of different lives, including the lower animals; ethnic psychology, treating of racial types and characteristics; genetic psychology, the study of the mind's development; social

psychology, which investigates the psychical aspects of social phenomena; and also analytic or introspective psychology which attempts a description of mental states as they are immediately apprehended.

While the approach to the study of this subject is on the physical side, and altho we regard it as a natural science, we shall be conscious that there is a rational psychology to which the more physically scientific aspects of the general subject are related, as Professor James says, in a "provisional" way. The problem of psychology in this larger sense is to find out how there can be such a thing as a state of mind at all. The well-informed man will have also some acquaintance with ontology, the science of being, and with epistemology, the theory of knowledge. With its larger meaning psychology is not materialistic, but spiritual.

Aside from its contribution to the general culture of the individual, it is very evident that psychology is of particular value to the preacher. It affords knowledge that is indispensable, and it requires thought on subjects that lie at the very heart of religion. There can be no satisfactory philosophy of religion that takes no account of the soul-life of man.

Who does not know that somehow science has greatly modified men's ideas of sin? Whose duty is it to know and to tell what is the reason for this if it is not the preacher's duty? The scientific temper and scientific knowledge will not impair any man's power of discerning the truth and his usefulness. Scientific wisdom should furnish him with the means to combat popular and widespread errors that arise from immature conclusions, or that have no scientific sanction at all. We sometimes hear that there is or that there is not a conflict between science and religion. Before we take sides we must define what we mean by "religion." It might be well, too, to define what we mean by "science." Certain it is that the true relation between materialism on the one hand and spiritualism on the other is a matter for

psychology to make clear. In the meantime, our ignorance of the fact is not proof of its non-existence. However, we must not overlook the fact that the ethical and religious life we observe about us furnishes data of scientific value. The richest trophies of science adorn the throne of our revealed religion. It is not conceivable that the final explanation of the problem of the universe will shatter that throne. The electrician, no less than we, must accept the conclusions of his science as actually operative, tho his knowledge of the essential nature of his subject is only theoretical. Religion is not a question of the miracles. Its thought is for human character and destiny.

President King, of Oberlin College, writes in his *Reconstruction in Theology*: "The whole inductive temper in science, in philosophy, and in history itself is bound to bring into increasing prominence the figure of Christ." And again: "When psychology, also, asks for the supreme conditions and means to character and happiness, it reaches precisely those which are found in their perfection only in Christ and his teaching. At the end of every path, in fact, there looms up before us this one great towering figure." Certain it is there never was a time when men believed as generally in the Christ of history as they do in this age of searching and testing on every side. Materialism that threatened to bury the world's Savior out of sight is the very means of lifting him up to a more extensive manifestation of his glorious life and power. A gross materialism is condemned by the law of mental reaction. Than this law there is no surer way of coming to a knowledge of the truth for humanity, and than the result of its operation no greater tribute to the unconquerable Christ.

A knowledge of the principles operative in mental activity is no less necessary and no less illuminating for a correct understanding of the Holy Scriptures than is a knowledge of biblical philology. In the light of the experiences of men the characters of Scripture stand out clothed with life and energy. They cease to be mere pictures on flat surfaces. They are certainly not mummies and dummies. We quite allowably read into these characters our own mental attitudes and feelings. Introspective psychology should give us a truer sense of the value of motives and of the pertinence of actions. Through the impressions of the characters of life and

history and literature that we have met we become better acquainted with the characters of Scripture.

But knowing the habits of men and their probable course of action under certain conditions is not exactly the same as knowing them in the light of the causes and motives and influences that account for their habits. To name the habits and institutions of society is not all there is of the task of social science, but to account for their presence, their origin, and their development. Practically all authorities nowadays hold that the true explanation is to be found in psychology, not in any hypothesis of an organism of society that has its analogy in biological development. Professor J. M. Baldwin, in his *Social and Ethical Interpretations*, writes thus:

"To speak with Mr. Spencer of social atoms and organs, of organic processes and centers, of nerves of primary and secondary order, &c., after analogy with the physiological organism, is nothing short of violence to the nature of the material of social science. What can be done with such critical phenomena in social theory as imitation, generalization, invention, tradition, social and pedagogical sanction, on such crude analogy as that? To force them into biological molds is simply to deform them. And where in the analogy of an organism will we place the influences of ethical and religious sentiment, which is really, in a detailed analysis, the determining factor in social progress?"

Obviously these phenomena can be accounted for only by psychology. And with what has the preacher more to do than with these? The ethical element essential in religion receives new emphasis from practical sociology. Without intelligence as to the psychological basis of morality the preacher's wisdom is deficient. Whether all men can succeed because certain individuals have succeeded without any scientific knowledge is not the question, but whether a thoroughgoing knowledge of psychological phenomena is not becoming more necessary to a well-trained ministry.

To have on hand a supply of data is not all there is to ministerial accomplishments in this. In knowing well the use of his tool the artisan will know its approximate strength and the limit of its usefulness. So the student will have respect to the limitations of human thought in his science. The cultivation of discriminating ability is of greater importance than the acquiring of an intel-

lectual bureau well stocked with the data of the results of others' efforts. All processes of evolution have a stopping-place before the highest in man is reached so far as our knowledge goes. It can not be shown that self-conscious intelligence, which certainly is not synonymous with sensation, is evolved from it. The identification of sensation with the conscious experience of the ego is yet a thing to be explained. The student of psychology will not be deceived, nor will he attempt to square any circles.

The teaching function of the ministry is being increasingly emphasized. The Sunday-school and child-instruction take a larger place in our church-life. A real effort that has gone beyond a mere attempt is reorganizing the educational forces of the Church on modern lines and the most approved and up-to-date methods of instruction. Everything must be done according to the teacher's art founded upon sound psychological principles. A knowledge of psychology in view of these demands is imperative. The organization of the teaching forces, the adaptability of the instruction to the comprehension of the pupil, the proper training of teachers for their work, are some of the problems in modern Sunday-school work that require an understanding of the principles of scientific instruction. Not to meet this demand means to become a back number. A knowledge of the habits of child-life is especially desirable. Too long the Church has been putting the child on a plane with his parents in requirements of religious experiences, with the result that the child has come to have ideas untrue and even antagonistic to religion. We are beginning to wake up to our duty to the child.

We shall need a knowledge deeper than that acquired by a mere reading of pedagogical rules. A superficial knowledge is never satisfactory. The conception of the ministry as exclusively an art is out of keeping with the ideals and requirements of the day. Our art should be well grounded in scientific principles. If our understanding of rules does not go to the roots from which they derive their life and meaning, our use of them will not prove infallible. The artist paints a picture for the pleasure of any who can appreciate it. He has no intention to compel attention to his art, or even to persuade men. The preacher's duty is to interest all minds; even deeper than this is his work, for he is

to establish the very interests in the diverse minds of men that are the foundation of their appreciation of divine things.

The man who is satisfied with a perfunctory performance of his duty, who says in effect, "I have delivered my message, I have done my part; whether people hear and heed or not is not my concern," certainly has a false and pernicious ideal of the gospel ministry and of a sermon. The essential thing in a sermon is not in its form, nor exactly in the truth of its message, but in its effectiveness. The minister's sermon, indeed his whole ministry, purposes to do more than to awaken an interest in the divine life. Interest will become established by satisfying people's spiritual and social needs. The service of psychology in meeting these needs is surely considerable.

It is no less true that all men need salvation because different men need it in different senses. The need of the child can not be explained in the terms of the need of the adult. The faithful workman will know not only mind, but minds; and not only methods, but their underlying causes. Psychology will enable one to see what in anything is of real merit, that is, whether it has value for correct habits and character. Does a highly ritualistic service, or one marked by extreme simplicity and freedom from all ritual, minister to the deepest and most general spiritual need of the people? What inspires and maintains interest, and for how long will it serve its purpose? Is not a knowledge of the laws of mind a necessity to answer these questions correctly?

The scientific spirit is not narrowing in its tendency if rightly comprehended; it is not iconoclastic, bent on a ruthless smashing of all that it can not understand and appreciate. It attempts to prove all things and to hold fast that which is good. The question is not whether it is advisable for the preacher to have scientific training, but how deeply will he need to go into the study of science to make full proof of his ministry. The study of science beyond a certain point will be of any practical value only as it helps to the general culture of the individual, like any other line of study. In fact, there are ways in which excessive application in a particular field might work harm. A constant habit of introspection tends to self-consciousness, and is extremely harmful to habits of correct thinking and action. The

words of President King in his *Rational Living* are pertinent here and suggestive of a correct attitude in general:

"Just so much introspection is valuable as may make a man sure that he is putting himself persistently in the presence of great objective interests and personalities that make for character. When he has made himself sure upon this point, the less he thinks about himself the better."

This rule is one of the most important contributions of psychology for earnest practise. Its faithful application is imperative for character. Probably many a life that did not get beyond the first principles of a conviction for sin, that in consequence became narrow and morbid, might have been saved by keeping this rule. Modern practical theology must conform to it. In former times this principle was not as seriously considered as at present. The neglect accounts for a good deal of the failure in revival work. Possibly the reaction that is taking place is going too far to the other extreme, at least in not emphasizing more persistently the dreadful personal consequences of sinning and the need of cleansing.

Here is a subject for thought in the preparation of sermons and in doing special evangelistic work. Its interest reaches to nearly every detail of the work, even to the

selecting of hymns, for some of our hymns are not psychologically sound. They sprang from an introspective attitude, and to that they lead back. In actual execution, whether it be in firing a gun, in writing a poem, or in delivering a sermon, the eye must be on the object, and not on the psychological processes that are operative, and certainly not on any imperfections and incapacities of those processes. Introspection will ruin any enterprise.

It would be impossible for most men to meet the present exacting requirements for investigation; the time and expense necessary would be too great. The purpose is not to show that a minister must be a trained scientist, but to point out that in view of the scientific attitude of the times in dealing with the deeper truths of religion a working knowledge of psychology is a necessity. A mere elementary knowledge will not satisfy the conditions. One can not retain elementary knowledge to any great practical account. Just as a growing man adds to his working ability, so the minister must pursue the study of the subject as a constant preparation for stronger work. He must be a careful observer in a practical way of the habits of mental life, and as a scientist with open mind free from prejudices.

HOMILETIC GUIDE TO MATERIAL IN THIS NUMBER

WILLIAM ELLIOT GRIFFIS, D.D., L.H.D., Ithaca, N. Y.

THAT God is none the less in his laws of the material world than in the spiritual, is the first point we note in the article on Roger Bacon (p. 433). Yet owing to human limitations, prophets, inventors, and pioneers of thought generally, when ahead of their age and therefore objects of more or less suspicion to the average man, are often in danger of prison and death. Such is the multiple record of history and in the Bible (Matt. 23:34-37). This article also suggests homiletic treatment of the pregnant words of Elijah to Elisha (2 Kings 2:10), the emphasis being on the words "if thou see me." Only by the vision of the appreciative in later generations is the fame of the original seer kept alive and his work (begun it may be long ago) finished. Roger Bacon "being dead, yet speaketh." He lived

"when logic reigned supreme"; but he tested so-called truth in tradition, custom, legislation, or alleged orthodoxy, by experiment, proof, trial. Ought not modern "hurricane reformers," of both sexes, and all over-industrious lawmakers, who have more theory than experience, more sentiment than knowledge, to ponder the rightness of the method of both Roger and Francis Bacon? The Master taught that by doing we learned (John 7:17), and told the inquirer to "come and see" (John 1:39).

Three score years ago, Nineveh was only a name on the Scripture page. Skeptics vociferously declared that there never was such a city. Layard's spade was as the body of Elisha on the buried man. Nineveh "revived and stood up on his feet" (2 Kings 13:21). So, very probably, by the wands of research

and identification, the Hittite empire (p. 438) will yet rise from the dead as a witness to the truth of God's word. Excavation is a great verifier of Bible truths. It validates more Scripture statements than does the pen in the study. Yet the assaults of hostile criticism have their use. In blowing up the rocks of crusted tradition, they often expose unsuspected veins of precious ore. The recovery to history of the Hittite story would not only reveal a buried civilization and a lost continent of knowledge, but would add a new storehouse of preachable texts that could be made pictorial and edifying. These people are mentioned about fifty times in the Bible, and the relatives of Uriah and the inhabitants of the vanished empire ought to be better known. Yet even now their very relics touch the imagination, because they furnish a commentary on the burden of Ezekiel and on a particular and wonderful text.

We should be grateful to Sir William Ramsay (p. 441) if only because he has removed an old stigma upon "the clergy," *viz.*, that theologians are wholly "deductive" in their methods and philosophy. On the contrary, Dr. Ramsay has everywhere used the scales of evidence, the yard-stick of measurement, the acid and the touchstone. Like "the chief captain of the band in Jerusalem" he has rescued Paul from two parties—both the local system-makers and the mob of cushion-critics who would make him speak the language of Rome, Geneva, Zenda, or Utopia. Alas for either the history or the theology that is written wholly in libraries, or only from documents, and is not corrected by work afield. Truth, whether sought for or discusst in laboratories, in Royal Institutes, or under St. Peter's dome can never be settled by a majority vote. Ramsay has not only furnished thrills to the scholar, but has richly equipped the preacher. A course of sermons, that is, truth uttered in consecutive lines of teaching, with the flavor of a personal narrative and some glow of imagination, holds the attention of audiences by creating the hunger of anticipation from week to week. Such a series, pictorial and linking the past and present, turns auditors into seers, even while feeding souls with sound doctrine and the spiritual nourishment needed for everyday life. Paul, the supreme interpreter of Christianity, and sensitive to all aspects of human life, was him-

self a picture-preacher, not being afraid even to "go off at a word."

Happy the modern preacher, who lives in the atmosphere of to-day, yet constantly (in the spirit of Isa. 51:1) refreshes his soul with deep drafts from the ancient ages and writings! We Americans, in a nation born yesterday, do well to realize that all fundamentals in civilization and religion, yes, even our own holy faith, came out of Asia, and that India (p. 449) was the cradleland of thought. On the mother-continent, most ideas had their birth and inventions their home. Europe developed and applied. Even the vital question in foreign missions is "Will these ethnic religions be destroyed or fulfilled?" Jesus knew and gave us the only and true answer. Each of the ancient religions has its special message to the age and ages. If the earliest hymns of praise of our Aryan forefathers are dateless, let us remember that clocks and watches were unknown in Israel. Even the word "hour" does not occur in the Hebrew records till the time of the Babylonian captivity, nor is the word "minute" in the Bible. It ought not to distress us that India is the home of theology and that instead of a few "parallels," there were innumerable precedents of that human philosophy, which, whether as "theology," or under any other name, is man-made and not divine. "One will know his own religion better by studying others."

Do men talk about the "Coming of the Kingdom" (p. 483)? There is a chronic, unhallowed desire to circumscribe its bounds, set a date for its appearance, and locate it anywhere but in the place it ought ever to be—in the heart and life. We are apt to be very Jewish in seeking after a sign, or a place, or a date—with the idea of limiting, or possessing, "with miserable aims that end in self," what is divinely unselfish and boundless. Therein the Father provides that his children shall be ever alert.

"Age can not wither" the theme of "Jesus the Friend of Sinners" (p. 484) which the parables of the Prodigal Son and the Pharisee and Publican illustrate. From either, we ought to get a good sermon and one illustrated either from our own inward experiences or our observation of human life. Here are moving pictures of the manifold theories of the atonement, or at least the data for explaining this vital doctrine since so stupendous a fact dwarfs all theories of

it. The patronizers of deity, represented both by the Pharisee in the temple and the Elder Brother in the parable, incarnate the subjective human phases. Yet should not one translate afresh the Greek of Luke 18:13, so exquisitely, yet so freely rendered "God be merciful to me a sinner"? Should we not emphasize the words "merciful," or "be reconciled to me who has missed the mark," or perhaps render the publican's prayer—"Let the sacrifice avail for me"? Grotius called, in his dying moments, for the reading of this "short story," saying when it was done, "I am that publican."

In all these parables Jesus, out of the dark background of sin, brings into prominence of light, with Rembrandtesque power, the ideal side of human life. Imitating the Master, the preacher may here find a perennially fruitful field; for he who from the pulpit can make each individual feel that his life is a plan of God, a great drama, a fountain-head of mighty issues, will never lack for eager auditors.

Our fellow countrymen, especially, should be shown how (p. 485) this young man (Luke 18:18-30), a ruler and wealthy, seeking what he called the "good thing" incarnated the spirit of Americans who worship the great god Prosperity but do not know the deceitfulness of riches. In Jesus' answer to his disciples, we discover the triple reward of Christian service—in our personal earthly career, in the life of the race (or "the world to come"), and in the beatific endless ages. Most felicitously, the seeking Savior, as portrayed in the synoptic gospels, can be associated with the dominating personage in the book of Hebrews. Just as the servant of all, towel-girded and washing feet, seen in John's gospel (John 13:2-13), becomes, in the Apocalypse (Rev. 1:13, 14), the august figure with golden girdle and the white hair of eternity, so the searcher for the lost coin, sheep, and man in St. Luke's pictures is the mystic, transfigured "high priest of our profession" (Heb. 3:1).

Dr. Zenos makes clear the difference between the objects of prediction and those of prophecy, the two being essentially diverse. Jesus taught not "lo here" nor "lo there," but to look within. The level-headed and true-hearted preacher, loyal to the warning of the Master, will avoid pandering to the tendency to give prophecy the sensational

tone of a yellow newspaper that uses scare-heads often and red ink plentifully.

Pure religion and good health (p. 472) ought to be as vitally connected as head and trunk. A sick minister makes sick sermons. The pastor, like the physician, should ever take reaction to spiritual health because of so many morbid cases around him. Besides the references of Jesus to various physical organs, and Paul's parable of the body (1 Cor. 12:14-26), one may find many descriptions of the human frame and of "the house we live in," especially in the Song of Songs—all suggestive and enriching—and thus store up material for a short course of sermons.

As for "religion in business" (p. 472) it would be well if we could persuade the man in the pew, the office, the factory, and the club that our Father's business is first of all, and, while tabernacled in these bodies and in God's world and time, we are not owners or directors, but always tenants and subordinates.

What a paradox, that in our land of boundless wealth there is abundant poverty! Now that there is no longer East or West, and the world, with a new nervous system because of telegraphs and wireless messages, thinks and feels alike—at least on economic lines—the growth of a world-conscience is absolutely necessary. Yet how can the man wallowing in wealth face the words of Jesus and allow rancid poverty, menacing ignorance, and brutalizing conditions to exist? Neither Dr. Strong (p. 475), nor perhaps any of us, finds a sure and immediate remedy, but the conscience must nevertheless be kept sensitive. Public feeling is more than laws or armies. Poverty may not be prevented, but it can be alleviated and responsibilities can in a measure be fixed. It is certain that unless to the poor the gospel be preached in other forms than in printer's ink, empty words, or wall invitations, the Church is not fulfilling her mission, for the Master himself gave the test.

In all these things, however, whether it be for provider, editor, or guide to the material; or, whether the thought be deep and the words abundant, all will be for naught unless the live coal from the divine altar be furnished. May the seraph, obedient to the divine word, place it upon our lips and may our hands be strong for the work.

◀ The Work of the Pastor ▶

THE RURAL CHURCH*

THE following letter was among those to the editors in answer to ours inquiring about the difficulties and problems of the pastor (see April number, p. 296). It was referred for answer to a member of our editorial staff who has a church in a village of about 1,000 inhabitants, whose reply we print. In justice to him it is necessary to state that he felt that no complete answer was possible, and writes us: "I have not tried to answer the unanswerable points of our correspondent; thought it would be better to put down a few leading ideas in apodictic, clear-cut fashion."—EDITORS.

The Letter

I am pastor of the largest Protestant church in one of the best counties in central Michigan. The city where my church is located has a little more than 5,000 inhabitants. The total population of our county is 30,500. These people are largely agriculturalists. We have sixty-six churches in the county; twenty-nine resident pastors, twenty churches supplied by circuit preachers, seventeen churches empty with no preaching therein unless some tramp preacher happens along (I mean by tramp preacher one of those men who preach betimes and are connected with some "come out" movement or some small sect scarcely known).

Some of these churches, nevertheless, have a Sunday-school during the summer months. There are also a very few Sunday-schools conducted in country schools—I do not know the exact number. The religious indifference both in our towns and in the rural communities is enough to give any honest pastor the nightmare. In some communities churches have been built by a small number of people who have been in trouble with the rest of the community on religious questions, and these few are either dead or moved away and the church stands idle and empty as a monument to their folly. Our county is overchurched and underfed (spiritually).

We are introducing no new blood and the people seem to be so conservative that it seems to be an impossibility to unite the few religious forces that remain.

We have no religious cohesion; even the Sunday-school convention of the county means nothing to the churches. I am president of the Ministers' Association of the

county, but it seems impossible to get more than half a dozen preachers to any meeting (generally three are present). If you can tell us how to unite forces for the advancement of the kingdom and to generate a power into this spiritual lethargy that will lift men above their petty denominational prejudices and give them a vision of the bigness of the kingdom of our Christ, you will indeed do a great service for the preachers in a rural community. S.

The Reply

The problem of modern church life resolves itself, almost invariably, into a question of spiritual efficiency. We are reminded that man of to-day is only fifty per cent. efficient—yesterday he was probably worse off—and what is true of him physically is true of him spiritually. And the alert pastor is bent on raising the per cent. He is willing to try out almost anything, to become, if need be, a fool for Christ's sake, if so be that a few may be helped. He beholds around him the symptoms of an appalling indifference. This is the stock complaint heard everywhere. The church papers are full of it. The letters that come to us are characterized by two ruling ideas: 1. The awakening need. 2. The cry for help. "The religious indifference is enough to give any honest pastor the nightmare. . . . Our county is overchurched and underfed. . . . It seems to be an impossibility to unite the few religious forces that remain." . . . And in view of this lethargy a conscientious man, who is in earnest about his business to minister to the acute needs of these straying thousands, refuses to be content. It is to his credit that he is exercised over the situation.

* This is the second article in the series on "Our Readers and their Problems."

It is in the rural sections of our country that the ravaging results of spiritual decline are most noticeable; tho the city pastor knows, with deep bitterness in his heart, that worldliness is very much at home in the church on the avenue—he knew it long before *The Inside of the Cup* became a best seller. The heart-searching work by Gill and Pinchot (*The Country Church. The Decline of its Influence and the Remedy*. Reviewed in *THE HOMILETIC REVIEW*, Nov., 1913) describing the rural situation in Vermont and New York, which should be studied by every man who wants to make sure of his facts, shows that the country church is in a parlous state. The County Life Commission reports essentially the same. The many hundreds of churches that have recently wound up their earthly affairs in Iowa, Illinois, and other States—tho this is not altogether a sign of evil days—proclaim to the world that rural religion is in need of improvement. We are getting to have a respectable literature on the “problem.” It is too early to talk about a solution. But certain points begin to stand out clearly.

1. The lure of the cities is no myth. The city drains the strength of the country. The old farmer retires into a somnolent village, often to live a sort of vegetable life, and the young people prefer the work and the excitement of the factory and the department store. The curse of landlordism and of a shifting and shiftless tenant class is upon us. That the churches in village and country should suffer under the indifference of what is left behind is a foregone conclusion. And it is a poor sign of perspicacity to blame the Church for the inevitable results of this economic revolution.

2. The hour of a rejuvenated country life is coming. There are signs of it everywhere. But this reversal of the stream will not go by the calendar. Eighty years ago the cry was, “Back to the city.” Harriet Martineau toured in the United States in 1834 and she records what a wail went up because the young men were leaving the cities to make farms. Industry was lagging for lack of workers. This is a consolation. We shall never more have cheap land, and the factory system means large cities; but there will always be ambitious young farmers—when there are sufficient inducements. The coming quasi-suburban life of the farmer will provide these inducements.

3. The alarming state of the Church is not a local malady. The January number of the *Hibbert Journal* begins one article with the words, “The face of Scotland is changing,” and another with the words, “It is a healthy symptom in the condition of the Church of England that it is beginning to admit its own failure. That failure is indeed patent, whether we consider the statistics of church attendance, or more significant facts. . . .” In Germany the pastor has to face an Away-from-the-Church propaganda. And France seems willing to pay any price to get rid of priestcraft, and can tolerate a loud Minister who claims, to the idiotic delight of many, that “We have extinguished the light of heaven and it shall never be lit again.” Nor is religious apathy a new thing under the sun.

4. We often expect too much. A homely saw has it that you can not make a whistle out of a pig’s tail. We sometimes in our despair try to do the impossible. It is recorded that even Jesus failed with Jerusalem. Blessed are they who do not expect too much: they shall not be disappointed. A quickened moral consciousness that possesses a whole nation for a long time is always the exception. The wise man knows there is more hope in trying to influence for good a leading soul here and there than in the revival of a whole countryside *en masse*. A practicable program aims at finding and developing the social or intellectual leader.

5. If we are to help we must remember that the worker of to-day is physically demoralized. We often charge the hostility of the modern man to the influence of science and to the intellectual unrest. This is pure fiction. The average man knows nothing of science. If he does he also knows, nine times out of ten, that science and religion are not rivals. But he does succumb to the attractions of a comfortable bed, to Sunday visitors, to the sixty-page newspaper, to the motor car. If he is not too tired Saturday night to go to church religiously on Sunday, he will probably be too tired Sunday night to go to work religiously on Monday. Somewhere he strains his vital faculties, and the Church finds him a religious cripple. Sermons are poor fare for such cripples.

6. Any definite program must be based on an accurate knowledge of the conditions prevailing. The “survey” idea may be over-

worked, it probably is. Often the facts elicited serve only to take the life out of the initial interest and endeavor. But a diagnosis must precede a cure. *A Social Survey for Rural Communities* by Geo. F. Wells is a valuable guide in such a diagnosis. The University of Wisconsin Agricultural Experiment Station in its *Circular of Information No. 29* presents a practicable method of taking a social survey of a rural district. As for the actual state of the churches in the United States it is well to recall the figures supplied by the bureau of the census: In 1890 the church membership formed 32.7% of the total population. In 1906 the membership was 39.1%, an increase of 6.4%. "While no positive statements can be made, the general impression left by a study of the figures as they are reported leaves the impression that the actual number of persons enrolled as members of some religious organization is on the increase rather than the decrease."

7. To catch and to hold the attention of the multitudes there must be some compelling interest. Many men who would refuse to go to a concert would go miles to witness a cock-fight. The fight reaches up to the level of their power of appreciation. Corn and alfalfa reach others. The lodges reach others. The trouble with all "interests" is that they may die down. It is claimed that the average life of an interested membership in certain secret societies is only seven years. When some of these modern interests are a thousand years old and have inspired one hundred thousand meetings they will get toned down! Novelty is compelling. In new countries, as all missionary literature testifies, men will travel, gladly, hundreds of miles to attend a religious gathering. There is no use in quarreling with psychological necessities.

8. Religion in the twentieth century has no right to be dull. Where there is so much that is good about the Church of to-day one may be pardoned for hesitating to criticize, but the fact should not be minced that a large proportion of our multitudinous church gatherings is "poor stuff." A wise man will find wisdom anywhere, even in miserable sermons and shabby programs and tedious meetings. But it is not safe to count on too much of such appreciative wisdom. All things go by comparison, and judged in that light many gatherings are not worth attend-

ing. That is plain fact. A religious platitude is the plattest of all platitudes. Religion is a poor substitute for vivacity, and there is a point where endurance ceases to be a virtue. At that point the traditional sanctities are quietly slipped overboard to sink like lead. A religious label will not and should not save them. Where the preaching is remote from the life of to-day—and much of it is—the crowd is justified in ignoring it.

9. It is always safe to proceed slowly in trying out cure-alls. We have outgrown a vast number of "solutions." The solutions have not stood the test of time. The Church is still with us: it has outlived a hundred doctors, for it is the Church of a living God! Any reader of these lines can get together quite a row of alleged cures: more Bible, less Bible; more dogma, less dogma; more freedom, less freedom; more social service, less social service—

So many gods, so many creeds,
So many paths that wind and wind. . . .

We say that a social consciousness must be awakened. Perhaps it may be awakened; it can not be manufactured. Even the get-together business can be overworked. There are fallacies hidden in the beautiful word "union." There is no one answer, no one method. We can all construct a fairly respectable ideal, but the roads to it will take us over all kinds of territory.

10. The program of Christianity calls for a large hopefulness, and history justifies this attitude. At the worst, a generation of men does not last long. One of the reformers reminded his yoke-fellow that he should not feel as tho he were carrying the burden of the whole world on his shoulders, that he should take things easy for a while and let God run the world. When Elijah under the juniper-tree felt like giving up all hope he was told to get up and regale himself: there were yet 7,000 in Israel who had not bowed their knees to Baal. That was a hopeful minority. Every good man has his periods of depression—they are a credit to his sympathetic heart—but he will not discount his usefulness by giving up hope. Hope moves mountains. The very fact that we are taking notice of the spiritual apathy around us is a fine token of better days to come; as with graft and crime so with irreligion: when it comes to the surface its days are numbered.

MID-WEEK PRAYER AND CONFERENCE MEETING

SAMUEL M. ZWEMER, D.D., Cairo, Egypt

May 31—June 6—Religion and Health

(3 John 1:2)

THIS short epistle brings the reader face to face with three characters, Gaius, Diotrephes, and Demetrius as types of some modern church members. Diotrephes, who failed because he mistook prominence for power, jealousy for zeal, and heresy hunting for orthodoxy; Demetrius—was he the converted silversmith at Ephesus?—champion for the truth, whose everyday life had the witness of all men to its sincerity; and Gaius, the beloved, whose rugged soul-health made the apostle solicitous for the health of his body worn with care of the persecuted brethren, fleeing for their lives. "I pray that in all things thou mayest prosper and be in health even as thy soul prospereth."

Here we have a great prayer of a true Christian. Like John, Paul was not an ascetic in his teaching, and endured hardness as a good soldier of Jesus Christ only when compelled by the stress of toil and persecution. He honored the body as the temple of the Holy Ghost; spoke of it as marvelously composed of members, each having its own office, compacted by that which every joint supplieth, and strong for the arena or the battlefield. There was no mawkishness or effeminacy about him or his gospel. It was that of a strong manhood and a vigorous, strenuous life. When he suffered shipwreck he did not sit on the beach to hold a prayer meeting, but hurried around helping to pile fuel on the big fire to dry the drenched garments of his companions. He could be a total abstainer out of love for the brethren, and yet he gave an anemic pastor good counsel to drink a little wine for his stomach's sake and his often infirmities. His was the old Roman ideal, a sound mind in a sound body. A long-faced, hollow chested, rheumatic and chronic invalid, with groans and complainings, is not a good advertisement for Christianity. For such pitiable disciples our prayer is health of body as well as vigor of soul.

The close relationship between the mind

and the body is not a new discovery. It is taught and illustrated both in the Old and New Testaments. We find it stressed in Paul's epistles: "Be strong in the Lord and in the power of his might"; "Present your bodies a living sacrifice; know ye not that they are temples of the Holy Ghost"; "Every man that striveth in the games exerciseth self-control in all things; I buffet my body and bring it into bondage." Read especially in this connection his matchless parables on the body, 1 Cor. 12:12-26.

June 7-13—Religion in Business

(Rom. 12:11)

The suggestiveness of familiar phrases in King James's version is sometimes taken away by the more effective rendering of the revisers. How many appeals to business men have been based on the words "Wist ye not that I must be about my Father's business?" or on the authorized version of the text, Romans 12:11, "Not slothful in business." The better translation of the former passage makes it refer to his Father's house, and the latter reads: "In diligence not slothful, fervent in spirit, serving the Lord."

But we are not limited to one text. Religion in everyday business is the teaching of this whole chapter, and no business man can live up to it without the transformation of his business and the transfiguration of his character. The stress and strain of the modern business world offer not only unprecedented temptations, but unequalled opportunities for the Christian. Abhorring that which is evil and cleaving to that which is good in business methods; tenderly affectioned not only one to another, but to their employees and the alien out of employment; contributing to the necessities of the saints in the every-member-canvass for missions; given to hospitality in local charities and relief. It would be an interesting study to survey the social results of such an evangelistic campaign. Unless Christianity makes good in daily, helpful, social service for the defectives, delinquents, and depen-

dents at our doors and at the antipodes, it fails utterly. Read Christ's indictment in Matt. 25: 31.

There is need of the old-time religion on Wall Street and on Fifth Avenue as well as in Korea and on the Bowery. If there were more religion in business there would be smaller deficits in the treasuries of the mission boards. And if there were more business in religion there would be less need of talk about it. We need higher ideals in the business world than are current in some quarters. A Baltimore dry-goods paper, *The Progressive Retailer*, recently spoke of business success in these terms:

"Are you enthusiastic? Do you believe in your own business? Does it keep you interested all the time? Do you love it for its own sake? If the answer to all these is 'Yes,' then you're going to win out. The man who believes in himself is the man who succeeds. Enthusiasm is the biggest power in the business world to-day, the power that makes the wheels keep turning and turning faster every day. That, and keeping everlastingly at it, turns defeat into success, and lands you where you want to stand."

A business run on such lines might give financial success, but would prove a spiritual failure. No Christian should love his business for its own sake, but for the sake of the Master whom he serves. Not the man who believes in himself as the goal of his business will succeed, but the man who makes his business subservient to the higher ideals of the kingdom.

June 14-20—Living a Day at a Time

(Ex. 16: 13-19; Matt. 6: 34)

"Be not therefore anxious for the morrow; for the morrow will be anxious for itself" is the conclusion of Christ's sermon on living one day at a time and casting all our care upon God. He based his message on the fundamental truth that no man can serve two masters, and illustrated it by the care-free life of the birds and the lilies that grow into unfolded beauty without anxiety or assistance. It was an outdoor message to an oriental audience in the days of the unhurried life. How much harder is the saying for the Christian of to-day! His pocket calendar is booked with engagements months ahead; his business plans and investments reach out into years to come; his

lease on property is for ninety-nine years; he is anxious about securities due in 1932. Of to-day he is reasonably certain: he is chiefly anxious for to-morrow and the day after to-morrow.

The Israelites in camp gathered their manna daily, and spent forty years in the wilderness eating the bread from heaven. Literally, they lived from hand to mouth, the simple life, one day at a time. Modern life is complex, strenuous, exacting, and goes at the pace that kills. The rush and roar of traffic, the clang and crash of machinery, the glare that turns night into day, and the wheels within wheels that deaden the shock of responsibility—all this is as far removed from the injunction, "be not anxious for the morrow," as the East is from the West. Yet by so much the more our souls need it. The secret of a happy life is to live one day at a time, even in the busiest corner of the metropolis. To have a place of rest at the center whatever the ceaseless whirl at the circumference of our environment—this is the message of psalmist and seer and apostle, for the hour. God alone is a refuge from the treachery and oppression of carping care and the anxious forebodings of ills yet to be. "My soul waiteth in silence for God only; from him cometh my salvation." He helps us one day at a time. Day by day he beareth our burden. Day by day he giveth us our daily bread and forgives us our daily debts.

"Lord, for to-morrow and its needs
I do not pray. . . . Just for to-day."

"He that gathered much had nothing over, and he that gathered little had no lack." Sufficient unto the day is the evil—and the good.

June 21-27—The Power and Peril of Choice

(Ruth 1: 16, 17; Joshua 24: 15; 1 Kings 18: 21; Luke 19: 42; 1 Cor. 2: 2; Heb. 11: 24-26)

In a recent number of the *Outlook* Dr. Lyman Abbott tells of the deep influence on his life of the essay by John Foster called *Decision of Character*. Dr. John R. Mott often refers to the same book as having had a determining influence on his life. There is no subject of such vital importance to the youth of our land as decision of char-

acter, and the Scripture passages given above afford a wonderful array of witnesses to this element in true greatness.

The power of choice is at once an awful responsibility and a divine privilege. We are not automata but free agents. The whole appeal of Scripture to repentance and a new life is based upon the exercise of the human will. As Tennyson put it, reconciling diverse theologies in his one couplet,

"Our wills are ours, we know not how
Our wills are ours to make them thine."

Moses chose rather "to endure ill treatment with the people of God than to enjoy the pleasures of sin for a season." This was his great renunciation, by the side of which even the story of Buddha, the "Light of Asia," fades. His choice was typical. It was the choice of leadership through sacrifice. Joshua appealed to Israel in words which have echoed down the centuries, "Choose ye this day whom ye will serve." Ruth gives us in her reiterated "I will" one of the most wonderful illustrations of womanly determination to be found in all literature. Her choice brought her into the line of God's people and immortalized her in the lineage of the Son of David. Elijah on Carmel affords a striking illustration of national responsibility in the power and peril of decision on religious questions. "How long go ye limping between two opinions?" It is an up-to-date message. Nations can not serve God and mammon! One of the leading lessons in the whole story is the

power of leadership to compel the masses to decision. Elijah was the incarnate conscience of all Israel; and when Israel refuses to make the choice of righteousness and turns her back on the voice of God, her condemnation follows in the words of Christ (Luke 19:42).

The power and peril of choice, however, relate not only to conversion but to Christian service. This is evident from the words of Paul (1 Cor. 2:2). His decision to have no message save Christ and him crucified was far reaching and determined all his ministry. Do we stumble upon pulpit themes according to the whim of the hour and to tickle the fancy of our hearers; or is the theme of our preaching determined by the choice of our lives and dominated by the cross? What the Church needs to-day is not more knowledge or more method so much as more will power. These lines from *The Spectator* are in themselves a sermon.

"We know the path wherein our feet should
press;
Across our hearts are written thy decrees;
Yet now, O Lord, be merciful to bless,
With more than these.

Grant us the will to fashion as we feel.
Grant us the strength to labor as we know;
Grant us the purpose ribbed with steel
To strike the blow.

Knowledge we ask not—knowledge thou hast
sent;
But, Lord, the will—there lies our bitter
need;
Give us to build above the deep intent,
The deed, the deed."

A MIDSUMMER PRAYER

By thee, O Lord, the year comes to its fulness and the harvest-fields grow ready for the reaper. Thou makest the sun-warmth for the yellowing grain and thine are the refreshing rains that quicken the parched earth and feed the springs of the hills and make the brooks sing on their journey toward thy sea. Thou strengthenest man for labor; thou givest to him in sleep, and thy presence is his deepest rest. Let our hearts sing for joy in the remembrance of thy goodness. Let thy love and mercy be our strength and consolation in the hour when trouble falls upon us, that we may accept and overcome it as thy schooling for our souls. As thou bringest the trees to growth and preparest a table both for man and beast, so feed and ripen our souls in the sunlight of thy love that we may be ready for all the changes thou shalt please to send. May the hours we spend in dear companionship under the wonder of thy heavens, by shore or hill or in the shadows of thy wood, be full of high and loving thoughts. Keep us in strength, that we may serve thee. Deepen our joy in life and in the beauty of the earth, that we may find thee everywhere. Let our eyes shine with the light of thy indwelling Spirit and our whole life reflect the glory of the love of Christ our Lord. In his Name. Amen.—ISAAC OGDEN RANKIN.

◀ Studies in Social Christianity ▶

Edited by JOSIAH STRONG, D.D., LL.D.

THE GREAT FEAR

"THESE slaves are worn out faster than those who used to work on the plantations of the South, and are more effectually debarred from the common pleasures of life than inmates of penal institutions." President Eliot's arraignment of our factory system is in the same key. When men high in authority, having access to all possible sources of information, make such assertions as the conclusion of mature judgment, does it not behoove every one of us, especially those who publicly bear the name of Christ, to take upon mind and heart this world-problem of poverty? A hundred years ago the world's work was done by slavery. The strong simply owned the weak, and forced them to do whatever their necessities or whims demanded, as to-day we own and use the animals. Even after world-conscience repudiated this inhuman system, it survived here and there where it was profitable. To the abiding shame of our own country it remained here, as in a last stronghold, and was expelled only by the blood and treasure of the greatest civil war known to history. Like an outgoing devil it rent the nation sore, and departed leaving it half dead. Slavery was gradually replaced by the wage system. This system was hailed as a great advance in justice and humanity. So it was. In the more simple social conditions of a hundred or even fifty years ago, the wage system was a larger recognition of right relations between man and man. The wage paid and the service rendered were balanced with some degree of justice. But to-day the world's work is conducted on so vast a scale and under such altered conditions that we are beginning to see that the wage system may be a wage slavery. Whatever our theory, here we are to-day confronted by this vast world-problem of poverty. The wage system has evidently broken down as a solution of the problem of world work. The conscience of the world is growing restive under the pressure of such facts as we discover in the foremost

nations of the Christian world. When in England there are more than 1,100,000 public paupers, and 939 out of every 1,000 persons die without property worth mentioning; and when in our own country conditions are steadily seeking the same level, we are beginning to say in an earnestness bordering on desperation, something must be done. It behooves every one of us, whether we have a theory of relief or not, to keep up the cry—something must be done! In the old slavery conflict, this inarticulate cry of the national conscience gave the nation no rest till the great evil was destroyed. The fire bells do not extinguish the fire. But so long as it burns they keep up their insistent clangor. That is the pressing duty of every Christian man and woman, of the Church, the press, the State, so long as present conditions remain. So long as such multitudes of our fellow citizens are spending their entire lives subject to the bondage of this overshadowing fear, we have no moral right to sit by idly and complacently. We must never forget that our much-lauded charity is to them who receive it the last bitter dregs in the cup of humiliation and despair.

Would it not be well for all of us to place on the retired list our great swelling words respecting Christian civilization, progress, and the like, and substitute sincere penetrating questions which would be a perpetual challenge to our conscience? How has it come to pass in this richest country in the world, that these two facts stand side by side—the greatest fortunes known to history together with dire poverty? Palaces that stagger the imagination by their cost and magnificence, and slums leprous with shame and black with human misery and degradation. Great business corporations and public utilities, vast and complicated, such as the world has never known, yet conducted with such disregard of human life and welfare that their yearly toll of slaughter and wounding among the workers surpasses that

of the fiercest of modern wars. These are not theories or suppositions for academic discussion, but facts open as the day, known and read of all men. If human history has any story to tell, if ethical and economic theories have any vital hold on law, then such facts all point ominously in one direction—anarchy and dissolution. Ours is not a case for shallow, chattering optimism, but for the solemn determination of men and women confronted by the portentous facts and commanding obligations of a world problem.

No one can excuse himself, saying this

question is too profound for him, and so roll the burden over upon the social and political economists. By their wisdom they have not helped us. The facts are here. Hardly a country village that does not tell the same old story of undue inequality and utter failure in a just distribution of the common wealth. Every one of us must keep open mind for every suggestion of a more excellent way, for every practical effort at solution. If we can do nothing else, we can ring a perpetual alarm to the public conscience. Something must be done!

J. H. E.

PRINCIPLE SIX*

THE ABATEMENT AND PREVENTION OF POVERTY

June 7—Measure Number One

Federal investigation and report as to the distribution of wealth and the extent of poverty in the United States, and as to the amount of wealth represented in the church membership of the United States.

SCRIPTURAL BASIS: The Bible is full of teaching concerning the perils of wealth and the ills of poverty. For an especial study we refer our classes to the parable of Dives and Lazarus (Luke 16: 19-31). For striking verses see Prov. 10: 15; 13: 7; 30: 8-9; Ps. 37: 16; 62: 10; Jer. 9: 23; 17: 11; Ezek. 28: 5; Matt. 5: 3; Mark 14: 7; Luke 6: 20; 18: 24; James 2: 5.

THE NEED: There is great need for Federal investigation and report as to the distribution of wealth and the extent of poverty in the United States. Action depends upon knowledge. The problem of poverty will not be solved in this country, nor even seriously met, until the general public realizes, to some extent at least, the actual amount of poverty. This knowledge can be obtained only by Federal investigation and report. Individuals or organizations may make elaborate investigations, but such investigations can be but partial, and, above all, their results can be and will be disputed. Private investigations usually represent one side or the other of the questions involved, are often biased, and may be declared so

even when they are not. There is a reason for this. A large portion of the community is unwilling to admit the existence of widespread poverty. A still larger portion of the community is not only uninformed, but misinformed. The apparent wealth of the country is so great and our material advancement so marked that it seems almost impossible that there should exist abiding, widespread poverty. Consequently, even well-based evidence of the existence of such poverty is denied and discredited. We need, therefore, not only facts, but facts authoritatively attested. Only governmental investigation can furnish these, while information on a national scale can be furnished only through Federal investigation.

WHAT IS KNOWN: Some facts bearing upon this question are known, enough to make the thoughtful more than suspect that a general investigation of the subject would give us startling results that would necessitate action. It is at least clear that one can not judge the conditions as to the distribution of wealth and poverty by general averages. The total wealth of the United States is notoriously large. No finding of the census exists since that of 1904, when the total wealth of the country was placed at one hundred and seven billion dollars. But an "estimate" of the census puts the total wealth of 1910 at one hundred and thirty billions. It would seem that with such

* A Study of Legislative Measures suggested for the carrying out of the Principles of the Federal Council of the Churches of Christ in America.

wealth there could be no very general poverty, and that such assertions of poverty as do appear must be of conditions exceptional or temporary. Nevertheless, every investigation that has been made, whether by government or otherwise, appears to show beyond all question that side by side, or at least together with, our phenomenal wealth there is also bitter and widespread poverty. Certainly the general wealth of the United States is accompanied by a great lack in the distribution of that wealth. The most recent evidence of this is in the investigations conducted by the United States Treasury Department in its endeavor to ascertain who should pay taxes on incomes of \$3,000 or more. These investigations found that in our population of approximately one hundred million people only 425,000 (or one person in 235) had incomes of \$3,000 or more. The investigations found 38,240,000 persons in receipt of some kind of income from wages, salaries, profits, or investments. Of these, 37,815,000 had an average income of only \$601, an amount certainly inadequate to support a family in any town or city without additional source of livelihood from farm or garden. This seems alarming. Yet the evidence is not completely satisfactory because it gives only general averages and includes the wages of a large number of young men and women or children who are wage-earners, who therefore have some kind of an income, but whose wages in most cases being simply added to the income of the father do not of necessity indicate real poverty. Nevertheless, making allowances for all possibilities, the facts appear to indicate that the so-called prosperity of this country means in reality the prosperity of only some four per cent. of the population.

OTHER FACTS: These investigations, while in themselves not completely satisfactory, are unfortunately substantiated by practically every other investigation which we have made. John Graham Brooks in *The Social Unrest* lists 125,000 families as rich, each possessing \$268,040; 1,362,500 families as fairly well off, each possessing \$14,180; 4,762,500 families as poor, each possessing \$1,639; 6,250,000 families as very poor, each possessing nothing. This works out to allot to the rich 33 thousand millions; to the well off, about 19 thousand millions; to the poor about 7 thousand millions; to the very poor, nothing. Or if you

divide them arbitrarily into two sets, you have on one side of the line 1,487,500 families possessing 52 thousand millions; 11,112,500 families possessing 7 thousand millions.

Put differently, according to Charles B. Spahr, one per cent. of the families of the United States have more wealth than the remaining 99 per cent. Or, again, 1 per cent. of the families own 52 per cent. of the wealth; 10 per cent. of the families own 32 per cent. of the wealth; 21 per cent. of the families own nothing. It is true that this was in 1896, but have fundamental conditions changed?

WEALTH IN THE CHURCHES: The proposed measure which we study in this lesson calls not only for investigation of the distribution of wealth and poverty in the United States, but for an investigation of the amount of wealth represented in the church membership of the United States. This it will be possible for the census to discover approximately. The census does undertake to report upon the church membership of this country, and also upon the wealth of the country. It could therefore ask its investigators to ascertain how much of this wealth is in the hands of those reporting themselves as connected with the Church. It would of course be only an approximation to the facts, but it would be an approximation of great importance. If a large portion of the wealth of the country is in the hands of church members, it means that to the Church belongs a large portion of the responsibility for the conditions of wealth and poverty in our country. If we can place the responsibility, we can know upon whom to call for action. Hence, the value of such facts. Some estimates have been made upon this subject. In *Our Country* it was estimated that in 1890 the Protestant evangelical communicants of the land owned property to the extent of \$13,076,300,000. The basis on which this estimate is made was justified in the following terms:

"The Christian religion, by rendering men temperate, industrious, and moral, makes them prosperous. There are but few of the very poor in our churches. The great question has come to be: 'How can we reach the masses?' Church membership is made up chiefly of the well-to-do and the rich. On the other hand, a majority of the membership is composed of women, who control less money than men. It is, therefore, fair to say that the church member is at

least as well off as the average citizen. In 1890, one in every 4.7 of the population was a member of some evangelical church, that is, 21.27 per cent. of all the people. We may reasonably infer, then, that this percentage of the wealth of the United States, or \$13,076,300,000 was in the hands of evangelical church members at that time; and this takes no account of the immense capital in brains and muscles."

An estimate made in this way in 1910 would put the wealth of evangelical Protestant church members at more than twice that of 1890, about \$29,000,000,000.

June 14—Measure Number Two

Standardization of public and private employment bureaus and national coordination of those conforming to the standard.

SCRIPTURAL BASIS: For this and the remaining lessons of the month abundant scriptural basis may be found in the provision for the poor everywhere inculcated in the Bible. For this lesson we consider the teaching of the Old Testament. The Hebrew law made, for the times, abundant and confident provision for all in need. This was easy under the law, because according to it no Jew could be deprived of access to land. If the Jews had obeyed the law, poverty would have been rare and perhaps the Jew to-day would not be a wanderer upon the earth (see Lev. 25). But beyond this, special provision was made for the poor (Ex. 22:25; 23:11; Lev. 19:9-10; Deut. 15). The psalmists and prophets commended those who cared for the poor and thundered against those who oppress them (Ps. 41:4; 82:4; Isa. 3:15; Jer. 22:13; Ezek. 18:12; Amos 2:6; Hab. 3:14). God himself is represented as caring especially for the poor (Ps. 22:24; 35:17; 72:4).

THE NEED: The primary need for the measure we study in this week's lesson lies in the number of the unemployed and in the seriousness and permanence of the problem of unemployment. Few people realize how deep, how widespread, and how permanent the problem is. Startling facts have stared us in the face this last winter, yet it has been an open question whether the problem this year, bad as it has been, was much

worse than it is every year. Here is a statement of the facts prepared by the American Association for Labor Legislation, the best authority in the country upon such questions, and based upon facts collected by the census for 1900, the facts gathered by the census of 1910 being yet unavailable. The growth of population we are quick to tabulate and proclaim to the world; the numbers of the unemployed the government seems very slow to expose. The Association states the following:

"The United States census for 1900 showed that 6,468,964 working people, or nearly 25 per cent. of all engaged in gainful occupations, had been unemployed some time during the year. Of these 3,177,753 lost from one to three months each, representing on the basis of \$10 a week a loss in wages of approximately \$200,000,000; 2,554,925 lost from four to six months' work each, representing a wage loss of approximately \$500,000,000; and 736,286 lost from seven to twelve months' work each, representing a wage loss of approximately \$300,000,000. Thus approximately \$1,000,000,000 was lost in wages in the year. On this subject the census statistics are very unsatisfactory, but they are the figures gathered and published at great expense by the United States Government."

Of the findings of various labor bureaus the same authority gives the following statements:

"In 1901 the Federal Bureau of Labor investigated 24,402 working-class families in 33 States, and found that 2,154 heads of families had been unemployed for an average period of 9.43 weeks during the year. The New York State Department of Labor collected reports each month during the ten years 1901-1911 from organized workmen averaging in number 99,069 each month, and found that the average number unemployed each month was 14,146, or 18.1 per cent. The Federal Census of Manufactures, for 1905, gives the 'average number of wage-earners each month, and the greatest and least number employed at any one time.' At one time 7,017,138 were employed, while at another time there were only 4,599,091, leaving a difference of 2,418,047. That is to say, nearly two and a half million workers were either unemployed or compelled to seek a new employer during the year. These figures were drawn from the manufacturers' own records.

"What should be done when thousands of skilled workers in a trade are furnished employment during only twenty-eight weeks out of fifty-two?—as was the case in a

New York trade recently investigated. 'What shall we say of a factory that hires and discharges a thousand men in one year in order to keep up a steady force of three hundred?' These are pertinent questions now being asked by discerning men."

These facts show the enormity of the problem. Recently men have been laid off by our railways by scores of thousands.

SYSTEMATIZATION: We do not in this lesson treat the whole of the question of unemployment. We can not even refer to the important questions of the relation of immigration to unemployment, nor of the saloon. These questions we discuss at other times. The causes of unemployment are deep, manifold, and complex. The problem as a whole can not be solved until the problem of society as a whole shall be solved. Until society in all of its component parts does what Christ says, we shall have more or fewer of the poor with us, and also more or fewer of the unemployed.

But certain things can be done, and one of the first needs is a systematization of the efforts and agencies for obtaining work for those for whom work can be found. At present there is chaos. The following is from a report of the City Club of New York made to the National Conference on Unemployment which met in New York City Feb. 27th:

"The labor market, the most universal, the most vital, the most important of all exchanges, is still unorganized. The buyers and sellers of leather, of grain, of coffee—of any important salable article—have well-defined meeting-places where information is accumulated and exchanges made. . . . Imagine a man in the market to buy raw cotton. Consider the sight of a sign at his door, 'Raw Cotton Wanted.' The fundamental analogy is complete. What is done with reference to labor? Do the buyers and sellers in this case go to a center for their mutual exchanges? By what business-like methods do the 'manless jobs' and the 'jobless men' come together? The first answer is this: 'Workmen go from door to door, offering their services; and employers in need of workmen hang out the "Help Wanted" sign' (Third Report of the Wainwright Commission to the Legislature of the State of New York, April 26, 1911). This sign 'Help Wanted,' scrawled on a piece of cardboard, is a symbol of inefficiency in the present disorganized state of the labor market."

But the sign, "Help Wanted" is not the only symbol of confusion. When a man walks along the street and sees the sign, "Boy Wanted," or "Girl Wanted," it says to his eye "Man Not Wanted." The child labor problem, the woman labor problem, and a hundred other problems come in to confuse the situation. Other conditions come in. To-day in the unemployment problem we confuse the capable and willing to work with the incapable and unemployable, and confound them all with the shiftless and unwilling to work. In New York, and in many States, according to the law, if a man applies three nights for a lodging at the hands of the municipality, or to the county authorities, he can be arrested as a vagrant and condemned to the workhouse for the crime of being out of work. Whether he is simply unfortunate, incapable, or a rascal, he is treated in exactly the same way—sentenced by the court and condemned to the workhouse. Here often the innocent and the worthless, the old and the young are herded together, so that for the young and the beginner in evil our jails become state-supported schools of vice, with compulsory attendance. Is it not beyond question that one of the first needs of the unemployment problem is systematization? Until we stop confounding these various classes of the unemployed, until in some way we end the confusion of the situation, nothing permanent in the way of solution can hopefully be even attempted. The first step, therefore, is to know how many are in need of work, to know who they are, or at least what they are—whether really desirous of work, unfortunate, or fraudulent. At present no one knows, and when anything is attempted on any line, we are met with the assertion, the contrary of which can not be proven, that any man can find work if he will, that the trouble with the unemployed is simply laziness, or that the real cause of the situation lies in the saloon.

HOW TO SYSTEMATIZE THE UNEMPLOYMENT QUESTION: The conference on unemployment referred to above voted unanimously that the first thing to do was to establish a system of State Labor Exchanges. This is not by any means to be understood as the establishing of a mere State Labor Bureau. That in itself would probably do little good. It has been tried repeatedly in this country with small results, and in some

States has even done harm by increasing the confusion; too often it has simply meant giving a few easy berths to people desiring governmental situations. The establishment of a system of labor exchanges, coordinating and bringing together existing reputable bureaus, is quite another matter. If this is done in a large and important way, it will bring order out of chaos. To-day men go here and there looking for work. Many go to several employment bureaus. How many distinct applications there are, therefore, no one knows. It gives opportunity also for all kinds of fraud, and, above all, wastes the time of people who can least afford to be buffeted from door to door seeking work. Nineteen States in this country have now at least the beginnings of a system of labor bureaus, tho many of these systems are crude and but in their beginnings. A few of them are somewhat efficient, notably the systems in Wisconsin, and to a less extent in Illinois and Massachusetts. Wisconsin has only four State labor bureaus, but the system is better than in any other State. Illinois has eight offices, Massachusetts four; Michigan, Connecticut, and Ohio have five each. The universal report is that these bureaus are successful in proportion to the extent to which they systematize the matter of seeking employment. A complete system should be developed in each State, and all should be federated into one great national employment system. The United States government spends millions of dollars in warning mariners and farmers against coming storms. The storm of unemployment is more serious than rain to the farmer or storm to the sailor. It means taking away his means of livelihood, and he ought at least to be warned against expensive journeyings to States where the labor market is already over-supplied, and from continual application at doors where there is no chance for work.

BAD EMPLOYMENT BUREAUS: These are, unfortunately, not few in number. A large number of the private commercial employment bureaus are willing to treat the applicants in almost any way provided they can get a fee. Many of them compel the applicant for work to register before they will do anything, and then send him on any number of hopeless and useless errands, promising him at least the possibility of work when they know it is practically hopeless,

their only object being to justify their taking of the fee. More serious evils are abundantly proven. In northern New Jersey twenty-seven doubtful private employment bureaus were investigated, and of nineteen of them it was proven that they were willing to send girls to houses of evil, at least as servants, and sometimes as inmates. If this was proven of nineteen out of twenty-seven, who can say how many more were guilty? There is no reason for believing that New Jersey is more guilty in this respect than any other portion of the country. Therefore, while the system of labor bureaus should supervise and coordinate the various agencies for finding work, they must coordinate only those which conform to a certain standard of decency and efficiency. Therefore, together with coordinization of labor bureaus must go their standardization looking to the quality as well as the extent of the system.

June 21—Measure Number Three

State colonies for the unemployed, making them self-supporting so far as possible without selling their products at less than market rates.

SCRIPTURAL BASIS: We notice here some of the teachings of Christ concerning care for the needy. In Matt. 25:31-46 he makes this the sole test between the righteous and the unrighteous. Study his parable of the unemployed (Matt. 20:1-16); of the Good Samaritan (Luke 10:29-37). See also Matt. 5:42-45; 14:15-21; 19:16-22; Luke 14:12-14; John 13:1-17.

THE NEED: After the system of State labor exchanges has found work for all for whom work can be found, there will unfortunately, at least under present economic conditions, be a very considerable number for whom work can not be found. The number of those will vary. At harvest time it will be relatively small; in the winter months it will be large, but at any time, it is to be feared, under present economic conditions, there will still be many. What are we to do with them? Many of them are unemployable because more or less incapable. The needs of these, however, we consider in our next lesson. Some of them will not work; with these compulsion must be

used. For this class there should be established penal colonies to which men can be committed as vagrants and compelled to work, tho even here the aim should be reformation. It should not be forgotten that many even of these are more sinned against than sinning; they are the resultants of exhausted vitalities in mothers working long hours or fathers laboring under inhuman conditions, or perhaps of wrong environment, including child labor, poor homes, &c. Yet sternness is often the truest kindness, and those who will not work should be compelled to do so.

There is, however, another large class capable of work and willing to work for whom, at least for the time, work can not be found. For these there should be established colonies, not penal, but where the needy may be cared for during the time of enforced unemployment, and at least enabled in part to earn their support. It should be remembered that the workman is the nation's most important asset. No wealth can be created independent of labor. The laborer therefore needs to be preserved for the good of the nation as well as for himself during times of enforced idleness. We pay our soldiers in times of enforced idleness as well as in time of war in order that they may be ready when the need comes. The soldier of the industrial army is incomparably more important to the country than the men of our army and navy. These periods of enforced idleness are when the workingman most needs our help.

Work should be given, if possible, in connection with the regular departments of municipal or State activity. There is plenty of work each State could well do. Public forests could be cleared and conserved. There is a crying need for good roads in every portion of the United States, and for the proper maintenance of roads already built. The state of our roads is a disgrace compared with that of most European roads. Good roads would benefit agriculture, develop the country, and stimulate business, besides giving men work. By bonds the State could build these and put many of the unemployed to work under expert management, but without having recourse to contractors. The plan is feasible, soundly economic, and deeply needed.

For those for whom work can not be found in regular State activities there

should be colonies where they can at least find shelter and be given some work. As the best example of what can be done we present a brief study of

A GERMAN COLONY: There are in Germany thirty so-called labor colonies, in reality colonies for the unemployed. They are not penal and are voluntary, and do a great deal of good. We will give an account of the first and most famous. It is typical of them all. It was started by Pastor Von Bodelschwingh.

Germany at the time was infested with tramps, of whom there were said to be 100,000. This was probably an exaggeration, but they cost Germany, publicly and privately, a vast sum of money. They burdened the institutions and instrumentalities of relief; they darkened the doors of the charitable. Complaints and questions as to what could be done were heard on every hand. Not a few of them came to the colony at Bethel, and at once became a problem. Finally, the tramps were received into the colony, a piece of land considered too poor for cultivation was obtained, and the labor colony of Wilhelmsdorf was created. It proved to be the beginning of a large movement. The men were not driven to work nor compelled to stay, but while they stayed they had to comply with strict rules, among which the necessity to labor was first and foremost. Religion and attendance upon the simple services of the colony were not made compulsory, but the religious features are prominent at Wilhelmsdorf and all the German colonies. To-day the colony at Wilhelmsdorf occupies about 500 acres, a large portion of which has been converted into valuable agricultural land.

Near the gateway of the colony, which is never closed day or night, is the principal building, in which the largest number of colonists are domiciled; a little beyond this is the residence of the "Hausvater" (house father); then the kitchen, the dining room, and the offices of the colony. The colonists, perfectly free to come and go, to a large extent work elsewhere in the summer months and come to the colony in the winter months when other work fails them. This means that the work of the colony is done under great difficulties. One of the main economic difficulties of the colony is that its numbers are smallest when there is most to be done, and largest in the seasons when comparatively little agricultural work can be done. Therefore the colony does not pay financially, nor is it expected to pay; it is simply a shelter for men who can find no work. They live here under conditions favorable to good morals, industry, and temperance, are able partly to support themselves, and some of them are developed into men for whom permanent situations and work can be found.

June 28—Measure Number Four

Similar farm homes and colonies adapted to the various kinds of the inefficient and incapacitated.

SCRIPTURAL BASIS: We notice here the care for the poor in the early Church. The first act of the Church was to care for those in need (Acts 2: 44-47. See also Acts 4: 34-35; 6: 1 ff.; 9: 36; 11: 30; Rom. 15: 26; Gal. 2: 10; James 2: 1-9; 1 John 3: 16).

THE NEED: A large share of the unemployed are unemployable, more or less ignorant, shiftless, inefficient, or incapacitated. A large proportion belong to the latter class. Mr. Booth considers sickness, accident, or the death of the wage-earner in the family the largest single cause of poverty. To a considerable extent, therefore, accident and disease are the causes of unemployment. The American Association for Labor Legislation is authority for the statement that 500,000 are maimed and wounded in our industries every year besides the 35,000 who are killed, while we have each year 3,000,000 cases of diseases due to occupational causes.

The number of the shiftless and lazy is greatly exaggerated by the general public, and especially by the well-to-do who are charitable. Such people generally speak from their own experience. But their experience is not normal. Benevolent people are approached, usually, only by the weakest and least worthy of the unemployed. The more self-respecting will not ask for aid and hate even the word "charity." The self-respecting, better classes among the unemployed will not apply for relief or help from any source until compelled to do so. It is found by the United Charities of New York that only 20 per cent. of those whom they finally find worthy of relief have ever asked for relief; therefore those who judge the unemployed from those who apply for help are really judging from 20 per cent. of the unemployed, and from the least worthy and the weakest among them. Those whose work is in the settlements, in missions, or in employment agencies declare that comparatively few are unwilling to work, tho many are incapable. Commissioner Yorke, of the Municipal Lodging House of New York, states that one cold night this winter,

at twelve o'clock, there was a call for 200 men to go and work in the bitter wind in cleaning the snow from the Brooklyn Bridge. He awakened the men, and 200 begged for the chance to go, of whom 197 finally went and did the work. Mr. Cleland, at one time in charge of Chicago's relief for the unemployed, states that in that city there was a call for several hundred men to do rough railroad work, at fifteen cents an hour. This also was at night, and waking the men, he was all but mobbed and crushed to death by the literal onslaught of the men upon him, begging for the chance to be selected for the work. Very many, he said, he could not in conscience send to do the work, because of the lack of proper socks and underwear which made it impossible for them to do the work without serious risk. When one hears of men who will not work, they may belong to the 20 per cent. of the unworthy and shiftless, but they may also be physically incapable of doing the work demanded. When a man has knocked around night after night in a municipal or other lodging-house, sometimes with a bed and sometimes without one, and has had, perhaps, but one meal a day, a cup of coffee or a piece of bread gotten on some bread line, it is impossible for him to do hard physical labor for many hours at a time. Such men need sustenance. The utterly incapacitated by disease or bodily or mental infirmity must, of course, be cared for, if in need, in State institutions. For those only partly incapable, institutions or farms should be started where they may be properly cared for and in part earn their living. The farm colony, generally speaking, is the best.

It is better in most cases for the health. It is also the least expensive. After the purchase of the land, which can be obtained in situations the least expensive, a farm for the unemployed can be made almost self-supporting without competing with the market. On a farm, under proper guidance, the least skilled can be employed, while various schools or classes in the arts or trades can be started for those displaying fitness. At the colony at Bethel in Westphalia, Germany, work, more or less remunerative, has been found for the most inefficient, for the epileptic, and even for the feeble-minded or partially insane.

A CORRECTION.—In our May number, on page 389, we inadvertently said that in Massachusetts, in 1914, children of fourteen could be worked ten hours. This is an error, since Massachusetts has passed her eight-hour law.

◀ Studies in the Book ▶

LIFE OF CHRIST IN THE SYNOPTIC GOSPELS*

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June 7—The Coming of The Kingdom

(Luke 17 : 20-37)

The first two verses of this lesson have been the subject of as much controversy in recent times as would fill a library. The question of the Pharisees, When does the kingdom of God come? implies of course that it has not come. There were many people then, as there are still, who busied themselves with calculations of its date, prompted perhaps by scriptures like Daniel 9 : 25, 26; 12 : 11, 12. Jesus always refused to have anything to do with such speculations: see Mark 13 : 32; Acts 1 : 6. In the sense of giving a date, he would never answer the question When. But the Pharisees apparently had not so much the idea of a date in mind when they put their question, as the idea of signs or tokens indicating that the advent of the kingdom was near at last. This question also Jesus demurs to answer. The kingdom of God does not come with observation—that is, when men are watching what they think the signals of its approach. On the contrary it comes suddenly, unexpectedly, like a thief in the night: if the Pharisees only knew, it had come already. "The kingdom of God is in the midst of you." This, which is the marginal rendering of the American Standard Version, is more probable than the reading of the text, "The kingdom of God is within you." The last would mean that the kingdom is spiritual and has its seat in the heart; but apart from the objection that the Pharisees had not the kingdom in their hearts, it neither agrees with their question (which implied that the kingdom is an outward and visible thing when it comes) nor with the subsequent discourses of Jesus (in which the same outward and visible view is taken). Hence it is most likely that the words mean that the kingdom of God, the full and final manifestation of which will be sudden and unmistakable, has

had an anticipative coming already in Jesus and his wonderful works, tho the Pharisees have failed to notice it. The key to the difficult expression would be found in such a saying as Luke 11 : 20.

What follows is comparatively plain. The coming of the kingdom will be sudden, yet it may not be soon. The disciples will have days of persecution to pass through that will make them long for a day of the Son of man: that is, not to have a day of the quiet life with Jesus in Galilee back again, but a day of the new age, a day of heaven, with the Son of man come in Jesus. There would be many things to tempt and mislead them; false Christs and false prophets, men pretending to be the Christ, and men offering to take the disciples here and there to such pretenders. But there will be no possibility of mistake when the decisive event happens. It will be like a mighty flash of lightning, illuminating the earth in an instant from end to end, and no one will need or be able to say, Here it is, or Here. But before it comes, the whole tragedy of the passion has to be transacted, verse 25: before the glory must come the rejection and sufferings of the Son of man. Further, when it does come, men will not be on the lookout for the signs of its approach. They will be as they were in the days of Noah and Lot. Awful divine judgments were impending in those days, just as the final judgment comes with the Son of man, but nobody was alarmed. Men went on as usual—eating, drinking, buying, selling, marrying, giving in marriage—engrossed in their harmless necessary occupations, with no foreboding of the storm which was about to break over them. There is no suggestion of peculiar wickedness but only of complete worldliness, men living in time as tho there were no eternity. When the great day comes, the one hope of salvation is that we count nothing in the world, not even our life, of value in comparison with standing before

* These studies follow the lesson topics and passages of the International Sunday-school series.

the Son of man. This seems to be the burden of verses 31-33 as they stand here. Mark gives verse 31 in apparently a more original connection: in his gospel (Mark 13: 14-16) the words are directions for unhesitating flight when the Roman armies close in on Jerusalem. At the end, in verses 34, 35, we have one of the constant thoughts of Jesus about the judgment—the surprises it will bring. People who are in exactly the same worldly situation will then be separated forever, one taken to the Son of man and the kingdom of God, and the other left. When the disciples, awed by his words, exclaim, Where, Lord? he does not answer directly any more than he does to the Pharisees' question When? The last judgment is not an affair of geography and chronology. As the vultures gather where the carcass lies, so God's judgment comes when the world is ripe for it.

Most people do not think now of an outward, sudden, spectacular coming of the Son of man, or of a universal simultaneous judgment as part of it. But no one is a disciple of Jesus who does not maintain in his life that moral intensity and that inward freedom from the world and superiority to it which we see maintained in his life in connection with this belief.

June 14—The Friend of Sinners

(Luke 18: 9-14; 19: 1-10)

The first of the two passages here combined—chap. 18: 9-14—is the last in that long insertion which distinguishes Luke's gospel from Mark's. At chap. 9: 51 Luke breaks off from Mark, and does not rejoin him till chap. 18: 15. Little in the whole structure of the gospel from 9: 51 to 18: 14 has proper parallels in Mark, and the much of it is found in other connections in Matthew, we owe a great deal of it to Luke alone. It is in his gospel only that we have this parable, as it is usually called, of the Pharisee and the Publican. Perhaps it is not a parable: it may be a true story, which appeals to us by way of warning and example, like the Good Samaritan (chap. 10: 30 ff.) or the Rich Fool (chap. 12: 16 ff.). It represents vividly two attitudes that men can take to God, or if we choose to express it so, two types of religion. The first is that of the self-satisfied man who has not really any need of God, whose idea of good-

ness is to be better than other people, whose prayer is a complacent parade of what he regards as his virtues, and who plainly thinks that he has made God his debtor. So far from being under any obligations to God, the obligations are all the other way. The picture is presented as that of a Pharisee, and the essence of Pharisaism, as Jesus read it, lay in these two things: it was inhuman in its contempt of "sinners," and it had no deep sense that it needed God for itself. In both respects it was as wrong as wrong could be, and the more entirely Pharisaical a man was, the more hopelessly was he irreligious. The fact that his ostentation of piety sometimes imposed on others made no difference: that which is highly exalted among men is abomination in the sight of God (chap. 16: 15). Side by side with the Pharisee Jesus presents another type of religion. There is no parade or complacency here. The man is so far from showing off before others that he does not even mingle with the crowd: he stands afar off, as if to be in a place of prayer at all were too good for him. He does not feel that he has made God his debtor: he fears even to lift his eyes heavenward. In profound contrition he beats his breast, and his deep sense of the one thing needful breaks out in the cry, God be merciful to me the sinner. This type of religion is presented in a publican, one of a class which Jews in general and Pharisees in particular despised, but according to Jesus this is the true type. When the two men left the temple it was not the Pharisee but the publican who was "justified," that is, who had put himself in the right, and was in the right with God. All the possibilities of the divine life are open to the publican in the attitude he here exhibits, and they are all closed to the Pharisee. From beginning to end religion must be a form of humility, of absolute dependence on God.

The story of the publican Zacchæus (chap. 19: 1-10) is probably meant by the evangelist as a pendant to that of the rich ruler who was asked to sell his goods and give them to the poor (chap. 18: 22): Zacchæus is a rich man who is able to stand the test under which the ruler fails. But when we take his story in connection with 18: 9-14, it illustrates again Jesus as the sinner's friend. Zacchæus was an outcast in Jericho in spite of his wealth. He had no entrance

into society there. Men hated him for his business, and for his success in it—he was a chief publican and rich—and for the dishonest methods he had admittedly practised (verse 8). But these things were not the whole of Zacchæus. When his eye met the eye of Jesus a miracle took place. Jesus saw in Zacchæus a soul longing for a better life, and capable of responding if it were offered to him. He gave him his opportunity. Decent people in Jericho would not call on Zacchæus, but the Lord called on him. He invited himself to stay over night at his house, and received a joyful welcome. It is much if we are invited to stay with the king, but a far higher honor when the king commands our hospitality. The crowds murmured that Jesus had gone to be guest with a man that was “a sinner.” It was all they knew. Under the gracious influence of Jesus “the sinner” became another man, and all his sins were swept away in one immense act of love and restitution. Zacchæus “took his stand”—the same word as is used of the Pharisee in the temple, but in how different a spirit—and said: “Behold, half of my property, Lord, I give to the poor, and if I have defrauded any man in anything I restore fourfold.” The heart of Jesus overflowed. Here was the proof that salvation had that day come to Zacchæus’ house, and that in spite of the contempt under which he had suffered Zacchæus was a son of Abraham—one of God’s people—with the best of them. In him the Son of man had fulfilled the calling of the Good Shepherd: he had sought and saved one of the lost sheep of the house of Israel.

June 21—The Great Refusal

(Mark 10: 17-31)

The title of this lesson—The Great Refusal—is borrowed from Dante. The person “who made through cowardice the great refusal” is usually believed to be Pope Celestine V. who abdicated his high position within a year of being elected to it; others have taken him to be the rich man in this lesson, who, to use the language of Acts 13: 46, “counted himself unworthy of eternal life.” When he was summoned by Jesus to count the cost and to pay, he could not find it in his heart to do what was required.

The tragedy of the story is summed up in its first and last words: he came to Jesus

running, and he went away sorrowful. He addressed Jesus with unusual respect, kneeling to him on the street and calling him good master—not a common way for a rich man to approach a poor one. Perhaps Jesus felt the courtesy a little overdone when he answered: Why do you call me good? None is good but one, God. Even the goodness of the Son flows from this one fountain, and it is not an achievement of our own, but an indication that we too are drawing from it, if we do good or ourselves become good. Certainly the answer of Jesus proves that he was truly human, but except for those who can not conceive the union of the human and the divine, it does not prove that he was not divine. But dismissing what was personal in the man’s approach, Jesus answers his question plainly. “You know the commandments.” The commandments are the way to eternal life. “He that doth these things shall live in them.” Many readers are equally astonished here by the demand of Jesus and by the way in which it is met. They are so accustomed to Paul’s teaching that by works of law shall no flesh be justified that they wonder at Jesus bidding this man keep the commandments; and they are so accustomed to the idea that no man can keep them that they wonder to hear this man say, All these things have I kept from my youth. But Christ, as some one has said, is not a schoolmaster to bring us to Paul, and Paul himself tells us that in true religion nothing counts but the keeping of the commandments of God (1 Cor. 7: 19). The sincerity of the man moved Jesus; he looked on him with love; this was the very kind of man he would fain have as a disciple, and he resolved to put him to the test. “Sell all that thou hast and give to the poor and thou shalt have treasure in heaven; and come, follow me.” “Follow” is to be taken literally as well as spiritually: it means, renounce everything to join the little company which is going up with me to Jerusalem to face the last things and wait for the kingdom. Earnest as the rich man was, this was too much for him. His face clouded as Jesus spoke, and he went away sorrowful: he felt what he lost in leaving Jesus, and he had a foreboding that tho he could not part with them his riches would never give him the same joy again.

The second paragraph of the lesson, verses 23-27, points the moral of this in words

that astonished the disciples there, and still astonish. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." What we Year is to be poor; what Jesus feared for his disciples was being rich. Everybody is busy just now proving the impossibility of a higher spiritual life for those who have to contend all their days with grinding poverty; it is this, not wealth, according to a prevailing view, which makes it hard to enter the kingdom of God. No doubt this has its truth also, and we must remember that Jesus spoke in the first instance in and for the world in which he lived, a world in which both riches and poverty were not exactly what they are with us. To scatter your capital in almsgiving is not a modern Christian's duty. Wealth may be used otherwise in accordance with the mind of Christ. But enormous temptations are inseparable from it under all circumstances, and the solemn words of Jesus are never to be forgotten. There is a "deceitfulness of riches," in our world as well as his, and many are deceived by it.

In the third paragraph, verses 28-31, Peter claims that he and the rest of the Twelve had done what this man had failed to do, and Jesus assures them of compensation a hundredfold. He, himself, when he renounced his own family for the kingdom's sake, could nevertheless say, "Behold my mother and my brethren" (Mark 3: 33-35; compare Romans 16: 13), and so would they too find it. The persecutions would only make the spiritual ties more endearing, and in the age to come there is the life eternal. But the last words of all warn Peter and his friends not to presume. The only thing sure about the world to come is that it will reverse many of our human judgments. Many that are first (like Peter) will be last, and the last (like the man who made for the time the great refusal) first.

June 28—Review: The Seeking Savior

(Hebrews 4: 14-5: 10)

Of all the evangelists, Luke is the one who lays most stress on the grace of Jesus. In Matthew, Jesus is the great teacher or legislator, a second Moses; in Mark, he is the strong Son of God, with power over nature and spirits; in Luke, he is emphatically the

"sinner's Friend." The parables preserved by Luke in this quarter's lesson, and with one exception preserved by him alone, are parables of grace—the lost sheep, the lost coin, the lost son, the Pharisee and the publican, and with a shade of their own the Rich Man and Lazarus, and the Unjust Steward. Many of the incidents have the same character; for example, Jesus receiving sinners and eating with them (chap. 15: 2), or visiting Zacchæus (chap. 19: 1-10). Luke also is the only evangelist who preserves the moving word of Jesus: The Son of man came to seek and to save that which was lost (chap. 19: 10).

Now what is conveyed in all these sayings and incidents is in one sense the burden of the epistle to the Hebrews. This remarkable book stands alone in the New Testament, and it describes Jesus by a name applied to him nowhere else. It calls him a priest, a high priest, a great high priest. The name perhaps seems foreign to us, and has associations which we dislike; we prefer to think of Jesus as the Good Shepherd or the Sinner's Friend. Yet if we can think through our prejudices or antipathies to the truth, it may turn out that this is very much what the writer to the Hebrews means. His great high priest is the very friend that sinners need, the only friend that can bring them to God. He is never weary of insisting on his fitness for this gracious work, and in the reading lesson here he dwells on it with impressive earnestness. If you take a rather wider look at the epistle than these verses afford, we can say that according to the writer the main qualifications of Jesus to be a high priest—or to be the friend of sinners—are three. (1) The first is that he shares our nature. He is a partaker of flesh and blood. He is a Son of man. No other savior could really help us. An angel who only knew what human nature is from the outside would be of no use to us. But in Jesus we have a Savior who in a true sense is one of ourselves. He who sanctifies and they who are sanctified are all of one, and he is not ashamed to call us brothers. This is the holy Son of God we see in the gospels, standing in the midst of his sinful kindred, drawing them to himself and to God. (2) The second qualification of Jesus to be the sinner's friend is that he has shared all our experiences. He knows from within not only our nature, but our life. He was tempted

in all points exactly as we are. He suffered, being tempted. He knew the effort it required in our weak nature and in this harsh world to be loyal to God. Even his divine sonship did not spare him this. Son though he was, he learned what the word obedience means, and he learned it through suffering. We read here of his making supplication to God with strong crying and tears. On the ground of experiences like these Jesus can enter with true feeling into our case; he can sympathize with our infirmities; for he was compassed with infirmity himself. (3) His third qualification is that he has in his own person overcome. He was tempted in all points like as we are, yet without sin.

He is himself holy, harmless, undefiled. He has put away sin by the sacrifice of himself, and he is able to save to the uttermost all who draw near to God through him, seeing that he ever lives to interpose on their behalf. When we take these things together, they are a theological or systematic way of putting what is put historically and pictorially by the evangelists, and especially by Luke. Luke shows us the seeking Savior, the sinner's friend, at work: the writer to the Hebrews shows us the oneness of Jesus with sinners, in nature and experience, his separation from them in sinlessness, and the passion of sympathy and sacrifice at the cost of which he sought and saved.

Questions Answered *

UNFULFILLED PROPHECIES IN THE BIBLE

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ARE there unfulfilled prophecies in the Bible? This is one of those questions that can not be answered with a simple yes or no. If one should say, "There are," he would open himself to misunderstanding. He would be classified at once with those interpreters of the Scriptures who assume that such books as Daniel and Revelation consist altogether of predictions of events scattered through the history of the world, events some of which have occurred through the past two millenniums or more while others are still in the future. Of course those who believe this to be the case also consider it the sacred duty not only of every student of the Bible, but of every Christian to decipher the language of these predictions and to identify them with events past, present, and future. Furthermore, believing this to be their duty, they forthwith set themselves the great task of locating the predicted events and indicating their order and succession.

"Well," one might ask, "why should we not join in this effort? Why should we not take the view of the relation of prophecy and history presupposed by this attitude toward the Bible? Is there no predictive

prophecy in the Bible? Did not the prophets of the Old Testament point to Christ, and did not Christ himself address the words to his disciples, 'All things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms concerning me?'"

Our answer is, that the New Testament use of Old Testament prophecy does not warrant either the point of view of this school of interpretation or the effort to trace a program of history in the Old Testament. What is true is that the Old Testament as a whole foreshadows the Christ, not only in its prophetic, but also in its poetic and in its legislative sections. But this foreshadowing rarely goes out of the eternal principles, incarnated personality, character, and work of the Redeemer of mankind. Christ is not a mere link of connection between the Old and the New Testament dispensations. He is the center of history. He is the revelation of the fulness of the divine character, and all preceding revelations were fragmentary anticipations of him, "broken lights," of which he is the entirety. Specific identifications of events in his life with Old Testament statements are never disso-

*Biblical questions of a disputed and difficult nature proposed by our readers are answered in this department.

ciated from eternal underlying principles on which both events and predictions rest. There is certainly no such wholesale portraiture of the details of Christ's life as the point of view we are discussing would necessitate if it were true. If definite predictions of minute details were to be expected anywhere it must have been with reference to the earthly life of Jesus Christ, the figure of central interest in all Old Testament prophecy. But here with a few exceptions in which eternal truths are involved, no such definite predictions are made. And if the theory breaks down at this crucial point, can it be trusted when it claims to discover correspondences in the obscurer and less important matters?

Another reason for refusing to engage in identifying unfulfilled predictions is that the effort has always proved illusory and futile. The innumerable systems of interpretation applied to the apocalyptic books of Daniel and Revelation (carefully classified and indicated in their general outlines by Professor R. H. Charles so far as Revelation is concerned in his recent work on that book) are evidence enough that the prospect of solving the problem by that method is not a very bright one. Not only have all attempts to show correspondences between predictions in these ancient books and events through history failed to satisfy the minds of scholars, but some of them by their very grotesqueness have made students skeptical as to the value of the books themselves. If it be said that failure in the past is no good reason for abandoning the task if it be a worthy one, our answer is that failure so uniform and universal warrants the conclusion that whatever the solution of the problem of the meaning of these books may be, it can not be obtained by that method. Failure to reach the north pole was no evidence that there was no north pole to reach; and persistent effort brought success in the

end. But if in the search for the North Pole explorers had repeatedly run along parallel circles around it, one would have said that it was time they were abandoning that way of approach to their goal. To use language familiar to the devout heart, the Holy Spirit negatively warns us against this method of dealing with prophecy by declining to help those who use it.

But if we can not answer our question with an unqualified Yes, are we warranted in reacting toward an unqualified No? If we denied that there are unfulfilled prophecies in the Bible we should certainly err as seriously in the opposite direction. To construct a program of world history out of obscure utterances published from two to three thousand years ago is to follow the dance of illusory will-o-the-wisps in a swamp; but to deny the large foreshadowing of the course of eternal spiritual forces in the Bible is to turn away from the promise of much legitimate encouragement and help to Christian faith.

Where then shall we find the truth on this subject? Clearly in realizing the distinction between prediction and prophecy. As the writer of 2 Peter says, "No prophecy of the Scripture is of any private interpretation." A prediction has for its object the pointing out of a definite event in the future. A prophecy has for its object the enrichment of spiritual life. It consists of the declaration of permanent and always operative laws governing the spiritual life. In their workings out these laws may definitely necessitate a specific event which is then embodied in the prophecy as a prediction. But prophecy is vastly more than prediction. Prophecy is being fulfilled over and over again. In one sense it may be said that all biblical prophecy has been fulfilled in Christ, but from another point of view it is being fulfilled in every generation, and will continue to be fulfilled to the end of the world.

◀ Sermonic Literature ▶

THE PATH OF DEGENERACY*

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They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man, &c.—John 8: 33-45.

It is well sometimes to get away from the dominion of any isolated text, however pregnant it may be with suggestive and all-important truth, and try to get the continuity of reasoning in some of the great discourses of our Lord. I want to make an attempt this morning to follow the reasoning of the Master in this wonderfully vivid chapter. I think it begins with the act of a man opening up communion with the devil, and it ends in absolute non-appreciation of Christ. The steps of the degeneracy may be described in this wise: Sin creates bondage; bondage perverts the spiritual organ; the perversion of the spiritual organ necessitates false discernment; false discernment leads to confessed unbelief. These are the primary steps of the reasoning in the chapter before us.

Sin is creative of bondage: "Whosoever committeth sin is the bond-slave of sin." I do not think we need dwell at any length on Christ's teaching upon this particular word. Sin enslaves me by bringing all my powers into servitude. We are all only too well familiar with the way in which this servitude is begun. It always begins in a suggestion, subtle, insinuating, pervasive. You can turn to any of the reported temptations in the Word of God, and you will find that in every instance the temptation begins by an insinuating and serpentine suggestion. Our Mother Eve, and Judas Iscariot, and Jesus, are alike in this. Their temptation begins in suggestion. "God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die." "And the serpent said unto the woman: Ye shall not surely die." "The tempter came unto him and said: If thou be the Son of God. . . ." "The devil having put it into the heart of Judas to betray him." I say the suggestion is laid there as

a germ, an evil germ; and in this way all temptation begins. And it all depends whether our lives offer to the germs the reception of incubators or refrigerators, whether we are ultimately overcome. Shall our lives be incubators—brooding, nursing, developing the germ by the warmth of our reception, or shall they be refrigerators, by the chilly coldness of our reception freezing the intruder to death? Judas was an incubator, and he warmed the suggestion into vigorous life. I say it with great reverence: to all suggestions like these our Lord's spirit was a refrigerator, and froze them unto death.

The suggestion, then, comes first; what follows? I know nothing better than a little outline which you will find in Thomas à Kempis's *Imitation of Christ*, where, in four Latin words which have close English equivalents, he traces the outline of sin: *Suggestio*, "suggestion"; *imaginatio*, imagination brought to bear upon the suggestion to nourish and cherish it; *consentio*, the offering of consent to it; *delectatio*, the finding of enjoyment in it. These are the four steps mentioned by Thomas à Kempis in outlining for us the moral degeneracy of life. When a suggestion is dropt into the mind, obtruded into the mind, and we bring our powers to play upon it, and give it room and entertainment, the bondage begins, and if it begins it proceeds with irresistible destruction like a cancer. There is no more powerful figure used in apostolic words than that which the Apostle Paul uses when he says that sin "eats like a gangrene," a steady, invincible, unstayable mortification, step by step bringing the moral powers into servitude, sinking them into most corrupt and insidious bondage. Turn from Thomas à Kempis to John Bunyan's *Holy War*. If there be any young people in my congregation who are studying metaphysics and want to lay hold of a splendid book on the psy-

* Stenographically reported for THE HOMILETIC REVIEW.

chology of sin, I do not know in the whole of my reading any book which can compare for a moment with John Bunyan's *Holy War*. Make a study of that book, divest it of its popular names, put your philosophic phraseology and terminology behind them, and you will find you have a wonderful outline, not only of the constitution of man, but of the way in which that constitution can be abused. He tells us that Diabolus attacks the town of Mansoul by making a suggestion into Ear-gate. He continues his siege until the only man of mettle in the town, who stands just behind that gate, and who is known as Captain Resistance, begins to yield. Then begins the slaughter! As soon as ever Captain Resistance begins to listen, even with curiosity, to the suggestion of the devil, one of the inhabitants of the house drops dead, My Lord Innocency. When Lord Innocency is dead the gates of the senses are thrown open, and Diabolus takes possession of the castle. Follow the sequence. The understanding becomes darkened and man becomes as one born blind. Then Mr. Recorder (the conscience) becomes stupefied, debased, perverted by being neglected and despised. Then My Lord Will, one of the first to consent to the works of Diabolus, is conquered. "When he found that Lord Will was willing to serve him, Diabolus made him governor of the flesh, governor of the walls, and keeper of the gates!" Then Mr. Affection was taken in hand, and Mr. Affection, "who is the deputy of Lord Will, became wholly devoted to the flesh," wherefore he is called by John Bunyan Mr. Vile Affections. And so he goes on tracking the progress from one faculty to another, until the whole life is held in bondage. "The trail of the serpent is over it all." All have received the imprint of an alien and tyrant hand. Such is the first line of degeneracy; sins brings all my moral and spiritual powers into bondage.

Bondage perverts the spiritual organ! I was reading the other day a medical article on deafness, and I find that the deprivation which we describe as deafness is sometimes strangely partial. It is only a certain quantity of sounds that can be discerned; all others are never heard. There is a kind of deafness which deprives you only of a certain tone and quality of sound; it robs you of a world! When sin comes into the life, and begins to corrupt us and hold us in

bondage, it robs us of that spiritual organ by which we detect and appreciate the high callings of God in Christ Jesus. We are robbed of a world! "My sheep" have the organ—"my sheep hear my voice." They can catch the voice and appreciate it. We have just been asking that some sweet snatches might be sung to us from above; but everybody here could not hear them if they were sung. Our organ has become perverted; the hearing power has become abused.

The perversion of the spiritual organ naturally and inevitably necessitates false discernment. "He that is of God," says the Lord in this chapter, "He that is of God heareth the words of God. Ye, therefore, hear them not" because ye have not the organ, the quality. "Ye are not of God." If I have an untruthful organ I can not apprehend the truth. If there is no truth in me, I can have no true discernment of things outside me. Surely that is what the Master means in the chapter before us when he says: "He abode not in the truth because there is no truth in him." His organ was untrue, and therefore he could not see the truth. He could not abide in the external truth because he never saw it. If you have a mirror with a deformed and convoluted surface you get an untrue impression. I do not first ask of a mirror: "What are your impressions of this?" The first question I would put to a mirror is this: "Are you true?" and when I have had an answer to the inquiry as to whether the mirror is true, I can then pass on and ask: "What are your impressions?" What is the value of our impressions as to this policy or that policy, or this crusade or that crusade, if we have not truth in the requisite organ? We can not see the truth. I have sometimes looked out of a window and the whole landscape has looked toppling and awry. If there is no truth in the window, you will see no truth outside the window. I sometimes see things exceedingly vaguely and quite obscurely through the glasses I have in my hand, but the vagueness and obscurity is not in that which I am contemplating, but in the medium through which I gaze. And if the organ, the minister himself, is perverted, he has no spiritual discernment by which he can apprehend the truth of things. What then? I will never consult an impure man, or pay any atten-

tion to the verdict of an impure man, when he tells me what he thinks about Christ, or about the Christian religion, or about any of the things of God. I will never go to a sensualist for an opinion about the kingdom of grace. I would never go to a lecturer dealing in literature that was indecent and corrupt and corrupting, literature which no decent man would care to pick up and handle with a pair of tongs—I would not go to him to consult about the things of Christ. An impure man has never yet seen the glory of a woman; how can he see the glory of God? Well, now, listen to this: "He was inordinately vain"; "he was totally unscrupulous in gaining money"; "he stuck at no lie"; "he found no weapons too foul to use"; "he regarded no game as too dirty to poach." Who is that? A violent antagonist of the Christian faith. What was his name? Voltaire. Who describes him? Not a bigoted cleric, not an ecclesiastic of any kind, but one of the ablest and one of the most accomplished literary critics of our day, Professor Saintsbury, who just now holds the chair of literature at the University of Edinburgh. Well, Voltaire writes a book on the Christian religion. But there is no truth in him, therefore he could never see the truth! If the organ is perverted, mutilated, maimed, how could he see the truth? The fisherman, Simon Peter, in his wonderful epistle, has these words: "He that lacketh these things is blind." What things? Purity, virtue, temperance, faith! Who is going to listen to the testimony of a blind man concerning the things of Christ? "Why do ye not understand my speech? Even because ye can not hear my word." Your organ is perverted, and therefore my truth has no place in you. I do not wonder that Carlyle, in his great essay on Voltaire, sums him up in these words: "He never gave utterance to one great thought." "The god of this world had blinded his eyes."

False discernment leads to unbelief. "Because I tell you the truth," says Jesus in a most awful sentence, "ye believe me not." What an appalling condition! Because I tell you the truth you do not see it. You have not the perception. The true appears the untrue, the real appears the unreal. How complete and absolute must be the distortion, when a man looks at the straight and believes it to be crooked. His moral life must have received an appalling twist

and distortion. "But because I say the truth ye believe me not." That is the explanation and pedigree of much blatant unbelief. Oh, I know there is a groping spirit; I come upon it every week, and I reverently bow before it as the quest of God. There is a groping spirit, toiling and careworn, asking for God, seeking for God, knocking for God. But there is a great deal of unbelief and perversity about, which arises from moral degeneracy. There is no surer statement that can be made, arising out of the actualities of common life, than this: that all sin necessarily makes for unbelief. It perverts the organ, it robs us of our powers of spiritual discernment, we can not know the truth when we see it. We pronounce the true to be false, and the false to be true, and we finally say in our heart: "There is no God." And now let each one of us ask the question: Do I appreciate Jesus? Do I see the beauty of the Lord with desire? Can I approach within an infinite distance of this expression: "He is the altogether lovely"? Do I see it? You know we sometimes say, when we have missed something: "I am afraid I was not in a very appreciative mood," and therefore the angel-presence passed unnoticed and ignored. There is nothing which sin more speedily destroys than the appreciative mood for Christ; and I do not know any surer barometer of the climate of one's spiritual life than our appreciation of him. Do I appreciate him? Do I desire him, not merely wish for him with a kind of indolent wishing? Do I desire him with a great longing? Is there in my life a passion for him, an intense ambition to share his glory? One of the first things said by doctors when they come to your bedside is: "How is your appetite?" and one of the first things we ought to say when we try to estimate our appreciation of Christ is: "How is my appetite?" "How is my hunger for him?" "Blessed are they that hunger." Have I the appetite that craves for his presence? or do I lack appreciation? If I do, then, my brethren, the devil has maimed my powers; he has interfered with my faculty; the gangrene is working at my moral and spiritual nature; I have become perverted, and my discernment and my apprehension are deformed. If I do not see the loveliness of my Lord I am in some secret communion with the devil. I believe in

a personal devil, whose ugliness is unspeakable. On one side of my life there stands my Lord asking for my discipleship; and on the other side stands my Lord's antagonist, unspeakably repulsive. I have to make my choice! If I do not see the loveliness of my Master, it is because I have been partially deformed, and have given myself to the Evil One. Have you seen that picture by Noel Paton called "The Choice"? It has played a great part in determining the life of many a child of God. On one side there is an angel-presence, most lovely and radiant, pointing to the lilyland of eternal life; and on the other there is the devil, horned, hoofed, superlatively ugly, leading away to darkness and corruption and death. And there stands a young warrior-knight, and he is just about to make his choice; and the young and chivalrous fellow is depicted turn-

ing away from the darkness and shades, and offering his hand to the angel-presence to guide him to those serene and sunlit heights. We make our choice again to-day. If you do not discern the loveliness of the Lord, then hear his gospel. The Lord can repair the maimed organ. He can take an organ that is like a deformed mirror, and he can so smooth it out, and replace its sensitive surface, as to enable us again to apprehend the things that we ought to apprehend, and to hold commerce with the things of the Highest. As soon as we turn our back upon the Evil One, and turn our faces toward our Lord, the health currents begin to flow into our diseased organs, and there and then we begin to be made whole. Our bondage is broken, our organ begins to be restored, our discernment is given back to us, and we shall see the glory of the Lord. Amen.

THE CHILD AND THE REPUBLIC

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Our sons shall be as plants grown up in their youth, and our daughters as cornerstones hewn after the fashion of a palace.—
Ps. 144: 12.

FASCINATING, beautiful beyond description, profoundly significant was the scene witnessed last Thursday, when the teachers, the children, and the youth of our Sunday-schools marched through the streets of our city. A truism, and yet one of which we need to be repeatedly reminded is this: that in the making of to-morrow the children and youth of to-day are the most important factor. How true this is will be realized when we think of what in the past has been the influence of some one child. The civilization of to-day is what it is, in large part, because of the profound and far-reaching influences exerted by Washington and Lincoln—yet the time was when all that these mighty names now suggest, when the forces inaugurated by their characters, lay dormant in the helpless child. Think of the Reformation out of which have come our civil and religious liberties; think of Methodism, world-wide to-day in its influence, and then remember the boy Luther and the boy Wesley in whose hearts and brains there lay sleeping possibilities undreamed of. Nay, think of the child Jesus into whose face a fond mother looks as he lies helpless in the

manger at Bethlehem—and you will realize how powerful a factor the child of to-day is to be in making the laws, in shaping the institutions, and molding the civilization of the future.

It was the custom of John Trebonius, whenever he entered his school-room at Eissenach, to remove his hat and make a dignified bow to his pupils. In response to the question aroused by his unusual condescension, he would say: "There are among these youths some whom God will one day raise to the rank of burgomasters, chancellors, doctors, and magistrates; tho you do not now see the outward signs of their respective dignities, it is yet appropriate to treat them with respect."

The editor of *The Christian Advocate*, in commenting on this old story, reminds us that among the pupils of that school-room was the lad Martin Luther, and then goes on to say: "The undeveloped possibilities in every school-room are so vast and far-reaching that no teacher of the young should be tolerated who can come into their presence without a feeling of awe and respect."

Unfortunately not all children have lived to bless the world. Not all the forces of righteousness have yet been able to counteract the influences set in motion by boys who have lived not to bless the world but to

curse it. Of this was Lowell thinking, of the possibilities not alone of good but of evil that inhere in every child, when he said:

Men think it is an awful sight
To see a soul just set adrift
On that drear voyage from whose night
The ominous shadows never lift.
But 'tis more awful to behold
A helpless infant newly born,
Whose little hands unconscious hold
The keys of darkness and the morn.

Nor in considering the child as the mighty factor in the making of to-morrow are we to think alone of the boys, but of the girls as well. A magazine article had for its title "Woman's Work for the Republic." The work referred to was in large part that done during the Civil War by women who went to the Southland as nurses. This was a great work and yet it was microscopic compared with the work now being done for the nation by the women of the land. Witness the vast army of teachers; witness the presence and power of organized womanhood—a new thing in the world—of women organized for the destruction of the liquor traffic, the abolition of the sweatshop, the conservation of womanhood, and the preservation of our homes. Great is the work thus being done, and yet even this is small compared with that exerted by women unorganized and in obscurity. If, of late years, the leaven of righteousness has been extraordinarily potent in the body politic, if there has been to a remarkable degree the entrance of conscience into our public life, it has been due largely to the silent yet mighty influence exerted, in places out of sight, by the mothers, the wives, the sisters of our land. And now they tell us that to the women of the country is to be given the ballot. However that may be, of this we may be sure, that with or without the franchise, the woman of the future is to occupy a larger place and is to exert a stronger influence than ever before in the world's history. In the making of to-morrow, then, the girls of to-day are to be a no less important factor than the boys.

This is the thought of the writer in the text. The psalm from which it is taken is, in its scope, national. Dangers which threaten the life of the nation are to be averted and transformed into benedictions by the redemption of its childhood. Their

sons shall be as plants grown up in their youth. The thought is that of a tree growing with nothing above it save the open sky. And the suggestion is that of "strength, valor, and freedom." This for the sons of the nation. Their daughters shall be as "cornerstones hewn after the fashion of a palace," and the suggestion here is not only that of strength, but of "grace and beauty."

We are painfully aware of problems which demand solution. That simple piety is equal to the demand no one would contend. Their solution demands the seeing eye, the understanding heart, and calls for the best brains we can command. What we contend is that without religious insight these problems can none of them be satisfactorily solved. For after legislation has done its work, after social science has had its last word, the hope of the world is in a regenerated manhood, a regenerated womanhood, and for this we must depend largely upon the moral and spiritual education of the child. The labor question, the liquor question, the race question, the question of international force, must for their solution in the last analysis depend upon the training of the child. However satisfactory the theories of government advanced, however ideal the institutions of society established, even tho in each the ideals of the wisest and best be realized, provided the men and women for whom they are inaugurated are not themselves so transformed as to know how to appreciate and use them, they will all be as sounding brass and tinkling cymbal.

"National perils!" exclaimed one of our leading sociologists; "there is but one; it is that the Church may lose her spirituality." However that may be, certain it is that in the children of to-day we have the Church of to-morrow. What that Church is to be, what type of Christianity that Church is to give to the nation, will be determined largely by ourselves whose lives and characters they emulate.

What make the moral and spiritual training of our children all the more imperative are the presence and power of forces, often hidden and out of sight, which, unless counteracted, will be not unlikely to destroy the morals and blast the lives of countless thousands of our boys and girls. Some of these are deliberate attempts on the part of men and women organized for the express purpose of corrupting the youth of the land.

In some of our cities, on Sundays, boys and girls are gathered into schools, there to be taught that there is no God; that there is no soul; that Christ is a myth and the Christian Church an institution which the world has long outgrown. Tons of immoral literature have been confiscated from the mails. Intended for the youth of the land, we have in that confiscation a suggestion of the greater portion that has doubtless reached its destination. The arrest and conviction of a notorious prize-fighter for a crime, which, tho receiving meager punishment, is the blackest of which the human heart is capable, simply gives added emphasis to the discovery that all over the land are men and women organized for the purpose of kidnapping young girls and forcing them into a life of shame. That there are men everywhere whose business it is to generate and encourage in boys the cigaret and liquor habit we all of us know.

As dangerous as are these direct and deliberate attempts to corrupt the youth of the nation, they are less so than are the forces which work indirectly and unconsciously. Profoundly suggestive of this is the book by Jane Addams, entitled *The Spirit of Youth and Our City Streets*. Its purport is to show that the street is one of the great universities in which the children of our land are receiving not a little of their education. The ideals not alone of the cities' waifs, but as well of our own boys and girls, are being shaped not a little from such associations as they form on the streets which in so many places, unfortunately, are the only playgrounds. In a neighboring city a boy of 14 years organized a "gang," of which he was the leader. Interfering with a milkman on his rounds one morning, the latter not unnaturally retaliated. Whereupon the boy drew a revolver and fired. The man fell, was carried to his home, where he died. In tracing the crime of this young desperado to its source, it was found that its inspiration had come not from a yellow-covered novel, but from the same quality of story, reeled off for the instruction of our youth in some of the moving-picture shows of the city. It is estimated that in Chicago one-sixth of the population attended these five-cent theaters one Sunday night. Of these, many are boys and girls, some of them unattended, and in the songs they hear and the pictures they see are not infrequent-

ly acquiring standards of life that are, to say the least, unwholesome, and ideals that are false.

The influences that in our day are undermining the morals of our youth, and so aiming at the life of the nation, seem to me symbolized in a painting I remember once to have seen. In the foreground there is a beautiful boy. Just behind him, evidently with the child, is a low-browed ruffian with sinister face. The boy is the Dauphin of France. The man is from the underworld of Paris, one Simon, to whom the boy has been entrusted with explicit directions to do all within his power to corrupt him in body and soul. O hideous picture, and yet in it we have an illustration of what is going on all about us. While you and I are doing what we can to make good our boys and girls, evil incarnate in ways many and varied, sometimes deliberately and directly, oftener indirectly and unconsciously, is helping to make them bad. In false teachers, in bad men and women who would lead the youth you love into vice for the sake of gain; in bad books, bad pictures, bad companions, are some of the evil forces at work in the life of the nation, and, unless strong counteracting influences are brought to bear, even our own boys and girls are not unlikely to be carried away from the standards of their fathers, the convictions and ideals of their mothers.

Such a counteracting influence has in days gone by been furnished by our public schools. Read the autobiography of Mary Antin in that illuminating book, *The Promised Land*, and you will see how mighty has been their power to transform people coming from the ends of the earth. Years ago it was prophesied that this country would itself, because of the influx of foreigners, become un-American. That it is not altogether so is due, in large part, to the fact that the children of these peoples, coming to us from across the seas, have passed through the crucible of our public schools. The teachers therein are doing much to awaken in our boys and girls the love of country and to instil into their minds the principles of patriotism. Much has been accomplished by the scientific instruction concerning the effect of alcohol on the human system. And yet our public schools are in danger from two sources. One would make them secular, the other would make them godless. Dr. Hillis

calls attention to a taxpayer who "in one State asked an injunction forbidding the teacher to read the Ten Commandments or the Sermon on the Mount and on the following grounds: He objected to the Ten Commandments because it was Hebrew literature and he did not believe in the Hebrew religion. He objected to the Sermon on the Mount as a part of Christianity as he was an atheist. As a taxpayer the court sustained his plea."

The amazing thing is not that occasionally such demands should be made. Rather is it that to such requests heed should be given. Shades of our fathers! Our public schools owe their existence to an open Bible, and any attempt to exclude its moral teaching from the schools of our city and land should meet the uncompromising opposition of all who love the home and have at heart the best interests of the nation.

Said Washington, in his "Farewell Address": "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." In light of these great words the mission of the Christian Church to the nation is as clear as the sun at noonday. It is not to furnish a program for social reform, rather is it to so transform men and women that the changes inaugurated in our body politic shall be wise and beneficent and that, when established, humanity shall be ready to accommodate itself to them.

It is estimated that in the Sunday-schools of the land there are over 14,000,000 scholars. These, together with more than 1,500,000 teachers, constitute a large army. In the Christian nurture of these boys and girls lies the safeguard of the nation's life. The work of these teachers must prove a mighty factor in the making of to-morrow. We should not, however, close our eyes to the fact that 15,000,000 of our boys and girls never enter church or synagogue. If, as Edmund Burke says: "Our chief problem is to be the education of our rulers, what shall become of these?" where and under what

influence are their lives to be shaped, their characters to be formed?

Nearer to the child than either the school or the Church in the formative period of its career are the parents. Of this is McKinley thinking when he says: "If asked to name the one thing wherein consists the chief glory of the Republic, I would say it is the American home. Whatever exalts the home, exalts the country and its citizenship." Two lessons, if not learned in the home, are unlikely to be learned anywhere. One is obedience to authority, the other is that life is given for service. Men and women who without thought of their responsibilities would think only of their privileges and are forever insisting on their "rights" would do well to stop and consider what these so-called "rights" have cost. Think of Marston Moor, of Nazeby, of Valley Forge and Yorktown, of Gettysburg and Antietam, nay, think of Calvary and the countless thousands who, in order that we might enjoy the privileges of civil and religious liberty, have struggled, suffered, died, and we shall be reminded of the truth that whereas "others have labored we are entered into their labors," and that only such as are obedient to law and willing to serve have any rights that the nation is bound to respect.

Meanwhile, with the nation of to-morrow in mind, let us remind ourselves of the fact that to us all there is accorded a twofold immortality. One is in the life beyond, the other in the lives of those whose characters we help to make. Consciously or unconsciously, in so far as our lives touch the children of our generation, we are ourselves their teachers. Therein is our opportunity as well as our responsibility.

"If you write upon paper, a careless hand may destroy it. If you write on parchment the dust of centuries may gather over it. If you write on marble the moss may cover it, and the elements may erase it. If you grave your thoughts with a pen of iron upon the granite cliff, in the slow revolving years it shall wear away, and when the earth melts your writing will perish. Write, then, on the heart of a child. There engrave your thought and it shall endure when the world shall pass away and the stars shall fall, and time shall be no more. For that heart is immortal and your words written there shall live through all eternities."

A WRONG REQUEST AND A RIGHT ONE*

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THERE is a lesson in these twenty verses which is got only by drawing the picture full size. Note how the words "in the way" stand at both beginning and end. The picture is a moving-picture of about two miles of highway; being the approach to Jericho from the northwest. The two miles are part of a larger journey, "to Jerusalem."

That journey is typical of Christian life. As Christians, we also are "in the way, going up to Jerusalem." We "follow Jesus, in the way." Those words can and must be read of us, in our measure, in the self-same sense in which we now can read them of him. All that Jerusalem proved itself to stand for faces us also.

The lesson of those two miles is a lesson in requests. There are two main incidents, both of them requests. The first, that of James and John, is refused—and is therefore a wrong request. The second, that of the two (cf. Matt. 20:30) blind men is granted—and is therefore a right request. Such a conclusion follows from the fact and meaning of Jesus, the incarnate Word. Now, you and I, following that same Master, have also requests to make. Our lives go about to get an answer to their need. If, then, there is fear of a wrong request and possibility of a right one, we can not afford to travel farther till we have learned the lesson of these verses.

I. What a complicated tangle is the whole story of a wrong request, always! Its roots are in ignorance and its expression is in contradiction. When you hear a wrong request—a petition made in all good faith and yet impossible on the face of it—when your son, for instance, asks a thing you can not grant because had he known as you know he could never have asked, you say No to him. Why?—because, knowing the facts better than he does, his request strikes you as a contradiction. He asks in all good faith, and you wonder as you listen to him: "How did he arrive at it? Can I get behind it? Can I get at the process that has been working in his mind and life? I should like to understand it, and for that to know its history." See, then, in what a mystery these disciples were moving; how sincere they were; and

finally, how sensational their request was. In passing, their request bears this further mark of being wrong and hopeless that it takes such a lot of "getting said." It is not direct enough nor able to be. There is too much plotting and planning in the form of it!

"James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask."—Your request strikes me as a contradiction.

These disciples were moving in a mystery. Their request, however, is meant to signify to Jesus that they had suddenly gained light and now understood him. We have therefore here a double task, viz., to read ourselves into their difficulty and then into their sensational solution of it.

(1) When they spoke of his "glory" they meant of course his earthly glory. They meant reputation; reputation among men. "When thou comest into thy reputation." To suppose that they meant heaven, as we mean it, is to make a double error. It is to impute to them notions not yet grown in the world, notions developed among Christians when all this was a matter of retrospect. Jesus had first to die and rise and ascend before they thought of him as throned in heaven, in a risen glory. It is also to neglect the answer they got. They had spoken of glory in the sense in which they knew it, i.e., men's good opinion. St. Matthew says they used a word "kingdom"—well, kingdom in the sense in which they knew it; and all kingdom and kingship rests, ultimately, upon men's good opinion. And see how Jesus conserves all this; giving opinion a new measure to use: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them. Let it be the reverse with you. If you would gain reputation, insist on gaining it by service; and when gained, insist on being accounted worthy only the more to serve."

*An exegetical homily on Mark 10:32-52.

It appears, then, that they spoke of influence (based on reputation) among men; and that Jesus so understood and answered them. Did they, then, believe in such influence for Jesus; such reputation, gained how it might, but gained presently? One hears a great deal of the expectations entertained by these disciples. Wild thoughts, which sound to us very like madness, are attributed to them. As a matter of fact, apart from this request and apart from the very moment of it, such thoughts are attributed wrongly. Let us look back upon the facts. It is necessary to appreciate in what a veritable nightmare they had been moving.

Take a look at the road and the company. They were "in the way, going up to Jerusalem." This is the highroad from Galilee, southward running in the deep valley of the Jordan. You can see it, if you will, from the high land to the west of it; from which Jesus himself had kept watch upon it, almost daily, this last month. He had withdrawn to this high land from Bethany, to wait for the time of the passover. At Bethany, a month ago, he had raised Lazarus; and the fame (reputation) of that, and the approaching passover, had brought interest and expectation concerning him to their highest pitch in the minds of the people, and opposition to its height on the part of the priests. This was now the climax. This month had allowed the sensation to spread. The Jewish people, stirred to their depths by it, flocked to see him at the passover; and the Jewish priests, dignity incensed, now finally bent themselves to his eclipse. His doctrine of "reputation" was now to be put to the test.

Already the pilgrims have begun to stream down the Jordan valley; caravans and bands of them are seen from his vantage place—and with that he is down, in the stream of travelers, his face set for his last journey to Jerusalem. Consider the procession—people, disciples, Jesus Christ. The people, all of them more excited than usual, like tinder for a match; wondering, half hoping perhaps that he was about to assert himself as men do. What shall we say of those people? A very fit company to rebel against the Roman might! They had done it before; and would it not be both madness and criminal to persuade them to do it again? How did the disciples stand

with respect to that? Were they prepared for enterprises so daring and so military? They had joined Jesus as a rabbi, not a general; as disciples, not soldiers. Notions such as we speak of would have to be fought for. Moreover, they were men whom contact with Jesus had compelled to be thinkers. They can not be credited, in view of the narrative, with the hopes of the crowd. "They were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid." For, look at him—intent, full of his purpose, striding in front of them, his eyes at the horizon, full of a vision, wrapt in his thought, mastered by the future, almost transfigured! And was it, then, his appearance, and that alone, which made them afraid? His appearance, on the contrary, should have inspired them. St. Mark's words, I think, imply that. They were amazed—attribute that to his appearance. But there is no fear in amazement. Here were wonder and awe, but there is no fear in either of these. The fear is quite separate. "As they followed, they were afraid"—their hearts quaked, their faces blanched, their knees trembled and knocked, their courage shook within them; a picture of consternation and panic. I do not think that if, for instance, a little child had crossed his path, the little child would have been fear-stricken. The crowd was not afraid. Doubtless the crowd wondered. And also—the child might have been arrested, awestruck. It was their own thoughts which made the twelve afraid! He had been drawn (they thought) into dreams of an earthly kingdom. He had succumbed to "reputation." It was the height of madness! He was about to proclaim himself political Messiah; he, till now, the peace-lover. He could count, he thought, on those thousands of excited people. And for what would he want his twelve? There would be bloodshed; collision for a certainty with the Romans; were they to be swept off their feet and not be able to resist? Should there be prisoners, they had already been seen with him in the Temple and the market-place. Who were they, in any case, to be lieutenants? Oh, it was fearful! As they followed—these twelve simple-minded, law-abiding, unambitious men, in the presence, as they thought, of this overwhelming peril—they were afraid. They were not equal to it. The twelve were men

drawn from the crowd, but had been checked and mystified again and again whenever they took fire. Had he been waiting, they now wondered, till he had moved the people sufficiently? His talk was now all of his kingdom; latterly of "twelve thrones," and power to judge the twelve tribes of the people of God. But if so, such checking of these men had by this time been fatal.

As for him, he was miles beyond the temptation they feared for him. And now it appears that two of the twelve had ceased to fear. How had they overcome it? How had two of them developed ambition? It was both sudden and sensational. Their fear had been the voice of caution; and surely courage without caution is suicide—and worse! Had they simply put their fear aside and begun to trust? Men do not (can not) do that unless they have reason, and we seek the reason. Jesus is heard, however, confirming the thoughts which had made them afraid! "He took again the twelve and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him." That was exactly what they were thinking as likely! That was exactly what made it madness! That was exactly the thought that was making them afraid! "And the third day he shall rise again"—what did that mean? They fell back again to consider; these mystified, heroic men. And the first result was this thunderclap, this wrong request.

(2) Boanerges: sons of thunder! How shall we explain their sensational request? They came to him saying: "Our fears have undergone conversion; we have talked it over with our mothers; the prospect till now affrighted us, but it appears thou knowest it, and we think that we ourselves have understood it; we come seeking credit for our insight." (It was Salome who had solved it, and who desired for her boys—they were boys to her—the reward due to her brilliance.)

He talked of death and resurrection. Now, remember Lazarus. The world, they concluded, was to be taken by storm, by miracle. Jesus would submit to death and then rise. He who had raised Lazarus would, in

the same fashion, raise himself. Then he would have reputation! All adversaries would be confounded; all the world would follow him. Rome itself could never annihilate him! "Grant us our request." Alas, what a spectacle! Blind men, thinking that they saw! Jesus said unto them: "Ye know not what ye ask"; ye have eyes but ye see not.

(3) There is a further reach of the sensation even yet. (Incidentally our reading yields internal evidence of the fact of the raising of Lazarus.) See how patiently Jesus anoints the eyes of these two, ready for the coming of the light. "Are ye able to share with me the agony?"—they thought it a challenge. His metaphor of cup and baptism was not doubtful to them. "Yea, Lord: thou hast the power of life and death; thou hast raised Lazarus, and wilt shortly raise thyself; what matter tho they slay us likewise, provided that we have thy promise; we will die and be raised again, if thus we may share the reputation." "We are able."

It was a splendid faith!—but mistaken. As when the heavens, in an agony of clouds and suffocation, seek relief in bold thunderclaps, preceded by flashes, as of inspiration—so these disciples came to Christ. But the sky can clear only by the descent of those very clouds in beneficent rain upon the earth. Some broad, high mountain—Jesus Christ—shall withstand them till they break!

(4) Now mark the true-to-life result of this wrong request. "And Jesus said unto them, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand and on my left hand is not mine to give." They were given what they had never asked! Or rather, they had been led into asking, tho mixed with conditions, a boon (so to call it) which was granted in neglect of their conditions!

Oft when of God we ask
For fuller, happier life,
He sets us some new task
Involving care and strife:
Is this the boon for which we sought?
Has prayer new trouble on us brought?

It had been an unseeing and a wrong request. Salome was clever, but mistaken.

II. We can make the contrast in a few

sentences. We are by now at the gates of Jericho and Jesus is heard confirming to the twelve his answer to James and John. Patiently and lovingly he removes their jealous anger, knowing that he himself is the rock of offense. But now they come to Jericho, and to two blind beggars. And one at least of them, "when he heard that it was Jesus of Nazareth . . . began to cry out, and say: Jesus, thou son of David,' enter not into thy reputation and leave me begging! Oh! this is the day of the great hopes of Judah, and I can not share it because I can not see it. Jesus, thou son of David, a Jew sits by the wayside. 'Have mercy on me.' Here have we sat, we two, and heard the excited step and gathered the excited thoughts of people flocking to share it, and we are excluded because we can not see it."

"What wilt thou (did Jesus, perhaps, emphasize the pronoun?) that I should do unto thee?" Now, Jew!—

"Large petitions with thee bring."

"And the blind man said unto him: Rabboni, grant me, in thy glory, that I may sit . . . ah! no! . . . 'grant me, in thy glory, that I may see.' That is all I lack, for I am a son of David already." Two blind men, who knew that they were blind! A right request, for it was granted.

Contrast the two. Teacher, they both said; but not both of them, "give me sight." Blind, every one of them; groping, every one of them; Teacher, Instructor, say every one of them: but not "Give me light." The glory is all in seeing. For he whom the blind beggar called only son of David calls himself Son of man; and when we, believing in his glory, call him Son of God, the more does he reiterate "Son of man"—leaving us to leap at the conclusion. We may stand on our kinship. We lack only sight, appreciation. Let the glory be his, and ask to see it!

"When by his grace,
I shall look on his face,
That will be glory for me!"

A LARGE PLACE *

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He brought me forth into a large place.—
Ps. 18: 19.

SOME one asked the chaplain of George IV. if he felt no fear when preaching to royalty, and the good man replied, "I forget that there are princes before me and remember only that there are souls to instruct in godliness." The author of these verses forgot in writing them that he was a king, and remembered only that he was a soul, that he had been helped, and by whom he had been helped.

There are three singular facts about this psalm. It occurs twice in the holy Scriptures, once in Samuel and once in the Psalter. It contains two verses quoted in the New Testament, one in Romans and the other in Hebrews. These verses are ascribed to Christ, as they appear in the New Testament, so we may believe that it is something more than a psalm of David,—that King David's Lord speaks through it.

But here, at the nineteenth verse, is a human soul speaking. He is rehearsing the many mercies of the Lord. He has just said, "He delivered me from my strong

enemy. He drew me out of many waters. He was my stay." You know what a stay is in a building. It is a prop. As applied to persons, a stay is a stand-by, and the Greek for "stand-by" is "Paraclete," and we translate it "Comforter" or "Advocate." "If any man sin, we have an advocate with the Father." So the psalmist says, "The Lord was my Advocate." Now follows the text,—*"He brought me forth into a large place."* And this is not the least precious fact here adverted to.

David was born in a small place, moved in a small circle until the Lord led him out. Not at once was he led into a large place. He mounted to the throne by many a hardship and many a battle. It was so with Joseph. He reached the palace by way of the prison. But he came to a large place in time, as did Abraham before him. Ur of the Chaldees was a small place. Abraham had no outlook there, but he found a place in Canaan, a large place on earth, and a large place in history. Even so Moses was led. Egypt was a small place,—not small in place of dominion, nor in its power among

* A baccalaureate sermon, reported for THE HOMILETIC REVIEW.

the nations of the world,—but its horizon was small. The palace is a poor place for a prophet. Better the desert. Better the meadows of Midian. Better the mountains of Moab. Better the wandering through the wilderness. Better the Sinai of law, the Nebo of glory.

This has been the song of all God's servants in every age—"He brought me forth into a large place." Obedience to God never contracts our powers. Christ does not lead men backward, but onward, outward, upward. Matthew was led into a large place when he left the toll-booth to follow Jesus. Peter had never seen anything larger than the Sea of Galilee until Jesus made him a fisher of men. Paul at his best was only a theological hair-splitter, a heresy-hunter, until Christ appeared to him and filled his heart with a passion for the preaching of the gospel and the glory of the cross. If the voice of patriarch and prophet and apostle could be heard to-day it would cry, "Never say 'No' to God. If he call thee, go. He will lead thee into a large place."

No experience is more common to the most of us than a certain contempt for the littleness of the things by which we are compelled to live. We are crowded and held in by our circumstances. We are painfully limited. The farm boy who leaves the country goes to the city to seek a more abundant life. He dreams the city calls him to larger enterprises. He does not know how cramped are the lodgings of most of the dwellers in the city, how small a part of it he will occupy, how easily the solitary individual is lost in the crowd. James A. Garfield heard the call of the sea when he was a lad, and only the love of a widowed mother kept him from following a seafaring life. Why is the sea so attractive to many? Because of its bounty, its unmeasured space. It is a touching fact that at the end of his life at Elberon the eyes of the dying president rested lovingly, longingly on the sea. Mr. Blaine suggests, in his *Eulogy*, that then his friend "heard the great waves breaking on the farther shore and felt upon his wasted brow the breath of the eternal morning." Thomas Marshall, of Kentucky, a man of genius and power, expressed his desire to be buried in an open field and not in a crowded cemetery. "I have been crowded all my life," he said, "give me room for my grave." If one who has led a life

of intense activity and great prominence feels this sense of limitation, is it strange that others are dissatisfied, whose ordinary lives are best symbolized by "one raindrop falling on moor, or meadow, or mountain, one flake of snow melting into the immeasurable deep"?

I have heard a young lawyer say, "When I was in college I had great ambitions. I planned to make myself an authority on international law, but now that I am out I am compelled to try mean little cases before mean little juries." He had not found the large place he sought. The youth who would be a painter must be a clerk, and the man with an artist's soul is selling tea and coffee. Longfellow tells us of one "whom nature made a poet, but whom destiny made a school-master." We can not map out our orbit as we would. We crave largeness. Our faculties seem fitted for a greater sphere than that in which we move. Literature is full of the expression of this fact. "Songs of Unrest" would fill volumes. Who of us busy daily with little vexatious problems would not prefer to deal with great ones? Who of us fighting battles daily which only God can see would not prefer to fight an epoch-making battle? It is the insignificance of our lives that frets us. So whatever enlarges life in any right direction is a benefaction.

Blessed is imagination, which expands the walls and lifts the low roof of life, and fills it with dreams of what might have been and what may be. Blessed is travel, for it enlarges the horizon of the traveler if he be a close observer. It is a distinct step in one's mental development when he first acquaints himself with the language and customs of another country than his own. It is an old saying, "A man is as many men as he can speak languages." I know a German shoemaker who speaks nine languages, and he has acquired them by traveling through foreign lands. He goes abroad every year or two, tramps through the country he visits, lives the life of the people, and then comes back to his little shop to cobble and to live over in memory the scenes of his now numerous pilgrimages. Blessed is literature, for it broadens life. To most of us time to travel is denied. But books are not denied us,—books of travel, of history, of science, of fiction. A late writer advises us to read that fiction which por-

trays life as different from our own as possible. We hardly need that counsel. A certain instinct guides us in that direction. Dissatisfaction with the limitations of our lives impels us to read stories of soldiers and knights and heroes and heroic deeds. Far-off ages and far-off civilization attract us. We broaden our lives by changing our viewpoint. Blessed is everything that tends to widen our sympathies and give us the consciousness of new relations. Blessed is the religion that takes us out of ourselves, makes us superior to our limitations, creates a new world for us. Supremely blessed is the gospel of Jesus Christ, for of all religions that the world has seen it offers its disciples the most abundant life.

The distinctive glory of Christianity is its expansive spirit. The key-note of it is the greatest possible development of the individual. It aims to make every man a king, every heart the throne of the Eternal, every life a consecrated temple. "The humblest life that lives may be divine." It is a great undertaking, and it is unique in Christianity. Confucius never taught it. There is nothing in Confucianism to lead the individual soul to greatness. Prudential maxims and conventional morality may make a man a better machine, but they do not increase his spiritual resources. Buddha taught the extinguishment of the individual. Epictetus taught the suppression of emotion, the denial of desire. Christ's doctrine is, Diminish nothing that is right; repress nothing that may be turned to good; do not diminish your interests, but multiply them: live the largest possible life; conquer your sorrows by making the sorrows of others your care; master your desires by giving them a new direction; extend life on every side.

Is not this the Master's teaching? Is it not the uniform testimony of experience that Christian discipleship leads every faithful soul into a large place? It is sin that narrows life, clips the wings with which the spirit would soar to lofty heights. Hence the conquest of sin by grace is like the liberation of a slave. Fetters fall off. Iron doors and brazen gates are torn asunder, and the captive moves out into God's universe to learn how life enlarges with each new step in grace. There is a song which says,—

"Could we but stand where Moses stood
And view the landscape o'er."

Why we can stand there; we do stand there! Our viewpoint is from the side of Jesus Christ. We have his perspective. We see things as he sees them. So things are not what they seem. Life and death, time and duty, sorrow and pain, are transfigured, and history sweeps on toward that "far-off divine event" when "all things shall be made new." Christ wants us to see, to hear, to think, to feel, to act, in view of infinite relations. He wants us to know that selfishness turns life into a squirrel-cage; that envy, greed, falsehood, cruelty, and base appetites imprison men and make life small, and that the spirit of holiness extends all the boundaries of the inner man. Remember this; for the idea prevails among some that Christianity limits life except in the direction of the future. The fact is there is nothing else that so expands it. Not imagination, not travel, not literature, not all things combined. God never calls us to impoverishment or isolation, but always to enrichment and fellowship with the spirits of just men made perfect.

Christ was always calling men—Philip, Nathanael, the rich young ruler, Zacchæus, Bartimæus, Lazarus, Nicodemus. Did any one of them follow him and fail to find the meaning of abundant life? Did any one of them turn back who did not turn away from glory and honor and immortality?

Members of the graduating class, may I put into a few words of illustration what it would take me long to say to you? Years ago I knew a life that was transformed and led into a large place and made fruitful in abundant measure, and the memory of it lingers in my mind like a benediction. A common plow-boy heard somewhere of the great Teacher, who made peasants and fishermen his disciples and let them share his kingly thoughts. As he walked behind the plow he said to himself, "I would like to live a larger life; I would like to feel the uplift of great ideas. If the Teacher will take me I will learn of him." From that hour he was a scholar in the school of Christ. He found the Master meek and lowly of heart, and not at all like some teachers who have no time to spend with beginners. Almost before he knew it the boy began to think differently of nature, of people, of all God's creatures. He found himself growing more patient and humane, more studious and reverent, richer in affection and keener in

his interest in everything that concerned the welfare of the world. There was no sudden spasm of emotion, but a gradual breaking away from old conditions, a gradual ascension Godward. He thought of that young Man who suffered himself to be baptized that he might leave nothing of righteousness unfulfilled, and he was baptized. He thought of another who said, "I am a debtor both to the Jew and the Greek," and he said, "I too am a debtor to the world." So he began to converse with people about the sweet reasonableness of Christianity. He had a word for other plow-boys, and a whole community began to feel the impulse of his words and work. He never entered the ministry, but his life was a continual ministry. From the farm he went into the halls of the legislature of his State, and from there to the governorship, and from there the God who spoke to him as he followed the plow called him to pass "through the gates into the city."

This is what God wants to do for all of us. Young people, you can not be so ambitious for yourself as he is for you. Not that he makes all his servants leaders in the State, but he makes us princes of a royal line, companions of apostles, comrades of the saints, followers in the kingly train of the conquering Christ.

Baccalaureate Briefs

We live in an age of reform movements. There is on all hands a zeal for the kingdom of God such as recent generations have not witnessed. The hope of lifting humanity to a higher level appears to have taken hold on a larger section of mankind than it ever did before. The effect of college training is to make us critical of heterogeneous movements of this kind. Our political economy teaches us that measures which are intended to make everybody rich often result in making everybody poor. Our history teaches us that the hope of elevating humanity by act of Congress is apt to prove illusory. Our science, physical as well as political, teaches us to look askance at all attempts to produce radical improvements in the social organism by mere changes in the machinery of government.

It rests with us to determine whether this sort of knowledge is going to make us better men or worse men. If we use our knowl-

edge as the great body of the Pharisees used their knowledge it will make us worse. They saw the good that there was in Jesus' teaching. But for one reason or another they found it hard to associate with him. Under such circumstances the Pharisees' knowledge was worse than useless. Better far that they should have had the unintelligent zeal of the disciples, who went blindly into a righteous cause, than that they should lose the chance for faith because they saw the difficulties into which faith would lead them.

But, thank God, there is another alternative open to us. Instead of letting our knowledge crowd out our faith, we may do as Joseph did, and add one to the other. God offers the educated man a burden and a privilege. His burden is to hold his faith in the day of its prosperity, unsupported by the illusions of the crowd and undaunted by its errors. His privilege is to hold his same faith in the night of its adversity, when illusions have vanished and the courage that depended on them is dead, and the crowd shrinks from the penalties which the errors of the day have brought in their train. We can not always publicly proclaim our faith in a righteous cause when it is being misused by false friends; but we can keep that faith alive in our hearts, and be ready to proclaim it publicly when false friends have dropt away and it needs true ones. I trust that it may be said of each one of us when the final account of his deeds is made: "He never lost his belief in righteousness because the errors of its advocates made it popular; but he gained new courage to publish that belief when the exposure of those errors made it unpopular." For unto you, gentlemen, it is given to know the mysteries of the kingdom of God.

ARTHUR TWINING HADLEY.

In the room of one of his college friends a student saw lying upon a table a book entitled, *Life, a Career or a Mission?* He did not read the volume, but he could not forget its theme, which fascinated and held him, and poured a flood of light upon his way of living. The idea thus suggested will impress and illuminate any one who will give it consideration. Call life a career, and one thinks supremely, if not wholly, of himself, of what he will do, of what will help him in attaining his goal, of what he can make for

himself. These questions are not improper. It is sheer hypocrisy to claim that any are, or should be, without self-interest. If this were true it would be madness. We have lives to live and good to seek. These things are precious in God's sight and should be so in ours. The fault is with the emphasis which many put upon their own plans, needs, and profits. To such it is very largely "I" and "Mine." They have not learned sufficiently to recognize the truth that the world

about them, related to them and in part dependent upon them, has its interests too, always as important as their own, and since the greatest good to the greatest number is the only just rule, often superior to those which are peculiar to themselves. Let them realize this fact and respond to its implications, let them regard life as a mission and make it such, and they will be worthy of whatever place and power they may reach.

BISHOP FREDERICK D. LEETE.

THE TEACHING FUNCTION OF THE CHURCH

The Rev. HERBERT LOCKWOOD WILLETT, Ph.D., University of Chicago

THE New Testament assures us on almost every page that one of the most important functions in the Church, one which it recognized as essential to its life, was that of teaching. The apostles were teachers. There were teachers in the various churches, whose task it was to instruct the younger Christians in the facts of the life of Jesus and in the duties of their new career. Frequent references to those taught and to the work of teaching in the Church emphasize a department of activity which received far greater attention then than it has at any later time in the development of the Church. . . .

In our own day a new and striking interest is being developed in religious education. It is apparent that education needs religion. Those whose work lies wholly in the department of secular instruction are awakening to the appreciation of ethical and spiritual matters as essential to a symmetrical education. But if education needs religion, not less does religion need education as its ally. It must not be the one field in thought and experience in which competent training should be considered unnecessary. . . . The Church can be protected from fantastic and fanatical types of teaching only by sound knowledge. It has suffered sufficiently from fads in religion to appreciate the value of true pedagogical methods. Fantastic exegesis of Scripture, unembarrassed by adequate knowledge of the principles of biblical study or of scientific investigation, have led to curious doctrines regarding the coming of the Lord, the end of the world, the relation of the Old Testament to the New, the laws of healing and other matters, doctrines in which a grain of truth has not infrequently been mixed with much chaff, and has led to unnecessary and unhappy

emphasis upon matters which were either largely erroneous or unessential. The only corrective for this danger is a sound knowledge of the facts of Scripture and of Christian experience.

It is apparent, then, that the Church must become a teacher. This function may be discharged in part by the pulpit. Every minister must be a teacher as well as a preacher. . . . But the most important instrument which the Church has for instructional purposes is the Sunday-school. . . .

The business of the Sunday-school is threefold. It must develop the worshiping nature of the child, afford him instruction in the Bible and related lines of religious culture, and inspire him with incentives to a right character. The first of these is provided by the general conduct of the Sunday-school, its songs, its reading of Scripture, and the other features which pertain to worship. The task of the teacher is directly concerned with the second and third of these functions, those of instruction and character-building.

There are to-day three disciplines or lines of study, all of which are essential, and require equal emphasis in preparation for successful work. First the child must be known. . . . In ascertaining the facts it has been found essential for the teacher of the child to become, himself, like a little child, in order to enter the realm of appreciation and knowledge of that young life which he seeks to know. . . . Our generation has learned to realize that the child must be studied for what he is, and not assessed at a value which he is supposed to possess by those who regard him from a higher level of experience. . . .

But the teacher must know something more than the child, for the child is to be

taught, and the proper instrument of instruction is the Bible. It is not only the word of God, but it is the record of the spiritual experiences of those people through whom the divine mind has been interpreted to the world. It is the history of spiritual origins and growth. The questions regarding it which our generation has considered and answered are such as the following: "How did we receive our Bible? In what form did it first appear? In what land and through what people did it come into being? How did the geography of Palestine and the manners and customs of its people influence the Bible?" To these questions must be added the study of the form and structure of the biblical books. . . . Then biblical history which needs constant comparison with contemporary history in order to secure the proper outline and proportion of events, the progress of revelation as witnessed in the different moral standards of different portions of the Bible, the history of other nations of ancient and modern times, . . . the study of different types of writing in the Bible, . . . the portrayal of biblical characters, and the development of biblical doctrine are all . . . essential to proper preparation for Sunday-school instruction.

But these two disciplines of psychology and

biblical literature are not enough; for the child and the Bible must be brought together. . . . The other essential discipline is pedagogy, the art of teaching. This implies the ability to secure from the child first attention, then investigation of unknown facts, and then application or reflection by which the ideas are made his own. . . . The teacher will study the art of creating in the child real emotion of a religious kind. The best method is that which, through attention and investigation on the part of the child, secures genuine interest in the facts themselves, an interest which rises to noble emotions. . . .

But above all there must be spiritual sympathy on the part of the teacher. He will be the best teacher who is concerned . . . with the results in the child's character. He will never allow the life and ideals of Jesus to fade from view. He will keep the Master in the midst and the child will unconsciously absorb the feeling that Jesus is everywhere to be reckoned with, and that his life is the fairest and most noble, as well as the divinest, the world has known. To create in the child the desire to see Jesus, and bring him at last to the point where by surrender of will to the Master's keeping he is able to see none but Jesus only, is the sum of successful teaching.

LESSONS FROM THE LARK*

(For the Children's Service.)

The Rev. J. LYLE RODGER, Galston, Scotland

Boys and girls, you are all familiar with the bird called the lark. If you have not had one in your hand you may have seen it far above your head, like a tiny fly against the bright blue sky. If you have not really seen it, you have heard its notes "showering down as thick and fast as drops of rain in a summer shower." The bird is a visitor to many parts of the world, even as far as Australia and New Zealand. Its coat is usually a sandy color, like that of the ground, and its length is seven inches. It is surprising how high it can soar, rising as it does to over a thousand yards. It sings for an hour without a single pause. Surely, then, it deserves the name of the "musical cherub."

Now, what lessons are we to learn from this bird of song? The first lesson is that of early rising. When we speak of a person who

gets up in the early morning, we say "he gets up with the lark." I dare say many boys do not thank the lark for this lesson. They are so fond of their bed, they would rather follow the example of the owl and sleep all day. But if we wish to take advantage of time we should rise early. In reading some of the lives of great men, I find that many of them were up with the lark. William Ewart Gladstone, the famous statesman, rose early in the morning, and before breakfast was served he had accomplished quite a lot of work. We know how fresh the body is, and how active the mind is, after a good night's rest. The lark has been called the "laborer's bird." As soon as the dawn appears, when the bright red sky passes beyond the horizon and the sun's dazzling rays break forth, the lark is soaring heavenward singing

*Inasmuch as the lark is not well known to most American children, it would be well for the preacher who uses the suggestions of this sermon to describe the bird and its habits.

all the time. The farmer knows it is time then to lead his team into the field and commence plowing. Boys and girls, as well as men and women, would do well to learn this lesson, for we know how the first half of the day passes away. A general once said to George Washington, "We are amazed, sir, at the vast amount of work that you accomplish." Washington replied, "Sir, I rise at four o'clock every morning, and a great deal of my work is done when others are asleep." From my study window I have often noticed boys running to school when the bell had ceased ringing. They seemed to be always late, and I have cause to believe that these boys were by no means the cleverest in the class. The lark rises early; it seems to say to all who are asleep, "Wake up! Wake up!" It leaves its bed and soars upward full of glee and song, not like the boy who has to be awakened six or seven times and then gets up crying and grumbling. Be like the lark. Get up in the morning, have a smiling face, and try to gladden the hearts of others.

The other lesson I wish to draw from the lark is that of hope. It is the national bird of France, and often the word *espoir* is engraven under it, meaning "hope." Think of the lark's nest. Since the bird has not claws adapted for climbing, it can not perch on trees. Therefore, it has to build its nest on the ground. By this it encounters much danger from the dog, the falcon, the carrion crow. Still it is full of hope and trust. One might expect it to be a dull bird, being destined to live so low down, and yet it keeps a blithe heart. My children, I wish you to cultivate the hopeful nature of the lark, for you will inspire others with the same spirit. The plowman guides the heavy plow through the hard ground; his body may be weak with

labor, his feet sore with trudging through the furrows, but overhead the lark is accompanying him with its sweet song. How often do we work with a grudge? That boy sits down to his school lessons with a painful sigh and a scowling face. He wonders why his parents have sent him to school at all. A life of play and idleness would be infinitely more pleasant. But what would that boy's future be? Hope lets us see beyond the painful present; it lets us see that we may be suffering now, but our suffering is only for a little. I like to think often of these words engraven on a sun-dial which stands upon Brighton pier, "'Tis always morning somewhere in the world." And that should instill hope within us. Are we sad and miserable? Then let us take heart that all will disappear, and happiness shall come our way. Are you troubled over school lessons? Then take courage that when you have grasped the subject other things shall become easier. The lark has to come down from the bright, free air to its dingy nest on the ground; but it lives in hope that on the morrow it shall again be on its upward flight to pour forth its gay and lightsome melody.

Do not abandon hope, for by it men have achieved great things. Dr. Livingstone would have ceased his travels in Central Africa had he given up hope; Gordon would never have reached Khartoum and engaged in his last but victorious struggle without it; Mungo Park would have died of despair had not the simple flower in the desert inspired him.

The song of the lark has banished care from many a mind, and sorrow from many a heart. And we may do so too, if we keep alive that spirit of cheerfulness and hope that does far more for us than anything else.

GARDEN SERMONETTES—II*

The Rev. W. J. ACOMB, Birmingham, England

A Garden Enlarged

THIS may sometimes be seen, when only a sunk fence separates it from an extensive park, rich in its illimitable sward, its brawling brooks, its venerable trees, its ancient rocks, and maybe its browsing deer. The garden of our life, too, may also be indefinitely enlarged by a cultivated acquaintance with the magnified field of history. History

may be likened unto a greater and grander garden impinging upon ours, and its infinite wealth of interest may be shared by us if the hedgerow of ignorance be leveled. How full of wonder and charm is that same domain of history to those who allow no immediate objects to exclude the view. Many know the value of a distant prospect, the relief to the jaded mind that can see

* The second instalment of a series. See number for May, 1914, p. 419.

beyond the narrow range of personal hopes and fears; thus is it with retrospects.

Hedgerows of local prejudices, personal antipathies, family jealousies, walls of sectarian pride—down with them, that our garden may merge into the estate of the world! Keep open and alert the visual organ, for a book, a picture, a dramatic representation, or a tragic incident may prove to be a window, a vista, through which you shall get a transfigured aspect of the ampler world which lies beyond your own life-patch.

Development In Taste

AN increased refinement of taste is generally the outcome of sincere garden-love. At the outset for the most part our sense of beauty and fitness is coarse and crude. Time puts this right with most people. To begin with, a flower is a flower,—it may be pansy or pelargonium—but when we become sophisticated with a little knowledge relative to the elements of floral perfection, we shudder at our early likes and dislikes. So

is it in reference to the virtues and vices of the heart, or the refinements and vulgarities of the mind. What an appreciable growth in sensitiveness is possible.

As a boy I went to a church which was afflicted with a stained chancel window, flaming with loud colors. It did not get on my nerves, as it must have done with the cultured part of the worshipers, and I passed the sermon twenty minutes in trying to understand the symbolism of it. The other day I realized how repellant it was with its flamboyant figures—the more so as the church-warden at my elbow remarked, "We are wondering what we can do to soften it." So in everything. What delights us in our salad days seldom commends itself to our more mature judgment. The flowers of our youth prove to be weeds later on; the "perfect beauties" resolve into impossible monstrosities. Let us hope that the classic concept of a Lethan bath of forgetfulness may not be wholly a fable, for the past pursues us as did the Furies poor Orestes.

THEMES AND TEXTS

Unseen Certainties. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."—2 Cor. 5:1.

The Business Life of the Christian. "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them."—Matt. 7:12.

Moses—Israel's Greatest Hero. "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season."—Heb. 11:23-25.

The Incarnation of Jesus Christ. "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5. "And the Word became flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten from the Father), full of grace and truth."—John 1:14.

Christianity and Education. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."—1 Cor. 3:21, 22.

Eternal Contrast. "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."—Rom. 6:23.

The City and the University. "Wisdom hath builded her house, she hath hewn out her seven pillars. She hath sent forth her maidens: she crieth upon the highest places of the city."—Prov. 9:1, 3.

A Message Misunderstood. "And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they

were sore afraid. And the angel said unto them, Be not afraid, for, behold, I bring you good tidings of great joy, which shall be to all the people."—Luke 2:9, 10.

The Vision of Jesus Christ. "Have I not seen Jesus our Lord?"—1 Cor. 9:1.

The Test of Greatness. "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth."—Luke 22:27.

Christ the One Satisfactory Solution of all Problems. "Lord, to whom shall we go? thou hast the words of eternal life."—John 6:68.

The Church and Social Service. "Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would."—John 6:11.

How the Certainty of God Makes Men Great. "Therefore will we not fear, tho the earth do change, and tho the mountains be moved in the heart of the seas; the Lord of hosts is with us; the God of Jacob is our refuge."—Psalm 46:2, 7.

Bearing Witness. "But ye shall receive power, when the Holy Ghost is come upon you, and ye shall be my witnesses."—Acts 1:8.

Joy a Quality of the Christian Life. "Whom not having seen ye love, on whom, tho now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."—1 Peter 1:8.

How to Treat Parents. "Children, obey your parents in the Lord, for this is right. Honor thy father and mother (which is the first commandment with promise)."—Eph. 6:1, 2.

Christian Duty. "But I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren."—Luke 22:32.

OUTLINES

How a Good Man Became a Christian

Cornelius.—Acts 10:42, 43, 48.

Is there not a tendency these days to lay too much emphasis on the conversion of the degenerate? True, such cases are always welcome and inspiring. Yet most biblical examples in New Testament are in another class—John; Nathanael; Ethiopian; Cornelius. Note the process:

I. Admitted need of fuller life. Intelligence ought to help in the appreciation of ideal life. Honesty should prompt an admission of incompleteness, thus avoiding the "modern Pharisee" class.

II. Humble appeal to humble disciple. True humility never leads to humiliation; on the contrary, to exaltation. Art student sitting under a great master is exalted; Joshua, conquering general,—“I will serve the Lord”; Baptist, “He must increase” (John 3:30).

III. Surrender to eternal order. Christianity the program of the ages. Cornelius mentioned to-day because he adjusted his life accordingly; then brought his family. Christ depends upon “influence” to build his kingdom.

The Every-Day Helpfulness of Jesus

Looking unto Jesus, the author and perfecter of our faith.—Heb. 12:2.

WORDS address to believers with some knowledge of Christ. All Christians need, since all confront obstacles every day. Not only “author” but “perfecter”; threefold helpfulness.

I. Guidance in daily conduct. 1. Pure thoughts. 2. Kindness. 3. Forgiveness. 4. Lofty soul anchorage.

II. Strength. More than an “ideal.” See *Souls in Action* (Begbie). Keeping power amid twentieth-century allurements. Growth slow but substantial.

III. Anchorage for eternity. Amid all the flux and change of thought he offers most stable elements—steadying; satisfying; inspiring.

Applying Heavenly Virtue

He went in, therefore, and shut the door . . . and prayed . . . put his mouth upon his mouth . . . then he returned.—2 Kings 4:33–35.

THESE simple miracles of the Old Testament are not given to establish precedent in the matter of healing so much as to explain greater wonders in spiritual therapeutics. This one reveals three elements helpful to the Church and believers in applying heavenly virtue.

I. Personal element—not “by proxy.” Gehazi could not do his master’s duty. In charities, law enforcement, education, evangelism, believers to-day are failing because they are working by proxy. Christian sympathy and personal touch are necessary to carry Christian regeneration.

II. Prayer element. In this age of system and formalism we neglect prayer. Recognize God’s part in helpfulness. We must depend upon God as well as man.

III. Persistent element. Results did not all come with first attempt. Patient repetition necessary. Here “forms” may help if the above spirit is moving through them. Ritual has its place, but fervency must vitalize.

Clinging to the Cross

Others were tortured, not accepting deliverance, that they might obtain a better resurrection.—Heb. 11:35.

THE most conspicuous promise of the Bible is that goodness will be rewarded. “Be good and you will be happy.” Yet this text suggests the opposite.

I. It is sometimes the height of heroism to refuse deliverance. The martyrs, Jesus.

II. The Christian is called to this heroism. 1. In the race for success. It is better to “be right than to be president.” 2. In the race for money. A good name is rather to be chosen than great riches. 3. In the race for character. Deliverance at the price of purity.

III. This heroism is rewarded. “Moreover it is required of servants that they be found faithful.” “Thou hast been faithful, I will make thee,” &c.

The Name Jesus

Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1: 21.

I. JESUS was named by the angel. The ministry of angels is full of interest. The Bible abounds with their ministries. They are the messengers of God, "ministering spirits," e.g., Jacob at Bethel. Milton believed

"Millions of creatures walk this earth unseen,
Whether we wake or if we sleep."

He shall give his angels charge concerning thee, etc. God does not remove the stone, he saves us from stumbling. Sin, sorrow, death, and the means by which man is redeemed are "things which the angels desire

to look into." Truly "great is this mystery of godliness," etc. Angels appear in the coming and life and ministry of our Lord.

II. Jesus was named of the Father. He has fifty titles, but one name, and that the name above every name. Much in a name, e.g., George Washington, Nelson, John Wesley, David Livingstone.

III. In the book the name indicates the character, e.g., Abraham, David, Mary, Peter, Jesus. "His name shall be written in their foreheads," i.e., "we shall be like him." John saw each receive a "white stone" which he only could read, that typified his own character.

IV. Jesus the only one born with special reference to our sins. Others have come and carried out their programs. He to save from sins, therefore the greatest of all. Heaven's song is of "Him that loved us," etc.

FOR CHILDREN'S DAY*

Ants, and the Lessons They Teach Us

Go to the ant, thou sluggard; consider her ways, and be wise.—Prov. 6: 6.

READ Sir J. Lubbock's books on *Ants, Bees, and Wasps*. Many thoughts for teachers and preachers to spiritualize. He describes the wonderful habits of these interesting creatures.

I. They teach the lesson of what little people can do.

II. They teach the lesson of industry.

III. They teach the lesson of perseverance.

IV. They teach the lesson of law and order.

Bible as a Lamp

Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119: 105.

I. A LAMP should be bright, well polished.

II. A lamp should be well trimmed. Plenty of grace.

III. A lamp should be full of oil. Source of supply unlimited.

IV. Word is a lamp. 1. To give confidence. 2. Guides in difficult places. 3. Marks the dangerous places. 4. A chart with rocks and shoals marked. 5. A hand-

book in journey of life. 6. Night-light in the valley of the shadow of death.

Child and His Doings

Even a child is known by his doings, whether his work be pure, and whether it be right.—Prob. 20: 11.

It is a great thing to be a child. Many men would like to live their childhood over again. Rules for good living:

I. We must have pure ideas.

II. We must do right actions.

III. We must have right motives.

IV. We must be forgiving.

Consider the Lilies

Consider the lilies of the field, how they grow; they toil not, neither do they spin.—Matt. 6: 28.

I. LESSON of growth.

II. Lesson of humility—pointing out where it grows, and the attitude it assumes.

III. Lesson of contentment.

IV. Lesson of beauty. Solomon in all his glory was not arrayed like one of these.

V. As God's workmanship, reveal the fountain of life and being. Embody and express divine conception, thoughts, and ideas of God. God's care. No flowers without divine care, proof of that is in their perfection.

* From *The Tool Basket*, by J. Ellis.

ILLUSTRATIONS

Comfort by Contrivance

In fall, winter, and spring, when the nights are very cold on the desert, prospectors, adventurers, and all others who have occasion to sleep in the open, find the "fire bed" a feature of outdoor craft which will enable them to sleep in comfort on a cold night.

To make a fire bed, a trench is dug in the sand six or seven inches in depth, about three feet wide, and six feet long. The sides of this pit are banked up with the sand taken from the trench. The pit is then ready for the fire, which is built extending the full length of the pit, so that it will warm both the banked sand at the sides and the bottom of the pit.

When the sand has been sufficiently heated, the large, blazing sticks are thrown out, leaving all of the live coals in the pit; these are covered with about four inches of sand. This bed will retain the heat all night, and all that is left to be done is for the sleep-seeker to lie down and wrap himself in a blanket, if he has one, and go to sleep in comfort.—*The Independent*.

The Force of Brevity

However much opinions may differ with regard to the moral issue involved in the question of Panama tolls and the attitude of President Wilson thereon, there is one aspect of his message that has won universal commendation, its direct approach to the subject, its compactness of argument, its simplicity and clarity of diction, and its brevity. Of it *The Nation* says:

"President Wilson's message to Congress on the Panama tolls was a masterpiece of condensation. In less than 500 words he said all that is necessary, and with a force and impact that must go deep into the mind of Congress and the country. The gravity of his appeal is enhanced by his brevity. Some issues are too serious to be drenched in language. In the highest matters, saith the Preacher, 'let thy words be few.' The president has laid this to heart. And if there is truth in Voltaire's saying that it is not the books of many pages which move men to great social changes and even revolutions, but the broadside, the pamphlet, the thin volume all aglow with passion, it is certainly true that presidents are not heard for their much speaking; that long and

wordy messages to Congress which nobody reads can not have the effect of a swift and direct utterance which all can take in in five minutes, and which is yet couched in such terms as to compel thought and thought yet again."

There is a time for extended argument, but there are times more frequent in which the ability to state a proposition clearly, and defend it simply, logically, and briefly, is worth hours of eloquence.—*The Advance*.

Magnanimity

I was reading recently the life of Charles Kingsley. He tells a story in it of Archbishop Faber. You know Kingsley and Faber were great friends and often visited each other. On one of these visits Kingsley said to the Archbishop, "Faber, I want you to talk to our young people to-night." "Oh," he said, "I can not; you do not want a Catholic to talk to your young people." "Yes, I do," Kingsley replied. Well, they went into the meeting and Faber talked to a class of young communicants for twenty-three minutes on the different names of the Lord Jesus Christ. And Kingsley, speaking about it afterward, says, "It was the last time I ever saw Faber," and he adds these words, "He was the greatest lover of the Lord Jesus that I have ever known." Wasn't that beautiful? And of a Catholic!—*Letters to Edward*, by M. J. McLEOD.

Recovering Vision

"When I was a child," said a woman near the half-century mark to the writer, "I lived in a mountain region. My playmates ran over the mountains, gathered berries, had their picnics there, and so did I—our parents never traveled, so we knew nothing but the mountains. Afterward I came to a great city, and heard people talk of the grandeur of mornings on the rocks and evening sunsets flooding the hills. Then I began to see how glorious it was—now a visit to the old home is like a trip to the Holy Land."

Many have gone through a like experience. They have found out that the heavens declare the glory of God, they have learned to consider the lilies of the field, they have found out the difference between the man who only looks at a bird in order to kill it and the spirit that underlies Bryant's poem to the waterfowl.—*Am. Church Sunday School Magazine*.

The Book of Living Nature

The whole of nature, directly or indirectly, goes with him who gives his mind to objects in the open air. The observer of bird-life in the open has heaven and earth thrown in. Well, I need not harp on this string. All lovers of life in the open know what I would say. The book of living nature is unlike other books in this respect: one can read it over and over, and always find new passages and new meanings. It is a book that goes to press every night new, and comes forth fresh every morning, and yet it is not like the newspaper, except that it is up-to-date. Its news is always vital, you see it in the making, and you are not blinded or deafened with the dust and noise of the vulgar newspaper world.

A Lesson in Every Life

In every man's life we may read some lesson. What may be read in mine? If I myself see correctly, it is this: that one may have a happy and not altogether useless life on cheap and easy terms; that the essential things are always near at hand; that one's own door opens upon the wealth of heaven and earth; and that all things are ready to serve and cheer one. Life is a struggle, but not a warfare, it is a day's labor, but labor on God's earth, under the sun and stars with other laborers, where we may think and sing and rejoice as we work.

Knowledge Through Sympathy

How much more easily and surely knowledge comes through sympathy than through the knowing faculties! It is as if I had imbibed my knowledge of the birds through the pores of my skin, through the air I have breathed, through the soles of my feet, through the twinkle of the leaves, and the glint of the waters. I have gone a-fishing, and read their secrets out of the corners of my eyes. I have lounged under a tree, and the book of their lives has been opened to me. I have hoed in my garden, and read the histories they write in the air. Studied the birds? No, I have played with them, camped with them, gone berrying with them, summered and wintered with them, and my knowledge of them has filtered into my mind almost unconsciously.

The bird as a piece of living nature is

what interests me, having vital relations to all out-of-doors, and capable of linking my mind to itself and its surroundings with threads of delightful associations. The live bird is a fellow passenger; we are making the voyage together, and there is a sympathy between us that quickly leads to knowledge. If I looked upon it as something to be measured and weighed and tabulated, or as a subject for laboratory experimentation, my ornithology would turn to ashes in my hands.

The Laboratory Observation

The laboratory study of the animal mind is within its proper limits worthy of all respect, but you can no more get at a complete animal psychology by this method than you can get at the beauty and character and natural history of a tree by studying a cross section of its trunk or of one of its branches. You may get at the anatomy and cell-structure of the tree by this means, but will not the real tree escape you? A little may be learned of the science of animal behavior in the laboratory, but the main, the illuminating things can be learned only from observation of the free animal.

More Than Science Essential

In this age of science we have heaped up great intellectual riches of the pure scientific kind. Our mental coffers are fairly bursting with our stores of knowledge of material things. But what will it profit us if we gain the whole world and lose our own souls? Must our finer spiritual faculties, whence come our love, our reverence, our humility, and our appreciation of the beauty of the world, atrophy? "Where there is no vision, the people perish." Perish for want of a clear perception of the higher values of life. Where there is no vision, no intuitive perception of the great fundamental truths of the inner spiritual world, science will not save us. In such a case our civilization is like an engine running without a headlight. Spiritual truths are spiritually discerned, material and logical truths—all the truths of the objective world—are intellectually discerned. The latter give us the keys of power and the conquest of the earth, but the former alone can save us—save us from the materialism of a scientific age.

The illustrations on this page are taken from *The Summit of the Years*, by JOHN BURROUGHS.

◀ Preachers Exchanging Views ▶

Destructive Criticism Explained

Editor of THE HOMILETIC REVIEW:

In public print one is constantly coming across the phrase "destructive criticism" (or "destructive critics"), implying that there is a kind of "criticism" the sole aim of which is to destroy something valuable. To him who knows what criticism is, viz., the process of studying or investigating or "judging by some standard" whatever is under review, who knows also that in this connection criticism is not synonymous with "animadversion," the frequent denunciation of "destructive criticism" is a source both of sorrow and irritation. He is sorry that honest Christian men permit themselves to be led into misjudgment of necessary studies and processes when results are not what they wish, and irritated that the many expositions of the critical method do not convey the enlightening power they possess. There is neither in biblical nor in secular science either a "destructive criticism" or a "constructive criticism" as such. There is simply "criticism," i.e., investigation, a method of examining facts. Its results generally are both destructive (of wrong views concerning the matter under discussion) and constructive (of right views concerning the same).

A good example of criticism working, as it always must, destructively and constructively, is found in the history of geography. The early Greek (Homeric) idea of the earth was that of a flat disk, circular or elliptical, surrounded by the ocean in the form of a river. Aristotle (384-322 B.C.) investigated (or criticized) the data and proved the sphericity of the earth by three strong arguments. That is, he destroyed (for a limited circle and temporarily) false notions of the earth and constructed true ones. Ptolemy (c. 150 A.D.) developed Aristotle's findings, and later Arab geographers measured quite approximately a degree of the earth's surface in Mesopotamia. But Lactantius and other theologians, led by verbal interpretation of the Scriptures, pronounced the spherical theory heretical,

and the Christian world went back to the theory of Homeric times. This last was ecclesiastically dominant till the days of adventure in the sixteenth century, when among other discoveries the circumnavigation of the globe begun by Magellan and finished by Sebastian del Cano destroyed the false notion of the earth as a flat surface. The facts adduced by various voyages and travels caused an investigation, or a "criticism," that was necessarily both destructive and constructive. It destroyed the false conception of the earth as a disk, and reconstructed the true idea of the planet as a spheroid.

In the biblical or theological areas also are not these the inevitable functions or results of criticism—destruction (of erroneous views) and construction (of right views)? Is it not time that we cease to speak of "destructive criticism" when we mean a method of inquiry, the aim of which is primarily to formulate truth, in which process error is demolished?

A. KRITIKER.

The Country Church

Editor of THE HOMILETIC REVIEW:

I am inclined to think that many elements of service used by the institutional church in the city can be applied to the country. The success of such efforts, of course, is dependent upon the resources, the tact, and the consecration of the leaders. Just here is the real problem. The village and country is suffering from the lack of intelligent leadership. I am thoroughly convinced that a consecrated and wise leadership in many of these rural sections will yield larger returns, relatively speaking, than the efforts in the average city. It will take years of constructive work to eliminate absolutely many of the difficulties in the country. Among the barriers to progress in the country I find these very prominent.

(1) Often a deepseated denominational prejudice manifesting itself in jealous and contending factions. There is an inclination to quibble over petty doctrines or practises to the detriment of things vital and essential. This, of course, leads into the discus-

sion of useless competition which is not new to the readers of the REVIEW. (2) In many rural sections, I find a serious problem in the utter indifference of many fairly well-to-do people with average native ability, as to culture, religious growth, and highest attainment, for example. As promising children as are born into the world are kept out of school to work in the tobacco or other crops. So many fail to see that the slight material gain is at the sacrifice of the intellectual and moral welfare of the child. To me this is a most grievous condition in certain localities, and the results as a consequence in the marriage of these children to inferiors are pitiful. (3) I note as one of the most demoralizing practises among us the promiscuous and wholesale practise of buying and selling votes. This is practised in such an alarming way from leaders down to the most illiterate voter in some neighborhoods that it has virtually sapped all sense of citizenship from the people. (4) In country as in town I find a lack of sense of personal interest in the general welfare of the community. A sense of responsibility for the general good is sadly lacking.

A KENTUCKY SUBSCRIBER.

Bible Teaching and the Sabbath

Editor of THE HOMILETIC REVIEW:

There are three positions held by different people.

1. The position that the Sabbath was purely ceremonial, a shadow of things to come, and that, with the coming of Christ (whether it be at his birth, his baptism, his resurrection, his ascension, or the day of Pentecost), the Sabbath was abolished. This view also holds that the first day of the week, Sunday, is a festival in celebration, a weekly celebration, of the resurrection, and it has no Sabbatic significance; and nothing concerning the Sabbath as taught in the Bible, in the Old or New Testament, has any reference to the day, that is, to Sunday. Now I can understand the consistency of such a theory, but not how it can be called the Sabbath from any biblical reason, or how people can quote the fourth commandment as any reason for observing Sunday.

2. The second position is somewhat similar, with the addition that as the observance

of the Sabbath gradually died out, and the observance of the resurrection day became more prominent among the Christians in the early centuries, the people in those times transferred, for their own good, the Sabbatic idea to the first day of the week. Here again there is consistency, and I can understand and appreciate the view as thus taken, but I can not understand how any one can base on anything in the Old or New Testament, any change of the Sabbath idea, much less the Sabbath of the seventh-day, to the first day of the week. The first day of the week as mentioned in Acts 20: 7, and in first Corinthians 16: 2 has no Sabbath significance whatever.

3. There is no Christian Sabbath but the seventh day of the week on biblical foundation. I can understand a position which makes a Christian Sabbath on Sunday, because Christians now observe it and have observed it as a Sabbath for many centuries, but not in Bible times nor by Bible directions.

I keep the seventh-day Sabbath not because I am "under the law," but because I am "under grace," because I love the Lord Jesus Christ who kept the Sabbath, and because I love the Bible, the Word of God. And I can not take his Holy Word as my guide, even as most Christians take it, and stop short when it comes to his Sabbath, which he interpreted and freed from the traditions of men.

The burdensome obligations, without sense or reason, which the traditions of men had built up about Sabbath conduct, Christ removed, and said that the Sabbath was made for man, for his good; and it appears to me after all these years and study, that the arguments for observing Sunday are far-fetched and contradictory and hunted out to uphold a prevailing custom which grew up at first with no Sabbath significance, but simply as a celebration of the resurrection. This celebration, like Christmas, in honor of the birth of Christ, should be an annual event, and we do well to make a great deal of it at the Easter season. But when it comes to the matter of Bible teachings and the Sabbath, there is no Sabbath but the seventh day of the week.

EDWIN SHAW.

PLAINFIELD, N. J.

◀ Notes on Recent Books ▶

A Handbook of Christian Apologetics.

By A. E. GARVIE. Charles Scribner's Sons, New York. 5 x 6½ inches. xii-241 pp. 75 cents net.

It will be seen by the subjects of the several chapters—Religion and Revelation, Inspiration and Miracles, the Lord Jesus Christ, the Christian Salvation, the Christian View of God and of Man, the Christian Ideal, and the Christian Hope—that the author conceives of apologetics as a handmaid of Christian theology. One wonders at times whether perhaps he has mistaken the title and is being conducted through a system of theology. Yet the material is for the most part subsidiary to the central doctrines of theology. The author refers miracles—"outward sensible events"—to an immanent activity of God in nature which is unique; he confesses to difficulty, however, concerning the turning of water to wine, the feeding of the five thousand, and the walking on the water. He concludes that the ultimate source of the Fourth Gospel is a Jerusalemite disciple who was ignorant of the Galilean ministry but acquainted with the work of Jesus in Judea, and that the actual writer of this gospel derived his information from this disciple. For Dr. Garvie the Logos doctrine does not dominate the gospel, and he appears to leave the passages reminiscent of preexistence in suspense. His view of the work of Christ, altho presented with a close feeling for God's hatred of sin, is yet essentially ethical—"an inward identification of himself with men in dying." Personalism he regards as the adequate philosophy as applied to God; the ideal personality is interpreted by Fatherhood. He defines the Trinity: the transcendent God, related to the immanent in dissoluble unity, is the Father; the objectively immanent God is the Logos in nature and history, and is the incarnate Son; the subjectively immanent God is the Spirit of God—one God revealed and realized. He does not come to close quarters with the question of human liberty. The origin of sin in the race remains unexplained, but he will concede that sin is an inevitable factor of human development. He regards the

doctrine of conditional immortality as credible. The book is rich in references to and quotations from many modern writers, whether for or against his positions, and the author has with great frankness stated his own convictions. This is probably the best work on apologetics as a whole to one who wishes to know the status of Christian scholarship concerning the questions raised in it.

Encyclopedia of Religion and Ethics.

Edited by JAMES HASTINGS, with the assistance of JOHN A. SELBIE, D.D., and LOUIS H. GRAY, Ph.D. Vol. VI., Fiction—Hlyksos. Scribner's Sons, New York. 1914. xviii-890 pp. \$7.

The noticeable feature of this volume is the greater number of short articles and the limited number of long ones. Only one runs over fifty pages (God, 64 pages), two others run over thirty (Heroes and Hero-Gods, 36; Greece, Greek Religion, 32), while several others have more than twenty (Health, 27; Hinduism, 28; Holiness, 27; Hospitality, 24; Human Sacrifice, 26).

Noticeable is the amount of material which lends itself directly to homiletic use. Apart from the articles already mentioned which show at once their relation to the pulpit, the reviewer has noted the following topics, treated with originality and luminosity for pulpit adaptation: Forgiveness, Fortune, Free Thought, Free Will, Friendship, Good and Evil, Gospels, Grace, Habit, Hand, Happiness, and Hatred. One might indeed go much farther and venture the assertion that practically every article would contribute stimulus to the homiletic mind. Such historical subjects as Gnosticism, Gifts, and Grail, such philosophical articles as Hegel (18 pages), such ethnological articles as Haida, all possess value for the preacher. And when one recalls the fact that a pulpiteer's labor consists not alone in the seizure of this or that grain to add to his sermon-grist, but even more in the general attitude which recognizes the whole world of man and thought as his harvest-field of sympathy and work, the value of this compilation of experts' contributions becomes the more evident.

Criticism of an encyclopedic work is always possible—and sometimes cheap. Hardly any of us would have written any one article in just the same way. We can detect omissions which some would regard as faults and statements that seem to us inadequate. But the wise critic is always circumspect and conservative in fault-finding. In the article on the Golden Rule, for instance, it might have been stated that Confucius' negative dictum was probably polemic, aimed explicitly at Lao Tsz's earlier positive injunction to requite evil with good. In the article on Gnosticism one would like to have seen recognized the pre-Christian Gnosis in the Greek-Asian-Egyptian environment, and a treatment (which the facts invite) of the tendency in religious philosophy to run to Gnosis—as in Indian Brahmanism and Buddhism, in the Egyptian religion (knowledge of names and formulas of magic), and even in Druidism. Under "Foundation, Foundation Rites" mention of the finds at Gezer was apropos. The article on Giants gave a good opportunity to deal with the tendency to magnify the proportions in length of years and of stature of the "mighty men of old" in those "good old times."

Gospel Origins: A Study in the Synoptic Problem. By the Rev. WILLIAM WEST HOLDSWORTH, M.A. Charles Scribner's Sons. 1913. xiv-211 pp. Price 75 cents net.

This is meant to be, and is as a matter of fact, a compact and at the same time comprehensive presentation of the most recent constructive results reached by the study of the relations of the first three gospels to each other. In the first chapter the author calls attention to the nature of the resemblances and differences between the synoptic gospels. The general conclusion reached is that these resemblances and differences point to a common origin for them all. The question is immediately raised whether this common antecedent and source was one or many, whether it was a mass of oral tradition or a document or number of documents. Mr. Holdsworth agrees with those who have answered this question by placing behind the gospels two or perhaps three older documents. Before he comes to this answer, however, he gives a short account of the history of the discussion illus-

trating its general course by singling out some of the solutions of the synoptic problem proposed by German, English, and American scholars. This naturally leads to the examination of the three gospels separately with a view to determining the nature of their sources. The result of this study is as above given. The volume closes with a chapter on the Justification of Historical Criticism. The author's method commends itself as sane and reasonable. He never allows himself to be so far overwhelmed by details as to lose sight of his general aim which is to summarize the most essential of the results achieved in the special field under examination.

The Kingdom and the Farm. By HARLAN L. FREEMAN. Fleming H. Revell Company, New York, 1914. 121 pp. 75 cents net.

This is one of the books which prove that the days of slipshod country church work are numbered. Enter the expert to detect the leak, stop the waste, and "tune up" the whole system. Once preaching to farmers was thought proper work for those who could not pick cotton, or for the broken-down candidates who had failed to qualify for a city pulpit. Now the best men are deemed none too good for this difficult field. And since this is becoming generally known many of the best men are quite naturally finding their way into this field. One of the results is a virile literature on the "Problem of the Country Church." Men who know the subject, who have done laboratory work out in the rural community, are giving us the findings of their studies with the same precision and scientific care which we expect of an aspirant for the doctor's degree when he does research work on some deservedly forgotten drama or some noisome bug. Surely the subject deserves this attention.

This volume by Professor Freeman states the problem clearly and succinctly and comprehensively. It records no less than fourteen causes of the weakened condition of the country church. It shows what is the result of the failure of the church to lose itself in its efforts to serve the community where it is located, and what churches may accomplish if they adopt the wide-awake policy. The writer offers an array of facts to clinch his arguments. Living in actual contact with rural communities he can do

more than quote statistics: he submits a definite program. The discussion is keyed to the idea voiced by Mr. Roosevelt that the strengthening of the country life is the strengthening of the whole nation. It will put fresh courage into the hearts of those who are out "on the firing line where the problems of the kingdom and the farm are serious matters."

The Carpenter and the Rich Man. By BOUCK WHITE. Doubleday, Page & Company, Garden City, 1914. 7½ x 5 in. 339 pp. \$1.25 net.

Not only superlatives as to style and sentiment characterize what is supposed to be a study of the parables of Jesus, but a signal propensity to designate him by sensational terms, such as "plunger," "sulphite," "good mixer," "revolutionist," etc. Perhaps these irregularities, including such as—"the Carpenter was a frequentist visitor at these occasions"—in themselves would not be fatal to the usefulness of the book, but when such statements as the following are made it is time to call a halt: "Jesus held that religion and riches are incompatible" (page 51); "To-day every successful business man is an extortioner" (page 59); "Jesus . . . taught the immorality of being rich (page 320) . . . this was his dominating dogma" (page 339).

Such conceptions are in perfect accord with the remedy, "Nothing else than revolution can save us" (page 327).

There are some things in the book that are well said and that ought to be said, but it is marred by an intensity, obsession, and obliqueness that defeat the end sought.

When any property, be it riches or muscle or brains, injures the development of the life, hinders character-forming, then it is to be condemned. This we conceive to be in accord with the teachings of Christ.

The God We Trust. The Cole Lectures for 1913. By G. A. JOHNSTON ROSS. Fleming H. Revell Company, New York. 5x7¼ inches. 203 pp. \$1.25 net.

Since Charles Cuthbert Hall's lectures on "The Universal Elements of the Christian Religion," 1905, John Watson's "God's Message to the Human Soul," 1907, and President Faunce's "What Does Christianity Mean?" 1912, we are expecting a rich treat when we take up a new volume of this

series. Dr. Ross takes the position that while a "system of theology is not at present feasible, yet the times demand somewhat more than is offered in the general doctrines of the Fatherhood of God and the Brotherhood of man." To serve the immediate needs of faith, he proposes the Apostles' Creed as a basis of worship and fellowship, not, however, as a complete statement of the content of faith as of divine authority, or on the ground that all its affirmations in their original intent were defensible; he asks only that we be "in general agreement with its drift, as the vehicle of an act of faith in which we associate ourselves with our predecessors in the church." In successive lectures the various statements of the creed are set in the light of the highest Christian experience and thought of our day, with the view of disclosing the eternal values which this historic and most precious confession enshrines. One who wishes to review his own theology, or who for the first time would put himself under the guidance of a leader who will conduct him to the secure places of religious convictions, or who would ascertain what is the secret of the age-long self-renewing power of Christianity, or who would feed his own soul with a book of devotion which will bring him in touch with the deeper forces of his personal life, will find here what he seeks.

Stoics and Sceptics: Four Lectures Delivered in Oxford during Hilary Term, 1913. By EDWYN BEVAN. Clarendon Press, Oxford. 5¼ x 9 inches. 152 pp.

Stoicism, which has so many points of affinity with Christian theology and ethics, will never cease to interest students of life. Moreover, both as a religion and a theory of conduct and as an influence upon thinkers of the modern world, it has perennial attraction. Nowhere else in the compass of two chapters will one find so much material so well organized. The third chapter, devoted to Posidonius in which the later Hellenistic theology of Stoicism is presented, showing the influence of the group of ideas, for which Posidonius stood, on Cicero, Seneca, Plutarch, and Philo. The final chapter traces the reaction from Stoic dogmatism to the skeptical attitude, a precursor of modern positivism and agnosticism, and of the doctrine that probability is the guide of life. A very interesting note to the second

lecture calls attention to the remarkable parallels of the Stoic teaching with passages in the "Bhagavad-Gita." Altho one is not surprised that such similarities are found in the deeper currents of the Aryan consciousness, as this developed in widely different historical conditions, yet one is surprised that it has not been noted before, and hopes that the search for parallels in Indian literature will be carried on much further. Another interesting suggestion is that Zeno was of Semitic ancestry.

The Religious Revolution of To-day.

By JAMES T. SHOTWELL, Professor of History at Columbia University. Houghton Mifflin Co., Boston. 5 x 7½ inches. ix-162 pp. \$1.10 net.

This book, the first series of the William Brewster Clark Memorial Lectures, delivered at Amherst College in 1913, stimulates and challenges thought to a quite unusual degree. The theme is the invasion of the field of mystery or religion by the scientific spirit. The lecturer shows how one region after another which had been shrouded in mystery or ruled by authority is rapidly coming under rational control; the reader feels that soon no room will be left for religion. It is declared that "if religion is nothing but the submission to mystery, it is doomed." The strength of religion is, however, stated to be in habits both of body and of mind, in all conscious belief, and in mysticism. Life and matter, even if life is ultimately shown to be mechanism, will always furnish occasion for awe and reverence. The search of the reason is for the great science of living, and in that search reverence, purified, will persist. Every minister who reads this book will have at once to reexamine his bearings, and reestablish his beliefs on a firmer footing.

Catalogue de la Bibliothèque de l'Institut Nobel Norvégien. I. Littérature pacifiste. Putnam's, New York. 10 x 7½ in. 238 pp. \$1.50.

The Norwegian Nobel Institute, established on the foundation left by Alfred Nobel, has among its aims the development of concord among the nations. It works in different ways—in part by awarding annual prizes to those who labor effectively in the cause of peace (two of these have come to America), in part by forming a library which shall be a complete apparatus for

those who so work. This library has four divisions—literature relative to the Peace Movement, international law, modern political and diplomatic history, and social science. The book before us is the catalog of the first division, classified under twenty heads, with an index of subjects and one of authors. It is beyond question the most complete bibliography of the subject yet published, indispensable to all who are interested in this movement. It is a fine quarto specimen of the printer's art, two columns to a page, printed only on one side of the page, and with wide margins; the price is low for so valuable a work.

Biblische Zeit- und Streitfragen. Edited by Dr. FR. KROPATSCHECK. Ninth series, Nos. 5-8. Edwin Runge, Berlin, 1914. Each 50 pfennig.

The present numbers of this series present for readers of German summaries of the subjects treated that are exceedingly valuable to the busy pastor. Licentiate Knietzsche gives in *Das heilige Land im Lichte der neuesten Ausgrabungen und Funde* a resumé of the results of the most recent excavations on various sites in the Holy Land. Licentiate W. Eiert recalls the attention to one of the world's great mystics in his *Jacob Böhme's Deutsches Christentum*, in which he expresses Böhme's great value, as a suggestive thinker, for the present. In *Jesus und die Rabbinen*, Privat-dozent Gerhard Kittel compares the deliverances of Jesus and of rabbinic Judaism. Incidentally, he opens thereby a topic that is stimulating—what part in the development of Jesus did scribal opposition play? Privat-dozent J. Behm discusses in *Die Bekehrung des Paulus* the effect on Paul's life, theology, and ministry of his experience on the way to Damascus. This experience is treated as containing an immediate divine revelation.

The Real Billy Sunday. The Life and Work of William Ashley Sunday, D.D. By ELIJAH P. BROWN, D.D. Fleming H. Revell, New York, 1913. 285 pp. \$1.15 net.

This book is neither a defense nor an apology for the baseball evangelist who has stirred many cities in America by his message or his method. It is a pen-portrait by a friend who has known him for years, who testifies to his passion for souls, his uprightness of life, and his unselfishness of motive.

The book therefore did not need the testimony of Sunday himself on page five that "the reader will find that the author has performed his duty well." We learn the story of his birth and boyhood, of his conversion, and the beginning of his religious work in seven short chapters. His present-day methods in tent and tabernacle, extracts from his sermons and unconventional sayings, take up the remainder of the volume. Whatever else Billy Sunday may be, he is thoroughly in earnest. His preaching creates respect for the Sabbath and the house of God, reduces crime, and slaps the devil squarely in the face by fighting the saloon and its evils. After reading the book one is convinced that the Lord may be in the earthquake and in the wind as well as in the still, small voice.

Looking Forward. The Strange Experience of the Rev. Fergus McCheyne. By HUGH PEDLEY, D.D. William Briggs, Toronto, 1913. 7½ x 5 in. 294 pp. \$1.25.

A vision of the results of Protestant church union in Canada in 1927 is the substance of this piece of fiction. Its story centers about a young minister whose home furnished an environment of strict Calvinism. At college his interests were broadened and on entering the ministry he provided himself with a chemical laboratory as well as a theological study. He discovered an anesthetic, proved its value on animals, and decided to test its value for humans on himself in a lonely cave. How his provisions against calamity went astray so that he slept for twenty-five years instead of twenty-four hours and waked up to find a new religious situation is part of the story. Love and marriage furnish a strand of romance.

Unwritten Sayings of Our Lord. By DAVID SMITH, D.D. Hodder & Stoughton, New York and London, 1913. 8 x 5½, xii-151 pp. \$1 net.

Professor David Smith, of Londonderry, illustrates in this volume the use that may be made of certain sayings of Jesus not embodied in the four gospels. No one has ever claimed that the gospels contained all that Jesus had said to his disciples; but up to within comparatively recent years it was not deemed worth while either to collect alleged unwritten utterances of Jesus or to expound their content and indicate their applicability to modern life. Dr. Smith does not aim to

edit a comprehensive collection of such sayings, but choosing a few of the most significant among them, he brings the wealth of his scholarship and poetic interpretative faculty toward expounding their significance, showing their inner harmony with the mind of the Master, and turning them into account in the cultivation of the spiritual life.

The History and Literature of the Early Church. By JAMES ORR, D.D., Hodder & Stoughton, New York and London. 1913. 8 x 5½, ix-180 pp. \$1 net.

The late Prof. James Orr wrote the substance of this volume for the Christian Study Manuals series (1901). The need for such a condensed summary of the history of the ancient church was so extensive that the little book soon ran out of print. It is now republished in a larger form, but without essentially altering its scope and content. Aside from the additions of notes and references designed to bring the work up to date, the only new part in it is Chapter 2 on the Teaching of Jesus regarding Kingdom and Church.

Our Modern Debt to Israel. By EDWARD CHAUNCEY BALDWIN. Sherman, French & Co., Boston. 5½ x 8 inches. 219 pp. \$1.25 net.

This book is intended not for the specialist but for the layman, and "aims simply to present briefly the results of modern scholarship so far as this scholarship reveals the extent of our modern obligation to ancient Israel." It is to prophets, priests, and sages of this people that the author turns for his material. Although he is not a specialist in this field, he has presented a readable book, which will tend to popularize the studies of scholars concerning the ethical and social ideals of the Jewish people. A valuable bibliography is added.

Catalog of the General Theological Library. Boston, Mass. The Fort Hill Press, Boston. 9¾ x 6½ in. 313 pp.

In Boston there was founded in 1860, and incorporated in 1864, The General Theological Library as a loan institution "to promote the interests of religion and the increase and diffusion of theological learning." Until 1900 its privileges were limited to those who paid a fee. In that year it was opened to all New England clergymen on

condition that they paid for carriage of the books, and in 1909 the Library assumed the expenses of distribution. It therefore places a large collection of good books at the service of men who greatly need them—a form of benefaction which has real worth. The dictionary catalog before us makes selection of books a comparatively simple task. It is well gotten up, being based on the large work by Dr. Richardson of Princeton University and is bound in durable buckram.

The Principles of Greek Art. By PERCY GARDNER, Litt.D. Macmillan Co., New York, 1914. 8 x 5½ in. xvii-352 pp. \$2.25 net.

In this rewriting of his *Grammar of Greek Art* Professor Gardner of Oxford University had two objects. He wished to make clear the dangers of a tendency in modern education which is somewhat diffused, viz., to undervalue "the legacy of Hellas," and to cease to attempt to understand it. The retirement of the study of Greek from the curricula of educational institutions can but obscure the principles which underlay its art—whether in architecture, sculpture, painting, or literature, and so work harm to modern culture. In order to show the great loss that would accrue to modern civilization by neglect of Greek culture, the second object was to expound the principles of Hellenic art throughout its entire range of subjects. The result is a volume concerned with the products of the artistic genius of what is known as historic Greece—from the seventh century on. Hence the canons which were worked out by the Hellenes for temple and tomb and dwelling, for what we call the fine arts of painting, sculpture, and ornament, and for the various forms of literature, are here expounded by one who has assimilated very completely the spirit which produced them.

The analysis of the varied emotions and experiences which in their diverse ways stimulated to the matchless efforts of historic Greece is keen and convincingly true to fact. It need hardly be affirmed that it is here revealed that religion had a large part in this development. And, further, it appears clear why and how the sense of fitness, rhythm, harmony, and proportion reached, partly under the guidance of the religious spirit, an acuteness that has never been surpassed. How and why these elements of

beauty were developed in the varied objects of which comparatively few remain is then the story this book tells. Its 112 illustrations are all expounded in the text, so that after a careful perusal of the volume one may feel that he has the means at hand of appreciating the art of whose supreme excellence the world is surer than ever. Not that a single reading will suffice. The knowledge of the author is so profound and his exposition so full that the student will return again and again to the exposition.

The Expositor's Dictionary of Poetical Quotations. By the Rev. JAMES MOPFATT, D.D., D.Litt. George H. Doran Company, New York, 1914. 11 x 8¼ in. viii-234 pp. \$3 net.

A clear idea of what this volume is may be gathered from the preface. "The contents of this volume are of two kinds. Some are more or less direct quotations from the Bible, others illustrate suggestively and aptly the thought of the verse which is prefixed." An index of authors and subject-matter is given.

Creed and Curriculum. By WILLIAM CHARLES O'DONNELL, JR. The Methodist Book Concern, New York, 1914. 7¼ x 4¾ in. 119 pp. 75 cents net.

This is a discussion of the question, Can the essentials of religious faith and practise be taught in the public schools of the United States? The author is of the opinion that it can be done.

Books Received

All's Love yet All's Law. By JAMES L. GORDON, D.D. Fleming H. Revell Co., New York and Chicago, 1914. 8 x 5¼ in. pp. 255. \$1.25 net.

A Manual of Physical Training for Boys and Girls. For use by Public School Teachers, Parents, and the Superintendents of Junior Societies in Churches. By WILLIAM G. ANDERSON, M.D., and WILLIAM L. ANDERSON. United Society of Christian Endeavor, Boston and Chicago, 1914. 7½ x 5 in. 145 pp. \$1 net.

Enjoyable Entertainments. By LILIAN M. HEATH. United Society of Christian Endeavor, Boston, 1913. 7½ x 5 in. 184 pp. \$1 net.

The Religion of the Sikhs. By DOROTHY FIELD (Religion of the East series). E. P. Dutton & Co., New York, 1914. 6½ x 4¾ in. 114 pp. 70 cents net.

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[Ed. = Editorial Comment, Ill. = Illustration, O. = Outlines, P. E. V. = Preachers Exchanging Views, T. T. = Themes and Texts, Por. = Portrait, Ser. = Sermon, S. S. C. = Studies in Social Christianity, P. M. = Prayer Meeting, I. S. S. L. = International Sunday-School Lessons, Illus. = Illustrated.]

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WHY MAN OF TO-DAY IS ONLY 50 PER CENT. EFFICIENT

By WALTER GRIFFITH

IF one were to form an opinion from the number of helpful, inspiring, and informing articles one sees in the public press and magazines, the purpose of which is to increase our efficiency, he must believe that the entire American Nation is striving for such an end—

And this is so.

The American Man because the race is swifter every day: competition is keener and the stronger the man the greater his capacity to win. The stronger the man the stronger his will and brain, and the greater his ability to match wits and win. The greater his confidence in himself the greater the confidence of other people in him: the keener his wit and the clearer his brain.

The American Woman because she must be competent to rear and manage the family and home, and take all the thought and responsibility from the shoulders of the man whose present-day business burdens are all that he can carry.

Now what are we doing to secure that efficiency? Much mentally, some of us much physically, but what is the trouble?

We are not really efficient more than half the time. Half the time blue and worried—all the time nervous—some of the time really incapacitated by illness.

There is a reason for this—a practical reason, one that has been known to physicians for quite a period and will be known to the entire World ere long.

That reason is that the human system does not, and will not, rid itself of all the waste which it accumulates under our present mode of living. No matter how regular we are, the food we eat and the sedentary lives we live (even though we do get some exercise) make it impossible;

just as impossible as it is for the grate of a stove to rid itself of clinkers.

And the waste does to us exactly what the clinkers do to the stove; make the fire burn low and inefficiently until enough clinkers have accumulated, and then prevent its burning at all.

It has been our habit, after this waste has reduced our efficiency about 75 per cent. to drug ourselves; or after we have become 100 per cent. inefficient through illness, to still further attempt to rid ourselves of it in the same way—by drugging.

If a clock is not cleaned once in a while it clogs up and stops; the same way with an engine because of the residue which it, in itself, accumulates. To clean the clock, you would not put acid on the parts, though you could probably find one that would do the work, nor to clean the engine would you force a cleaner through it that would injure its parts; yet that is the process you employ when you drug the system to rid it of waste.

You would clean your clock and engine with a harmless cleanser that Nature has provided, and you can do exactly the same for yourself as I will demonstrate before I conclude.

The reason that a physician's first step in illness is to purge the system is that no medicine can take effect nor can the system work properly while the colon (large intestine) is clogged up. If the colon were not clogged up the chances are 10 to 1 that you would not have been ill at all.

It may take some time for the clogging process to reach the stage where it produces real illness but, no matter how long it takes, while it is going on the functions are not working so as to keep us up to "concert pitch." Our livers are sluggish

we are dull and heavy—slight or severe headaches, come on—our sleep does not rest us—in short, we are about 50 per cent. efficient.

And if this condition progresses, to where real illness develops, it is impossible to tell what form that illness will take, because—

The blood is constantly circulating through the colon and, taking up by absorption the poisons in the waste which it contains, it distributes them throughout the system and weakens it so that we are subject to whatever disease is most prevalent.

The nature of the illness depends on our own little weaknesses and what we are the least able to resist.

These facts are all scientifically correct. In every particular, and it has often surprised me that they are not more generally known and appreciated. All we have to do is to consider the treatment that we have received in illness to realize fully how it developed, and the methods used to remove it.

So you see that not only is accumulated waste directly and constantly pulling down our efficiency by making our blood poor and our intellect dull—our spirits low and our ambitions weak, but it is responsible through its weakening and infecting processes for a list of illnesses that if catalogued here would seem almost unbelievable.

It is the direct and immediate cause of that very expensive and dangerous complaint—appendicitis.

If we can successfully eliminate the waste all our functions work properly and in accord—there are no poisons being taken up by the blood, so it is pure and imparts strength to every part of the body instead of weakness—there is nothing to clog up the system and make us bilious, dull, and nervously fearful.

With everything working in perfect accord and without obstruction, our brains are clear, our entire physical being is competent to respond quickly to every requirement, and we are 100 per cent. efficient.

Now this waste that I speak of cannot be

thoroughly removed by drugs, but even if it could the effect of these drugs on the functions is very unnatural, and if continued becomes a periodical necessity.

Note the opinions on drugging of two most eminent physicians:

Prof. Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality."

Prof. Joseph M. Smith, M.D., of the same school, says: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

Now, the internal organism can be kept as sweet and pure and clean as the external and by the same natural, sane method—bathing. By the proper system warm water can be introduced so that the colon is perfectly cleansed and kept pure.

There is no violence in this process—it seems to be just as normal and natural as washing one's hands.

Physicians are taking it up more widely and generally every day, and it seems as though everyone should be informed thoroughly on a practice which, though so rational and simple, is revolutionary in its accomplishments.

This is rather a delicate subject to write of exhaustively in the public press, but Chas. A. Tyrrell, M.D., has prepared an interesting treatise on "Why Man of To-day Is Only 50 per cent. Efficient," which treats the subject very exhaustively, and which he will send without cost to any one addressing him at 134 West 65th St., New York, and mentioning that they have read this article in *THE HOMILETIC REVIEW*

Personally, I am enthusiastic on Internal Bathing because I have seen what it has done in illness as well as in health, and I believe that every person who wishes to keep in as near a perfect condition as is humanly possible should at least be informed on this subject; he will also probably learn something about himself which he has never known through reading the little book to which I refer.



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"Medical Missions at Home and Abroad," in its issue for April, had a handsome tribute for *The Missionary Review of the World* which every preacher should read. Other articles by Dr. Mott and other able writers will be a marked feature of *The Missionary Review* these coming months.

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JUST A LITTLE SPICE

Man's Modesty.—They were talking of the vanity of women, and one of the few ladies present undertook a defense. "Of course," she said, "I admit that women are vain, and men are not. Why," she added, with a glance around, "the necktie of the handsomest man in the room is even now up the back of his collar." And then she smiled—for every man present had put his hand up behind his neck!—*Lutheran Observer*.

Sabbath Breaking.—Although it was Sabbath morning, Douglas, the Scot, was hammering away at the bottom of his barrow. Suddenly his wife appeared at the door.

"Mon," said she, "yu're making much clatter. What will the neebours say?"

"Never mind the neebours," said the busy one. "I maun get ma barra mendit."

"Oh, but Douglas, it's vera wrang to wurk on Sabbath," expostulated the good wife. "You ought to use screws."—*Lutheran Observer*.

Cause and Effect.—"Somehow I never cared much for books," said the woman who was assisting the family to pack the books preparatory to moving; "but then," she added thoughtfully, after a pause, "I can't read, and that may have something to do with it."—*The Youth's Companion*.

The Coroner's.—Payton: "After his death an autopsy was performed."

Mrs. Malaprop: "How swell! By which orchestra?"—*Life*.

No Hindrance. Student—"Would you, perhaps, buy this Greek dictionary?"

Antiquary—"I am sorry, but I buy only whole libraries."

Student—"Just so. This book is the whole of my library."—*Fillegende Blätter*.

Amply Provided.—A large, stonchy, colored man went shuffling down the road whistling like a lark. His clothes were ragged and his shoes were out at toes and heels, and he appeared to be in the depths of poverty for all his mirth.

As he passed a prosperous-looking house a man stepped from the doorway and hailed him. "Hey, Jim! I got a job for you. Do you want to make a quarter?"

"No, sah," said the ragged one, "I done got a quarter."—*Public Opinion*.

Practised.—"My dear one," said the young man, with a sob in his voice, "I should like to ask you to marry me, but I can not for a long, long time, I fear. Two people would starve on my salary."

"O, George," said the beautiful young thing, throwing her arms around his neck, "don't let that worry you for a minute. I'm a militant suffragette, and have been on four hunger strikes."—*Western Christian Advocate*.

Undoubtedly. A witty bishop crossed the Bay of Fundy, from Digby to St. John, in company with a certain Mr. Caswell, who was struggling with sea-sickness; but the bishop, who was above such weakness, was inclined to conversation. He had failed, however, to catch Mr. Caswell's name correctly, and persisted in calling him "Mr. Aswell." At last the sufferer, in a moment of ease, corrected him, saying: "Caswell, my lord. my name is Caswell, not Aswell." "Oh!" said the bishop, eyeing him critically. "Well, Mr. Caswell, don't you think you would be Aswell without the sea?"—*Harper Magazine*.

Unalarming the Alarm.—Over the telephone a worried voice addressed the proprietor of a small hardware store: .

"Say," the speaker began, "I came in your place to-day and bought one of them dollar alarm clocks, and you set her for me to go off at 5 o'clock in the mornin'. D'ye remember?"

"Yes," said the hardwareman. "I remember."

"Well," went on the other, "I've jest found out that I don't have to git up at 5 o'clock in the mornin'."

"Glad to hear it," said the hardwareman, "but what do you want me to do about it?"

"I want you," said the customer, "to tell me how to anakin this clock."—*Onward*.

(Continued on 2d page following).

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(JUST A LITTLE SPICE—Continued.)

Perversity of Woman.—Home study for Harry, a little St. Albans boy, has few attractions. He finds it hard work to get down to regular hours. One evening at bedtime his father gravely informed him:

"Harry, I am not pleased at all with the report your mother gives me of your conduct today."

"No, father, I knowed you would not be, an' I told her so. But she went right ahead and made the report. Just like a woman, ain't it?"—*Presbyterian of the South.*

A Short Ride.—An old Irish woman traveling on a train one day noticed that two young men who were fellow-passengers and who were traveling on passes did not pay. Turning to them, she said:

"How does it come that you young men do not pay, while an old woman like me has to pay?"

"O," they explained, "we are traveling on our looks."

She looked from one to the other a few seconds, and then said, "Sara, and you must be near your journey's end."—*Western Christian Advocate.*

Economical.—A Scotman, who wished to know his fate at once, telegraphed a proposal of marriage to the lady of his choice. After spending the entire day at the telegraph office, says the *Argonaut*, he was rewarded late in the evening by an affirmative answer.

"If I were you," suggested the operator, when he delivered the message, "I'd think twice before marrying a girl that kept me waiting all day for my answer."

"Na, na," retorted the Scot. "The lass who waits for the night rates is the lass for me."—*Youth's Companion.*

A Difference in Bugs.—Johnny, who is the son of a commuter gardener, knows the vegetables in the garden in the only true way. Johnny's father thought it a sign of extreme precocity that a four-year-old should tell a potato from a tomato. Just to show his neighbor he ordered Johnny to fetch a potato from the garden. Johnny did it.

"How did you tell a potato from a tomato?" asked the neighbor.

"A potato has orange and black bugs," Johnny answered, "and a tomato has green."—*New York Evening Post.*

One Condition.—A tall, gaunt young man entered the office of the Globe Museum and Family Theater and asked for the manager.

"What can I do for you?" inquired a portly man in a checked suit.

"I want an engagement as a freak in the curio hall."

"What are you?"

"I am Enoch, the Egg King."

"What is your specialty?"

"I eat three dozen hen eggs, two dozen duck eggs, and one dozen goose eggs at a single sitting."

"I suppose you know our policy."

"What's that?"

"We give four shows every day."

"I understand that."

"And do you think you can do it?"

"I know I can."

"On Saturdays we often give as many as six shows."

"All right."

"And on some holidays we give a performance every hour."

The young man hesitated.

"In that case," he finally said, "I must have one thing understood before I sign a contract."

"What's that?" asked the manager.

"No matter how rushing business is at the museum," the egg king replied, "you gotta gimme time enough to eat my regular meals at the hotel."—*Lippincott's.*

Insinuating.—"Well, auntie, have you got your photographs yet?"

"Yes; and I sent them back in disgust."

"Gracious! How was that?"

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THE LEXICOGRAPHER

In this department, to decide questions concerning the correct use of words, the Funk & Wagnalls New Standard Dictionary is consulted as arbiter.

[*Q*] The Lexicographer does not answer anonymous communications.

"M. S., Montreal, Canada.—" 'A' says that to lift one's hat to a person or to a national flag indicates worship; 'B' says it indicates honor. Who is right? Kindly give the definition of worship."

Worship is primarily "the act or feeling of adoration or homage toward a deity, especially toward God; the paying of religious reverence and divine honors such as adoration, thanksgiving, prayer, praise, and offerings." A secondary meaning is "the act or feeling of deference, respect, or honor toward worthiness or toward a position deemed worthy or high."

To raise one's hat to a national flag is to salute it, and by saluting it one honors it in some way prescribed by etiquette, social, or military, as the case may be. Therefore, "B" is right.

"L. E. B., New York, N. Y.—" (1) Kindly explain in a concise way the use and abuse of the auxiliary 'have' so that a foreigner could grasp it; as, for instance, in the sentence 'We have sent you already a week ago.' (2) Is it better English to omit 'have' in the sentence 'We have elected this procedure, as by so doing we can give you a more advantageous rate of exchange'? (3) Are the following incorrect? 'Owing to the generally unsatisfactory market conditions, we are unable to place the bonds in question.' 'The unsatisfactory market conditions generally have precluded,' etc. 'The generally unsatisfactory market conditions have precluded,' etc. (4) Can the word 'avail' be used without the reflexive pronoun, as 'We are unable to avail of the opportunity,' etc.?"

"R. E. B., Winnetka, Ill.—" Which of the following is correct: 'On account of his time's being occupied,' or 'On account of his time being occupied'?"

The second is correct, i. e., "On account of his time being occupied." The possessive form *time's* is unnecessary, as you already have the word *of* in the sentence, governing the phrase "his time being occupied."

"W. H., Austin, Tex.—" Please tell me the deepest depth to which a man has ever dived."

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"L. C., New York.—" Kindly tell me to what gender *ship*, *train*, and *car* belong, and the correct pronoun to use with them."

By common consent (usage) the word *ship* is of the feminine gender, and is spoken and written of as *she*. Personification by the use of pronouns occurs when a masculine or feminine pronoun is used to refer to a neuter noun, as if the noun represented a person and were itself of the masculine or feminine gender. Thus poets and orators speak of the sun as "he" and of the moon as "she," and a sailor speaks of his ship or a railroad man of his engine or train as "she." FERNALD, *Working Grammar of the English Language*, p. 62.

"W. B., Los Angeles, Cal.—" Please tell me the correct usage of the expressions *crossways* and *crosswise*. Can things (sticks) be laid *slightly* crosswise, or if they are crossed at all, are they *crosswise* or *crossways*? Can the word *slightly* be used to modify *crosswise*?"

Crossways is an adjective used dialectically to mean "contrary; conflicting." It is also an adverb used rarely as a synonym for "crosswise." The latter term means "across," as to pile lumber crosswise to a ditch—that is, across it. It means, in addition "in the form of a cross." Things can not "be laid *slightly* crosswise." The word *crosswise* appears to us, like the word *straight*, to have a certain definite meaning that can not be modified. Two sticks, if laid across one another in any way, would be laid "crosswise," as distinguished from "side by side," "at right angles," etc. They would be still *crosswise* whether in the form of a St. George's cross or a compressed St. Andrew's cross, but we do not think that the latter form could be properly characterized as being "slightly crosswise."

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